

LUKE

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Chapter Twenty Two

Luke 22:1-2

Now the Feast of Unleavened Bread, which is called the Passover, was approaching. (2) The chief priests and the scribes were seeking how they might put Him to death; for they were afraid of the people.

We see that the chief priests and the scribes took over the initiative of taking care of Jesus from the Pharisees who had so openly opposed Jesus throughout His ministry. They were of a higher rank and perhaps the opponents all thought they could have more success in taking care of Jesus. However they were afraid of the crowds who had followed Jesus and could become very excitable.

The Feast of Unleavened Bread originally was a seven-day event celebrated after Passover from Nisan 15 to 21 but Luke clearly links the two since Passover also required unleavened bread: *Thus the sons of Israel who were present celebrated the Passover at that time, and the Feast of Unleavened Bread seven days. (2 Chron 35:17)* Passover commemorated the time when God spared the firstborn of Israel:

Exo 12:11-15 'Now you shall eat it in this manner: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste--it is the LORD'S Passover. (12) 'For I will go through the land of Egypt on that night, and will strike down all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments--I am the LORD. (13) 'The blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt. (14) 'Now this day will be a memorial to you, and you shall celebrate it as a feast to the LORD; throughout your generations you are to celebrate it as a permanent ordinance. (15) 'Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel.

The interpretation of this event is very difficult because of the differences between the three synoptic gospels and John's gospel. The synoptic gospels state the event as though it were a Passover meal but not John: *Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end. (John 13:1)*

Regarding this verse from John, I take my notes from my commentary on John:

John references the nearness of the Passover to probably remind readers that John the Baptist had already introduced Jesus as "*the Lamb of God who takes away the sin of the world*" (John 1:29). The original Passover was a new beginning for God's chosen people

and this Passover would be a new beginning for believers. John relates the meaning of this time to the love that Jesus had for His own and that He loved them to the end of His life on earth. It seems that “to the fullest extent” is a better translation of “*eis telos*” than is “to the end” at the end of verse one for John means to state that the love of Jesus for His own people is not something that only lasts until the end of His life on earth but that His love has no end. John had earlier quoted Jesus regarding the origin of His people: “*My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand.*” (John 10:29)

Regarding this total issue, I again take my notes from my commentary on John:

In my opinion, this supper was not the Passover meal for there is no mention of a lamb being served and because Jesus is the Lamb (1 Cor 5:7) as stated in my comments of chapter 12. Also Jesus was considered apostate by the priesthood and would not have been allowed to obtain a lamb for sacrifice. My understanding would have Jesus eating the “Lord’s supper” on Wednesday, He was arrested and the trials began also on Wednesday. His trials would have continued into Thursday followed by His crucifixion and death at 3:00 PM on Thursday, Nisan 14. This is the day when the lambs were being slain! Friday, Nisan 15 would be the Passover Sabbath so Jesus was hastily buried on Thursday. This all fits with the Leviticus scripture for it states that the 15th was the Feast day when no laborious work was to be done. It begins at dusk so Jesus had to be crucified on Thursday. He died at 3:00 PM on Thursday so they would have had time to bury Him before dusk. The next day would have been the regular Sabbath, Nisan 16, when the Feast of Unleavened Bread would occur (Lev 23). His resurrection would have then occurred before dawn on Sunday, Nisan 17, when the soldiers were sleeping (Matt 28:13). This calendar of events is contra to the traditional views of most churches but it allows for Jesus to have been in the grave for three days and three nights as He predicted (Matt 12:39-40; Luke 11:29-30).

Luke 22:3-7

And Satan entered into Judas who was called Iscariot, belonging to the number of the twelve. (4) And he went away and discussed with the chief priests and officers how he might betray Him to them. (5) They were glad and agreed to give him money. (6) So he consented, and began seeking a good opportunity to betray Him to them apart from the crowd. (7) Then came the first day of Unleavened Bread on which the Passover lamb had to be sacrificed.

Luke does not state when Satan entered Judas Iscariot but John states that it was at the supper (John does not call the meal the Passover meal): *After the morsel, Satan then entered into him. Therefore Jesus *said to him, "What you do, do quickly.* (John 13:27) Luke just reports that Judas was one of the twelve apostles. None of the gospels give us any motive for Judas doing such a betrayal although we know that Satan would have put some concept in his mind. People have speculated on several possibilities including that Judas may have thought this was a way to get Jesus to declare Himself as the Messiah and lead Israel to glory. This would fit in with one of the temptations of Satan on Jesus and may have been how he tricked Judas. Luke is the only gospel writer to include the officers in the betrayal but the chief priests are included. The priests and officers were glad to cooperate with Judas but only Matthew reports the amount of the money

involved (Matt 26:15 and said, "What are you willing to give me to betray Him to you?" And they weighed out thirty pieces of silver to him.) Because of the popular support of Jesus by the crowds, it was important that He be arrested in someplace away from them. Since Judas would have known about Jesus going to the Olivet garden for prayer, he probably thought such would be a perfect place for the arrest to occur. Luke says that it was then the day of Unleavened Bread when it was necessary to sacrifice the lamb. Mark states that such was customary (14:12b).

Luke 22:8-12

And Jesus sent Peter and John, saying, "Go and prepare the Passover for us, so that we may eat it." (9) They said to Him, "Where do You want us to prepare it?" (10) And He said to them, "When you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house that he enters. (11) "And you shall say to the owner of the house, 'The Teacher says to you, "Where is the guest room in which I may eat the Passover with My disciples?'" (12) "And he will show you a large, furnished upper room; prepare it there."

Luke then tells us that Jesus sent Peter and John to prepare the Passover for them all. Mark tells us that it was the disciples who prodded Jesus about where to eat the meal: *On the first day of Unleavened Bread, when the Passover lamb was being sacrificed, His disciples *said to Him, "Where do You want us to go and prepare for You to eat the Passover?"* (Mark 14:12) Jesus told them to look for a man carrying a pitcher of water and this is meaningful for it was usually the women who carried pitchers of water and the men carried leather skins of water. They were then to follow that man to a house and tell the owner that they have a message from the Teacher. As mentioned earlier, no disciples in Luke address Jesus as Teacher so this man would have to have heard of Jesus from the crowds as the Teacher. Peter and John then ask the man for the location of the room where the Teacher may eat the Passover with His disciples. Jesus says that the man will show them a large room that is properly furnished in an upper room of the house.

Luke 22:13

And they left and found everything just as He had told them; and they prepared the Passover.

They found the room as promised but now all becomes a bit complicated from our understanding of exactly what happened. Preparing the Passover is very complicated. The lamb had to be taken in the afternoon to the temple where there would be three lines of people carrying their lambs to be slaughtered. The priests would catch the blood in gold or silver containers and pass the carcass to a priest near the altar when it would be offered as a sacrifice. After the entrails were removed, the remainder was returned to the owners for roasting. Nisan 14 would have been the day when the lambs were being slaughtered but it seems that such a day would be the day after this time of preparation. Jesus was then killed on the day that the lambs were being slaughtered!

The people would then have to prepare the room and provide for the unleavened bread, the wine, and dishes of herbs for the meal. There does not seem to be time for all this to have been accomplished.

Luke 22:14-16

When the hour had come, He reclined at the table, and the apostles with Him. (15) And He said to them, "I have earnestly desired to eat this Passover with you before I suffer; (16) for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God."

The "hour" just means the time for them to gather for this last meal. There is no mention in any of the gospels of them eating a lamb. The writings all state that they had bread and wine and no mention that the bread was unleavened. The most reasonable assumption is that they all came to the room for supper when Jesus told them that He had desired to eat this Passover with them before He suffered. The Greek construction of "earnestly desired" expresses an unfulfilled wish, so He is stating that He is not able to eat the meal with them even though such was an earnest desire of His. John reports that during supper Jesus washed the feet of the disciples (John 13:2-10). Matthew (26:20-29) and Mark (14:17-25) report also on the meal but with no indication of it being a proper Passover meal. I have placed these passages at the end of this commentary. In verse 16 there is no Greek word as translated "again" although many translators insert it. Whether or not we put the "again" in the sentence its meaning is that Jesus will not eat the meal until the time is fulfilled in the KOG as He is quoted in verse 30 as saying.

Luke 22:17-20

And when He had taken a cup and given thanks, He said, "Take this and share it among yourselves; (18) for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes." (19) And when He had taken some bread and given thanks, He broke it and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me." (20) And in the same way He took the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood."

We miss some of the meaning of what Jesus did here. All of the disciples would have had their own cups but Jesus took His cup (of wine), gave thanks, and then passed it to them. Drinking out of someone else's cup was a way of stating that they were bonded with the giver of the cup forever through good and bad. Jesus then takes a vow of abstinence as He knows that the next time He drinks the fruit of the vine will be when the KOG comes into fulfillment. Jesus then takes some of the bread, gives thanks, and breaks it to give the pieces to them. He states that this bread is **representative** of His body that is given up for them. This presentation represents what is going to happen to Jesus and that His death will be a sacrifice for them as He is the sacrificial lamb: *Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed.* (1 Cor 5:7) Then Jesus used the cup as an indication of Him being poured out for them as a new covenant that will be made with His blood. Luke reports that He does not pass the cup around for them to drink from it. He associates the blood with the cup and not the wine as He avoids any sensitivity to Jews drinking blood (Lev 3:17; 7:26; Deut 12:16,23-25; 15:23). This usage of the cup will also avoid any misunderstanding of some magical transformation of substances. The proper order of events in any repetition of this event is then the wine first and then the bread; this is not the usual order of events in most church's remembrance of the Last Supper. However the Matthew and Mark writings state the reverse order and states that they all drank from the cup. Paul also uses the reverse order from Luke:

1Cor 11:23-26 *For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; (24) and when He had given thanks, He broke it and said, "This is My body, which is for you; do this in remembrance of Me." (25) In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." (26) For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.*

Paul emphasizes the cup as does Luke. I am not sure the order is important as long as the emphasis is on the acts of Jesus. The phrase "do this" does not just mean repeat the ritual or just remembering the actions of Jesus. It means that His disciples must make the same giving of self that was done by Jesus. It means taking up our cross daily: *And He was saying to them all, "If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me." (Luke 9:23)*

This blood offering fulfills an OT prophecy:

Jer 31:31-34 "Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah, (32) not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the LORD. (33) "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. (34) "They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more."

Praise the Lord that we are in the new covenant!

Luke 22: 21-23

"But behold, the hand of the one betraying Me is with Mine on the table. (22) "For indeed, the Son of Man is going as it has been determined; but woe to that man by whom He is betrayed!" (23) And they began to discuss among themselves which one of them it might be who was going to do this thing.

Jesus has already prophesied that He will be betrayed and Judas was even identified by Luke as the one who would become a traitor:

- Luke 9:44 *"Let these words sink into your ears; for the Son of Man is going to be delivered into the hands of men."*
- Luke 6:16 *Judas the son of James, and Judas Iscariot, who became a traitor.*

Jesus states that it has already been ordained what is going to take place but it does not mean that the one who will be directly involved in the process will be guiltless. The woe of Jesus implies that Judas will be cut off from salvation and so will not sit with Jesus in His final reign. The disciples then became defensive and quarrelsome as they seemed to be trying to determine who will be the traitor. Mark and Matthew report that they say "surely you don't mean me?" (Matt

26:22; Mark 14:19). Some interpreters state that the hand betraying Jesus has twelve names since all of them will betray Him in other ways.

Luke 22:24-26

And there arose also a dispute among them as to which one of them was regarded to be greatest. (25) And He said to them, "The kings of the Gentiles lord it over them; and those who have authority over them are called 'Benefactors.' (26) "But it is not this way with you, but the one who is the greatest among you must become like the youngest, and the leader like the servant.

Amazingly they then began to dispute among themselves as to which one of them was regarded as the greatest! They had discussed who was the least and now the discussion devolved into an argument over who was the greatest! A preoccupation with wanting to have the most recognition by the world leads to the lust for fame and glory and they still do not understand who Jesus is and what He means to their salvation. The response by Jesus clarifies their situation in that true greatness has nothing to do with appearances or opinions of other people. His response in verse 25 is dripping in sarcasm. The Gentile kings exercise power over them and implies a tendency toward oppression as the people can only obey their demands. They are called benefactors sarcastically also because they are just demanding praise for what they do for the people in spite of such actions being primarily for the benefit of the kings. Those kings erect statues and monuments in their honor so that they will receive honor from the people and it gives them influence to have more domination over them.

But Jesus contrasts the expected behavior of the disciples against that of the kings because they had been arguing who among them was the greatest and therefore wanting to receive the same sort of respect expected by the kings. Instead of being like the kings, they are to be like God:

Luke 6:35-36 "But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil men. (36) "Be merciful, just as your Father is merciful.

They then have to give up their ideas of being grandly respected by the people but to be in service to each other as they express the love of God. Their model has to be the behavior of Jesus.

Luke 22:27-30

"For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? But I am among you as the one who serves. (28) "You are those who have stood by Me in My trials; (29) and just as My Father has granted Me a kingdom, I grant you (30) that you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel.

Jesus sets the example by serving them although He certainly is the greatest since He is God. Normally the greatest at a banquet are the ones reclining at the table and the least are the ones who are serving them. But Jesus turns the ladder of success upside down. Luke does not report how Jesus serves at the table so His service is probably referring to His pouring His blood for

others. After this gentle rebuke, He then praises them for standing by Him in His trials. This statement also serves to define a disciple since such a one remains with the leader through all circumstances. Jesus then tells them that they will receive great rewards in the age to come. There is a surety that His Father has granted Him a kingdom and Jesus assures them that He will grant them a place in that kingdom. Eating with kings reflects a very high status:

- 2Sam 9:7 *David said to him, "Do not fear, for I will surely show kindness to you for the sake of your father Jonathan, and will restore to you all the land of your grandfather Saul; and you shall eat at my table regularly."*
- 1Kings 2:7 *"But show kindness to the sons of Barzillai the Gileadite, and let them be among those who eat at your table; for they assisted me when I fled from Absalom your brother."*
- Jer 52:32-33 *Then he spoke kindly to him and set his throne above the thrones of the kings who were with him in Babylon. (33) So Jehoiachin changed his prison clothes, and had his meals in the king's presence regularly all the days of his life.*

In the new kingdom they also will be judging the twelve tribes of Israel. These twelve, plus probably with Paul substituting for Judas rather than Matthias (Acts 1:26), will rule with Christ over Israel. This statement is symbolic in that the twelve tribes of Israel is an ancient way of talking about all the people of God who are now gathered as the church of Jesus Christ. Jesus does not give us the details of this judging but such a word has an indication of having some authoritative position. The entire church is built on the ministry of the apostles and prophets: *So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, (20) having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, (Eph 2:19-20)* These promises are for the disciples and their names will be written on the foundation stones of the new Jerusalem: *And the wall of the city had twelve foundation stones, and on them were the twelve names of the twelve apostles of the Lamb. (Rev 21:14)*

Luke 22:31-34

"Simon, Simon, behold, Satan has demanded permission to sift you like wheat; (32) but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers." (33) But he said to Him, "Lord, with You I am ready to go both to prison and to death!" (34) And He said, "I say to you, Peter, the rooster will not crow today until you have denied three times that you know Me."

Jesus now turns to Peter with a separate charge. The “you” of verse 31 is plural so Jesus is stating that Satan has demanded permission from God to sift all the apostles like wheat. The next “you” in verse 32 is singular as Jesus tells Peter that He has prayed for him so that his faith will not fail, although Peter will falter. Jesus then tells Peter that he must then use his renewed faith to strengthen the fellow apostles. Jesus tells Peter that he will turn away from his failure and offer help to the others. Luke tends to mix failures with success rather than focusing only on the failure that all of them will experience:

- Matt 26:31 *Then Jesus *said to them, "You will all fall away because of Me this night, for it is written, 'I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP OF THE FLOCK SHALL BE SCATTERED.'*

- Mark 14:27 *And Jesus *said to them, "You will all fall away, because it is written, 'I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP SHALL BE SCATTERED.'*

Peter then brashly promises to go with Jesus to prison and death as he thinks he is indeed ready for such consequences although his wrangling with the other disciples over who is the greatest tends to deny this reasoning. Before any of them are ready to face the future that they will endure, they must witness the total example of Jesus and be filled with the Holy Spirit. Jesus then tells Peter that he indeed will fail. The rooster's crow is a cockiness as such is the ruler of the roost and an example of foolish pride. The crowing of the rooster will awaken Peter from his failure and remind him of this statement by Jesus.

Luke 22:35-37

And He said to them, "When I sent you out without money belt and bag and sandals, you did not lack anything, did you?" They said, "No, nothing." (36) And He said to them, "But now, whoever has a money belt is to take it along, likewise also a bag, and whoever has no sword is to sell his coat and buy one. (37) "For I tell you that this which is written must be fulfilled in Me, 'AND HE WAS NUMBERED WITH TRANSGRESSORS'; for that which refers to Me has its fulfillment."

Jesus now reminisces over the good ole days. They relied totally over the provisions of God through the people that they served in their preaching. Jesus had sent them out without provisions and they never lacked anything as they readily admitted. Jesus now tells them that the situation has changed and they are to go forth with provisions. They are even to buy a sword if they do not have one. Just as the worst will happen to Jesus, they must also expect the worst rather than being served by those to whom they are witnessing. Their mission will meet many hardships as experienced by Paul:

2Cor 11:23-27 Are they servants of Christ?--I speak as if insane--I more so; in far more labors, in far more imprisonments, beaten times without number, often in danger of death. (24) Five times I received from the Jews thirty-nine lashes. (25) Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep. (26) I have been on frequent journeys, in dangers from rivers, dangers from robbers, dangers from my countrymen, dangers from the Gentiles, dangers in the city, dangers in the wilderness, dangers on the sea, dangers among false brethren; (27) I have been in labor and hardship, through many sleepless nights, in hunger and thirst, often without food, in cold and exposure.

By telling them to buy a sword Jesus is not telling them to retaliate to the fierce opposition they will face. Jesus has previously taught on nonviolence such as in Luke 6:27-36 and will rebuke His disciples for using the sword at His arrest (22:51). He uses the sword metaphorically to tell them that they will need all the resources they can have. The sword is usually an offensive weapon but they will need the sword of the spirit: *And take the helmet of salvation, and the sword of the Spirit, which is the word of God.* (Eph 6:17). They will need to be experts in using the word of God as must we in our battles in the world.

In the understanding of Jesus, the scriptures give Him His marching orders and now everything is working its way out to a conclusion. Here Jesus is quoting from: *Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of*

many, And interceded for the transgressors. (Isaiah 53:12) We are not to think the prophecy is fulfilled when He is crucified between two criminals for they are not classified as “lawless”. It is fulfilled in the totality of the mission of Jesus as He is rejected, mocked, and crucified by His own people.

Luke 22:38

They said, "Lord, look, here are two swords." And He said to them, "It is enough."

As often is the case, they misunderstood Jesus. They think that they already have some swords for their cause. They know about using a sword to kill someone or to defend themselves but they do not yet understand giving their lives for others. They remain blind to the requirement of the death of Jesus:

- Luke 9:44-45 *"Let these words sink into your ears; for the Son of Man is going to be delivered into the hands of men." (45) But they did not understand this statement, and it was concealed from them so that they would not perceive it; and they were afraid to ask Him about this statement.*
- Luke 18:31-34 *Then He took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished. (32) "For He will be handed over to the Gentiles, and will be mocked and mistreated and spit upon, (33) and after they have scourged Him, they will kill Him; and the third day He will rise again." (34) But the disciples understood none of these things, and the meaning of this statement was hidden from them, and they did not comprehend the things that were said.*

It is laughable to think that the reply of Jesus means that He thinks the twelve people with two swords are enough to take on the coming assault! The Greek word “enough” is in the singular and certainly cannot apply to two swords. The reply seems to indicate that Jesus is telling them to stop this turn of the conversation as it is used in: *"But the LORD was angry with me on your account, and would not listen to me; and the LORD said to me, 'Enough! Speak to Me no more of this matter. (Deut 3:26)*

Luke 22:39-42

And He came out and proceeded as was His custom to the Mount of Olives; and the disciples also followed Him. (40) When He arrived at the place, He said to them, "Pray that you may not enter into temptation." (41) And He withdrew from them about a stone's throw, and He knelt down and began to pray, (42) saying, "Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done."

Jesus has now finished with His daily teaching and goes to the Mount of Olives as He usually does. Luke does not identify this as Gethsemane as do others:

- Matt 26:36 *Then Jesus *came with them to a place called Gethsemane, and *said to His disciples, "Sit here while I go over there and pray."*
- Mark 14:32 *They *came to a place named Gethsemane; and He *said to His disciples, "Sit here until I have prayed."*

Jesus knows that Judas is familiar with this habit and will lead the captors to Him. The disciples follow Him as they continue to learn about prayer from their Teacher. Luke’s emphasis on this

section is the prayer so he does not record Jesus telling them “to watch” (Matt 26:38; Mark 14:34). He tells them specifically to pray that they will not fall into temptation that refers to a time of dangerous testing. Jesus then moved away from them to have His own time of interaction with the Father. Luke does not report that He took some with Him:

- Mark 14:33 *And He *took with Him Peter and James and John, and began to be very distressed and troubled.*
- Matt 26:37 *And He took with Him Peter and the two sons of Zebedee, and began to be grieved and distressed.*

Luke also does not report on the great sorrow of Jesus: *And He *said to them, "My soul is deeply grieved to the point of death; remain here and keep watch."* (Mark 14:34) In the prayer of Jesus, He shows that He knows His Father is in control of the situation and He asks for the cup to be taken from Him if the Father is willing. However He shows that He is totally submitted to the Father’s will as He states that He desires the Father’s will to be done and not His. Jesus has known all along that He is obligated to complete the total path laid out by the Father:

- Luke 13:31-33 *Just at that time some Pharisees approached, saying to Him, "Go away, leave here, for Herod wants to kill You." (32) And He said to them, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I reach My goal.' (33) "Nevertheless I must journey on today and tomorrow and the next day; for it cannot be that a prophet would perish outside of Jerusalem.*
- Luke 18:31-33 *Then He took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished. (32) "For He will be handed over to the Gentiles, and will be mocked and mistreated and spit upon, (33) and after they have scourged Him, they will kill Him; and the third day He will rise again."*

Luke 22:43-46

Now an angel from heaven appeared to Him, strengthening Him. (44) And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground. (45) When He rose from prayer, He came to the disciples and found them sleeping from sorrow, (46) and said to them, "Why are you sleeping? Get up and pray that you may not enter into temptation."

The Father answered Jesus by sending an angel to strengthen Him for, although He is God, He is also human and is showing some of His humanity in this ordeal. Jesus is then told that the cup will not be removed and that puts Him into agony so that He prayed fervently to be strengthened. We are not told exactly how the angel strengthened Him but we can see from the remainder of the ordeal that Jesus was indeed strengthened so that He could endure the entire horrible ordeal. We are not to take the statement about His sweat being drops of literal blood for the statement is that His sweat became **like** drops of blood. In other words He is sweating so much that such a state is similar to someone having been deeply cut and bleeding profusely. Jesus then rose from His prayer prepared to face the situation. Mark reports that Jesus came back to the disciples three times as He urged them repeatedly to watch and pray (Mark 14:37-42). The statement from Luke states that Jesus arose from His prayer and stood in a state of preparedness for His ordeal. Jesus was buoyed from His state of prayer and the visit of the angel that contrasts the disciples who had fallen into sleep because of their sorrow. His prayer has allowed Him to come to grip with

the situation and He knows that this is the Father's will so that He will be totally in that will. The disciples have allowed themselves to become a victim of grief that has caused them to shrink back from it so that they have no power over it. Jesus is now prepared to nobly meet a horrible death. Jesus reminds them to pray not to fall into temptation.

Luke 22:47-51

While He was still speaking, behold, a crowd came, and the one called Judas, one of the twelve, was preceding them; and he approached Jesus to kiss Him. (48) But Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?" (49) When those who were around Him saw what was going to happen, they said, "Lord, shall we strike with the sword?" (50) And one of them struck the slave of the high priest and cut off his right ear. (51) But Jesus answered and said, "Stop! No more of this." And He touched his ear and healed him.

Jesus was interrupted by the presence of a crowd apparently being led by Judas who is identified by Luke as one of the twelve. Judas approached Jesus and kissed Him, which was supposedly a show of respect but served to identify Him to those who came to arrest Jesus. Jesus surely withered Judas by asking him if he was betraying the Son of Man with a kiss. I tend to think that Judas thought he was doing Jesus a favor by causing Him to reveal Himself as the political Messiah so that Israel could then be transformed into a world power. But by referring to Himself as the Son of Man and stating that Judas was betraying Him, Jesus is telling Judas that he was very wrong. Some of the people around Jesus asked if they should attack with the sword and someone cut off the right ear of the high priest. Jesus ordered them to stop such a reprisal and He healed the ear of the high priest. Matthew and Mark report somewhat more on the event:

- Mark 14:46-48 *They laid hands on Him and seized Him. (47) But one of those who stood by drew his sword, and struck the slave of the high priest and cut off his ear. (48) And Jesus said to them, "Have you come out with swords and clubs to arrest Me, as you would against a robber?"*
- Matt 26:51-56 *And behold, one of those who were with Jesus reached and drew out his sword, and struck the slave of the high priest and cut off his ear. (52) Then Jesus *said to him, "Put your sword back into its place; for all those who take up the sword shall perish by the sword. (53) "Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve legions of angels? (54) "How then will the Scriptures be fulfilled, which say that it must happen this way?" (55) At that time Jesus said to the crowds, "Have you come out with swords and clubs to arrest Me as you would against a robber? Every day I used to sit in the temple teaching and you did not seize Me. (56) "But all this has taken place to fulfill the Scriptures of the prophets." Then all the disciples left Him and fled.*

Matthew reports that the disciples then left Jesus and fled away from the crowd.

Luke 22:52-54

Then Jesus said to the chief priests and officers of the temple and elders who had come against Him, "Have you come out with swords and clubs as you would against a robber? (53) "While I was with you daily in the temple, you did not lay hands on Me; but this hour

and the power of darkness are yours." (54) Having arrested Him, they led Him away and brought Him to the house of the high priest; but Peter was following at a distance.

Similarly to the report of Matthew and Mark, Luke reports Jesus speaking to the chief priests, officers of the temple, and the elders who all had come against Him. Jesus links their actions with the dominion of the ethical darkness of Satan. They are then the puppets of darkness but they cannot know that the light of Sunday will reveal their total failure and the success of the salvation plan of God. Luke did name the high priesthood of Annas and Caiaphas (Luke 3:2) but now he does not reveal the name of the high priest for such is not important to him as an individual. Luke's emphasis is on the religious power structure that has always been aligned against Jesus:

- Luke 9:22 saying, *"The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed and be raised up on the third day."*
- Luke 19:47 *And He was teaching daily in the temple; but the chief priests and the scribes and the leading men among the people were trying to destroy Him,*
- Luke 20:19 *The scribes and the chief priests tried to lay hands on Him that very hour, and they feared the people; for they understood that He spoke this parable against them.*
- Luke 22:2 *The chief priests and the scribes were seeking how they might put Him to death; for they were afraid of the people.*

Matthew reports that they led Him to Caiaphas: *Those who had seized Jesus led Him away to Caiaphas, the high priest, where the scribes and the elders were gathered together.* (Matt 26:57) Mark reports similarly without the name: *They led Jesus away to the high priest; and all the chief priests and the elders and the scribes *gathered together.* (Mark 14:53) All the disciples had left Jesus but Peter was following at a safe distance. We do not know what he has in mind but he is all alone and he is going to reveal that his boast of staying with Jesus was just a meaningless assertion.

Luke 22:55-58

After they had kindled a fire in the middle of the courtyard and had sat down together, Peter was sitting among them. (56) And a servant-girl, seeing him as he sat in the firelight and looking intently at him, said, "This man was with Him too." (57) But he denied it, saying, "Woman, I do not know Him." (58) A little later, another saw him and said, "You are one of them too!" But Peter said, "Man, I am not!"

Peter joined the captors of Jesus around the fire but he was not complicit in the arrest of Jesus and we do not know where Judas went. Mark's also reports on this but Matthew omits the fire scene:

- Mark 14:54 *Peter had followed Him at a distance, right into the courtyard of the high priest; and he was sitting with the officers and warming himself at the fire.*
- Mark 14:66-69 *As Peter was below in the courtyard, one of the servant-girls of the high priest *came, (67) and seeing Peter warming himself, she looked at him and *said, "You also were with Jesus the Nazarene." (68) But he denied it, saying, "I neither know nor understand what you are talking about." And he went out onto the porch. (69) The servant-girl saw him, and began once more to say to the bystanders, "This is one of them!"*

- Matt 26:69-70 *Now Peter was sitting outside in the courtyard, and a servant-girl came to him and said, "You too were with Jesus the Galilean (70) But he denied it before them all, saying, "I do not know what you are talking about."*

According to John, the girl was the doorkeeper: *Then the slave-girl who kept the door *said to Peter, "You are not also one of this man's disciples, are you?" He *said, "I am not."* (John 18:17)

Luke does not report that Peter denied Jesus with oaths and curses as do Matthew and Mark:

- Matt 26:72 *And again he denied it with an oath, "I do not know the man."*
- Mark 14:71 *But he began to curse and swear, "I do not know this man you are talking about!"*

A short time later a second woman came to accuse Peter of being one of the cohorts of Jesus but he denied it again. Matthew also reports on this second woman: *When he had gone out to the gateway, another servant-girl saw him and *said to those who were there, "This man was with Jesus of Nazareth."* (Matt 26:71)

Luke 22:59-62

After about an hour had passed, another man began to insist, saying, "Certainly this man also was with Him, for he is a Galilean too." (60) But Peter said, "Man, I do not know what you are talking about." Immediately, while he was still speaking, a rooster crowed. (61) The Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had told him, "Before a rooster crows today, you will deny Me three times." (62) And he went out and wept bitterly.

Now the third person to question Peter appears and this gives Peter three chances to support Jesus but he denies Jesus and then the rooster crows:

- Matt 26:73-75 *A little later the bystanders came up and said to Peter, "Surely you too are one of them; for even the way you talk gives you away." (74) Then he began to curse and swear, "I do not know the man!" And immediately a rooster crowed. (75) And Peter remembered the word which Jesus had said, "Before a rooster crows, you will deny Me three times." And he went out and wept bitterly.*
- Mark 14:70-72 *But again he denied it. And after a little while the bystanders were again saying to Peter, "Surely you are one of them, for you are a Galilean too." (71) But he began to curse and swear, "I do not know this man you are talking about!" (72) Immediately a rooster crowed a second time. And Peter remembered how Jesus had made the remark to him, "Before a rooster crows twice, you will deny Me three times." And he began to weep.*

According to the man who accused Peter, the proof seems to be that he recognized Peter as a Galilean. They were known to have an accent that was readily recognized: *They were amazed and astonished, saying, "Why, are not all these who are speaking Galileans?"* (Acts 2:7) As the Lord turned and looked at Peter, he then remembered the statement by Jesus and he wept bitterly over his failure. We do not know the look that Jesus gave Peter but knowing Him we can think that it would have been a look of forgiveness and encouragement rather than a look of disappointment. Jesus knew what Peter would do and He had told Peter that after he recovered he was then to help his brothers.

Luke 22:63-65

Now the men who were holding Jesus in custody were mocking Him and beating Him, (64) and they blindfolded Him and were asking Him, saying, "Prophecy, who is the one who hit You?" (65) And they were saying many other things against Him, blaspheming.

The most likely order of the appearances of Jesus before His accusers is:

1. Before Annas (John)
2. Before Caiaphas and the Sanhedrin (Synoptics)
3. Before Pilate (Synoptics and John)
4. Before Herod Antipas (Luke)
5. Before Pilate (Luke)

Only John reports that they first took Jesus before Annas:

*John 18:12-24 So the Roman cohort and the commander and the officers of the Jews, arrested Jesus and bound Him, (13) and led Him to Annas first; for he was father-in-law of Caiaphas, who was high priest that year. (14) Now Caiaphas was the one who had advised the Jews that it was expedient for one man to die on behalf of the people. (15) Simon Peter was following Jesus, and so was another disciple. Now that disciple was known to the high priest, and entered with Jesus into the court of the high priest, (16) but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought Peter in. (17) Then the slave-girl who kept the door *said to Peter, "You are not also one of this man's disciples, are you?" He *said, "I am not." (18) Now the slaves and the officers were standing there, having made a charcoal fire, for it was cold and they were warming themselves; and Peter was also with them, standing and warming himself. (19) The high priest then questioned Jesus about His disciples, and about His teaching. (20) Jesus answered him, "I have spoken openly to the world; I always taught in synagogues and in the temple, where all the Jews come together; and I spoke nothing in secret. (21) "Why do you question Me? Question those who have heard what I spoke to them; they know what I said." (22) When He had said this, one of the officers standing nearby struck Jesus, saying, "Is that the way You answer the high priest?" (23) Jesus answered him, "If I have spoken wrongly, testify of the wrong; but if rightly, why do you strike Me?" (24) So Annas sent Him bound to Caiaphas the high priest.*

Regarding the John narrative, we are not told the identity of the disciple known to the high priest. He could have been John for his mother, Salome, was a sister of Jesus' mother and of Elizabeth whose husband was Zachariah, another high priest. The wording of the girl's question also implies that she knew both of them were disciples of Jesus. The mockery reported by Luke was after the first accusations of Jesus that Luke omits, but are reported by Matthew and Mark. Note that this first stage of the "trial" was illegal since it was at night:

- *Matt 26:57-66 Those who had seized Jesus led Him away to Caiaphas, the high priest, where the scribes and the elders were gathered together. (58) But Peter was following Him at a distance as far as the courtyard of the high priest, and entered in, and sat down with the officers to see the outcome. (59) Now the chief priests and the whole Council*

kept trying to obtain false testimony against Jesus, so that they might put Him to death. (60) They did not find any, even though many false witnesses came forward. But later on two came forward, (61) and said, "This man stated, 'I am able to destroy the temple of God and to rebuild it in three days.'" (62) The high priest stood up and said to Him, "Do You not answer? What is it that these men are testifying against You?" (63) But Jesus kept silent. And the high priest said to Him, "I adjure You by the living God, that You tell us whether You are the Christ, the Son of God." (64) Jesus *said to him, "You have said it yourself; nevertheless I tell you, hereafter you will see THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, and COMING ON THE CLOUDS OF HEAVEN." (65) Then the high priest tore his robes and said, "He has blasphemed! What further need do we have of witnesses? Behold, you have now heard the blasphemy; (66) what do you think?" They answered, "He deserves death!"

- Mark 14:53-64 They led Jesus away to the high priest; and all the chief priests and the elders and the scribes *gathered together. (54) Peter had followed Him at a distance, right into the courtyard of the high priest; and he was sitting with the officers and warming himself at the fire. (55) Now the chief priests and the whole Council kept trying to obtain testimony against Jesus to put Him to death, and they were not finding any. (56) For many were giving false testimony against Him, but their testimony was not consistent. (57) Some stood up and began to give false testimony against Him, saying, (58) "We heard Him say, 'I will destroy this temple made with hands, and in three days I will build another made without hands.'" (59) Not even in this respect was their testimony consistent. (60) The high priest stood up and came forward and questioned Jesus, saying, "Do You not answer? What is it that these men are testifying against You?" (61) But He kept silent and did not answer. Again the high priest was questioning Him, and saying to Him, "Are You the Christ, the Son of the Blessed One?" (62) And Jesus said, "I am; and you shall see THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, and COMING WITH THE CLOUDS OF HEAVEN." (63) Tearing his clothes, the high priest *said, "What further need do we have of witnesses? (64) "You have heard the blasphemy; how does it seem to you?" And they all condemned Him to be deserving of death.

Then some began to beat Him, spit at Him, blindfold and beat Him with their fists (also reported in Matt 26:67-68; Mark 14:65). They must have heard from the crowds that Jesus was some sort of prophet so in their ignorance they ridiculed Him as they thought of Him as a false deceiver who had now been exposed. It is interesting to note that His prophecies at the Last Supper have been fulfilled:

1. He has been betrayed by one of the twelve.
2. Peter denied Him three times.
3. He has been treated as a transgressor when treated as a robber.

The remaining prophecy about Peter turning and strengthening his brothers would come after the resurrection. When Luke reports that they said many other things against Jesus that were blaspheming he is probably referring to them ridiculing Him as the Christ for that would be against the proclamation of God about Him.

Luke 22:66-71

When it was day, the Council of elders of the people assembled, both chief priests and scribes, and they led Him away to their council chamber, saying, (67) "If You are the Christ, tell us." But He said to them, "If I tell you, you will not believe; (68) and if I ask a question, you will not answer. (69) "But from now on THE SON OF MAN WILL BE SEATED AT THE RIGHT HAND of the power OF GOD." (70) And they all said, "Are You the Son of God, then?" And He said to them, "Yes, I am." (71) Then they said, "What further need do we have of testimony? For we have heard it ourselves from His own mouth."

Matthew and Mark reported the substance of this meeting that began at night (see above). Notice now that Luke reports the day had begun. Luke then reports that Jesus was taken for a short informal hearing before the Jewish leaders consisting of the elders, chief priests, and scribes. They went to a council chamber where much of the local business was considered since there was no bureaucracy of Roman officials. They usually had the power to arrest, take evidence and make a preliminary examination to present before a governor for a formal trial. They asked Jesus two questions with the second one reported by Luke in verse 70. The first question regards the identity of Jesus as the Christ and by this they mean the political Messiah for such would be taken by Rome to mean a king and that would be a political accusation that the authorities would take seriously. The second question concerns His identity as the Son of God, which is a religious question about which Pilate would have no interest. Whatever answers Jesus gives they will not believe Him:

John 10:24-26 The Jews then gathered around Him, and were saying to Him, "How long will You keep us in suspense? If You are the Christ, tell us plainly." (25) Jesus answered them, "I told you, and you do not believe; the works that I do in My Father's name, these testify of Me. (26) "But you do not believe because you are not of My sheep.

He also states that He will not receive an answer from them if He asks a question. Regarding His Messiahship, Jesus states that He as the Son of Man will be seated at the right hand of God, which establishes His reign as Messiah but in heaven rather than on earth. Not believing Jesus is a sin against the Holy Spirit (Luke 12:10 *"And everyone who speaks a word against the Son of Man, it will be forgiven him; but he who blasphemes against the Holy Spirit, it will not be forgiven him.*) and their unbelief is a barrier to a possible repentance.

Only Luke has the question about Him being the Son of God (verse 70). Jesus does then reply that He is the Son of God but, to the council members, this is a religious question that they will twist to make it appear meaningful to Pilate. They have not made Him commit to their understanding of the political Messiah for that is not who He is. But they seem to think that they can now conclude their interrogation since He admitted to being the Son of God. This charge will actually become the foundation of the testimony of the apostles.

Matthew and Mark on the Last Supper

- Matt 26:20-29 Now when evening came, Jesus was reclining *at the table* with the twelve disciples. (21) As they were eating, He said, *"Truly I say to you that one of you will*

betray Me." (22) Being deeply grieved, they each one began to say to Him, "Surely not I, Lord?" (23) And He answered, "He who dipped his hand with Me in the bowl is the one who will betray Me. (24) "The Son of Man *is to go*, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born." (25) And Judas, who was betraying Him, said, "Surely it is not I, Rabbi?" Jesus *said to him, "You have said *it yourself*." (26) While they were eating, Jesus took *some* bread, and after a blessing, He broke *it* and gave *it* to the disciples, and said, "Take, eat; this is My body." (27) And when He had taken a cup and given thanks, He gave *it* to them, saying, "Drink from it, all of you; (28) for this is My blood of the covenant, which is poured out for many for forgiveness of sins. (29) "But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."

- Mark14:17-25 When it was evening He *came with the twelve. (18) As they were reclining *at the table* and eating, Jesus said, "Truly I say to you that one of you will betray Me--one who is eating with Me." (19) They began to be grieved and to say to Him one by one, "Surely not I?" (20) And He said to them, "*It is one of the twelve, one who dips with Me in the bowl.* (21) "For the Son of Man *is to go* just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! *It would have been good for that man if he had not been born.*" (22) While they were eating, He took *some* bread, and after a blessing He broke *it*, and gave *it* to them, and said, "Take *it*; this is My body." (23) And when He had taken a cup *and* given thanks, He gave *it* to them, and they all drank from it. (24) And He said to them, "This is My blood of the covenant, which is poured out for many. (25) "Truly I say to you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."