

Chapter Twenty-two (22:1-71)

THE SON OF MAN PREPARING HIS APOSTLES FOR HIS DEATH

IDEAS TO INVESTIGATE:

1. What implications concerning the Biblical teaching that man has a free will does the statement, "Then Satan entered into Judas. . . ." have (22:3)?
2. What was involved in "preparing" the Passover (22:1-13)?
3. Was Jesus indicating He would observe the "Lord's Supper" with them at some future time when He said, "I shall not drink . . . until the kingdom of God comes. . . ."? What future time was He indicating (22:18)?
4. Why, after chastizing the apostles about seeking positions of honor, did Jesus immediately promise them they would sit on thrones judging Israel (22:30)?
5. Why did Jesus, the Prince of Peace, order the apostles to buy swords (22:36)?
6. Was Jesus trying to evade the cross in His prayer in Gethsemane (22:42)?
7. After the Lord has counseled the apostles to arm themselves with swords, why did He forbid them to use them at His arrest (22:51)?
8. Did Peter deny he was a follower of Jesus because he was afraid of dying (22:57)?
9. What would the chief priests not answer should Jesus ask them (22:68)?
10. How would the Son of man be seated at the right hand of the power of God (22:69)?

SECTION 1

Communion (22:1-30)

22 Now the feast of Unleavened Bread drew near, which is called the Passover. ²And the chief priests and the scribes were seeking how to put him to death; for they feared the people.

³ Then Satan entered into Judas called Iscariot, who was of the number of the twelve; ⁴he went away and conferred with the chief priests and officers how he might betray him to them. ⁵And they were glad, and engaged to give him money. ⁶So he agreed, and sought an opportunity to betray him to them in the absence of the multitude.

⁷ Then came the day of Unleavened Bread, on which the passover lamb had to be sacrificed. ⁸So Jesus sent Peter and John, saying,

“Go and prepare the passover for us, that we may eat it.”⁹ They said to him, “Where will you have us prepare it?”¹⁰ He said to them, “Behold, when you have entered the city, a man carrying a jar of water will meet you; follow him into the house which he enters,¹¹ and tell the householder, ‘The Teacher says to you, Where is the guest room, where I am to eat the passover with my disciples?’¹² And he will show you a large upper room furnished; there make ready.”¹³ And they went, and found it as he had told them; and they prepared the passover.

14 And when the hour came, he sat at 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; ¹⁶for I tell you I shall not eat it until it is fulfilled in the kingdom of God.”¹⁷ And he took a cup, and when he had given thanks he said, “Take this, and divide it among yourselves; ¹⁸for I tell you that from now on I shall not drink of the fruit of the vine until the kingdom of God comes.”¹⁹ And he took bread, and when he had 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 likewise the cup after supper, saying, “This cup which is poured out for you is the new covenant in my blood.²¹ But behold the hand of him who betrays me is with me on the table.²² For the Son of man goes as it has been determined; but woe to that man by whom he is betrayed!”²³ And they began to question one another, which of them it was that would do this.

24 A dispute also arose among them, which of them was to be regarded as the greatest.²⁵ And he said to them, “The kings of the Gentiles exercise lordship over them; and those in authority over them are called benefactors.²⁶ But not so with you; rather let the greatest among you become as the youngest, and the leader as one who serves.²⁷ For which is the greater, one who sits at table, or one who serves? Is it not the one who sits at table? But I am among you as one who serves.

28 “You are those who have continued with me in my trials;²⁹ and I assign to you, as my Father assigned to me, a kingdom,³⁰ that you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

22:1-13 Preparation: The day on which the Passover feast was to be observed was determined by the Lunar Calendar (moon phases). Passover supper was to be eaten on the 14th of Nisan (Jewish month). This was calculated to be fourteen days after the first new moon, following the vernal (Spring) equinox. Passover, therefore, was in the month we know as April. According to the Gregorian Calendar (presently in use by most

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of the world), Passover varies as to the day because Gregorian months are not lunar. Fourteen days after each "new moon" a "full moon" appears. So Passover time was always at "full moon."

The Hebrew word *pesach* is translated Passover, and means literally, "to pass, spring over, or spare" (cf. Ex. 12:13-27). Passover day was one day out of a festival of seven or eight days duration, called in Hebrew, *hammatzsoth*, literally, "the unleavened things," (cf. Lev. 23:4ff.). So, Passover came to be called, the Feast of Unleavened Bread (Lk. 22:1). The parallel accounts, which the student should read are Matthew 26:3-75; 27:1; Mark 14:1-72; 15:1 and John 13:1 through John 18:27.

Luke notes that as the Passover drew near, the chief priests and scribes were seeking how to put Jesus to death. Matthew records that at that moment Jesus was predicting, for the fifth time, His death at their hands (Mt. 26:1-2). While the chief priests and Sanhedrin were planning to postpone their efforts to destroy Jesus until after the Feast (Mt. 26:3-5), Jesus was predicting they would actually crucify Him during the Feast. Jesus not only knew their murderous scheme, but He knew they would change their plans to delay and carry them out during the Feast. So, in the palace of Caiaphas, the high priest, they concluded they must arrest Jesus by "stealth" or "secretly," lest the multitudes, who were proclaiming Jesus to be the Son of David, their king, might rise up against them. Quite unexpectedly, they are presented a way to find Him and arrest Him without the multitudes knowing it until it is done.

Luke alone records, "Then *Satan entered into Judas* called Iscariot . . . He went away and conferred with the chief priests and captains how he might betray him to them," (see also Jn. 13:2, 27). Scripture indicates Judas was greedy and dishonest from the beginning of his discipleship (cf. Jn. 12:6). The point to remember here is that Satan accomplished possession or entry into Judas' heart because Judas wanted him to! Men may either "give place" to the devil or not, Eph. 4:27. Men may "resist" the devil or not, James 4:7. God only gives up on men when men refuse to have God (Rom. 1:18ff.; II Thess. 2:10-12; Rev. 13:1ff.). Judas knew of the hatred, anger, malice and subterfuge of the priesthood toward Jesus. Judas had seen and heard their desire to destroy Jesus many times. Judas was not an unwilling victim of Satan. Judas' motive, so far as the record goes, was strictly greed. There is no indication that there was anything political, ideological or theological involved at all. H. Schonfield says in his book, *Passover Plot*, that Jesus, wanting to be Messiah, plots to get Himself crucified so He can fulfill Old Testament prophecies. In doing so, Jesus tricks Judas into betraying Him by continually applying "pressure" or psyching Judas into it through pointed references to Judas as "betrayed," "thief," etc. Judas, then, having supposedly discerned that this is what Jesus wanted, decided to make a few pieces of silver from the plot. One

has only to read the gospel documents to see the absurdity of such run-away imagination. For Jesus to have carried out such a "plot" would have required more divine omniscience and omnipotence almost than even the gospel records accord Him! He would have to know with divine certainty the future movements and decisions of scores of people; He would have to have had the power to manipulate people and times and circumstances beyond any mortal's control. How did Jesus, if He were only human and not divine, even know Judas had betrayed Him? Judas did not report back to Jesus!

The day of "Unleavened Bread" was the day when the Jew searched his house for *chametz*, leaven, to purge the house of all of it. It was also the day on which the passover lamb had to be sacrificed on the Temple altar. Luke indicates Jesus waited until the Feast was in its first day to prepare. He apparently did this because there would be no need to prepare sooner (except to have the lamb selected, which the owner of the "upper room" probably did), and He was extremely busy up until the very day of the Passover meal. It also gave opportunity for another demonstration of His supernatural foreknowledge of the exact place and circumstances in connection with His observance. Finally, it would keep the meeting place secret until He could assemble His disciples for a final, personal and intensive session of instructions and encouragements. Judas was thereby prevented from betraying the place where Jesus might be arrested before Jesus desired it.

Jesus appointed Peter and John to make preparations for the observance of the Passover. When they asked Him "Where?", He demonstrated once again His divine foreknowledge by predicting they would meet a man carrying a pitcher (Gr. *keramion*, from which we get English, *ceramic*) of water. It would be unusual for the *master* of a house (Gr. *oikodespote*, "the despot of the house") to be carrying a ceramic jar of water—that was the work of servants and women! But Jesus foreknew the exact moment the two disciples would reach a certain point in order to be able to find this particular householder carrying a jar of water, and that this householder would invite them to use his upper room. A literal translation of the Greek text would read: "And you will say to the house-master of the house, Says to you the Teacher. . . ." This man must have been a wealthy disciple of Jesus. The homes of the wealthy had large upper rooms as second-story guest rooms with a staircase built on the outside wall of the house. Guests could enter and leave their guest room on the second floor without disturbing the householder's family. The word *furnished* is the Greek word *estromenon* and means literally, *spread out*, as one prepares a bed or spreads out straw for a bed. The upper room was "spread out" (furnishes) especially with a table and couches for Jesus' observance of the Passover.

The two apostles went into the city and found it exactly as Jesus had told them it would be. They immediately set about to prepare for the Passover.

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Wednesday evening, at sundown, would have begun the Passover when every "householder" would gather his family and they would all take lamps and search the house diligently for leaven. So many preparations were required, the actual meal itself would not be eaten until the next evening (Thursday). The ingredients for "bitter herbs" had to be gathered (horse radish, bay, thyme, majoram or mint and basil). This was all used to make the sauce or gravy called *charoseth*—the "sop" into which the unleavened bread (matza-bread) was dipped to symbolize the mortar the Hebrews had to make as slaves in Egypt. Utensils for holding the "sop," for drinking the wine, for "washing" (purification) of hands and feet, etc., had to be procured. The most important preparation was taking the lamb (which had been selected four days earlier) to the temple and slitting its throat so that its blood could be poured out on the altar. Priests and Levites collected the blood and poured it out. The blood then ran down the gutters into the Kidron valley. Even with a conservative estimate of one million worshipers at Passover, there would be 100,000 lambs slain in one day. That would average approximately 4,166 every hour or 69 every minute! The entrails and fat were thrown on the fire on the altar causing the stench of burning flesh to float over the city. The smoke, bleating of sheep, smell of warm blood, trumpets blowing and people shouting must have made a spectacle beyond imagination. The worshiper took his slain lamb home, roasted it, careful not to break a bone, and the Feast was ready. Using a bunch of hyssop, its blood was sprinkled on the lintel and door-posts of the house. All these preparations probably took Wednesday night and most of Thursday morning so Jesus and the apostles did not start supper until late Thursday afternoon. They may have slept a few hours Wednesday night, but they would not get but a few "winks" for on Thursday night they were out in the garden of Gethsemane.

22:14-30 Participation: When everything was ready, Jesus reclined (Greek, *anepese*) on a couch pulled up to the table (Lk. 22:21, Greek word for table is *trapezes*, from which we get the English word, *trapeze*). Jews of that day usually ate according to the Roman custom by reclining on couches large enough to hold three people. When the "family" had gathered to the table, a prayer was said and then everyone dipped a piece of matza bread into the *charoseth* sauce (the "sop"). *Charoseth* is a Hebrew word meaning "bondage or captivity." This was eaten and the first cup of wine was drunk accompanied by a "blessing" (the Greek word for blessing is *euchariste*, see Lk. 22:17). Then, Psalm 114 was recited telling how the Israelites left Egypt. Next, drops of salt water were drunk in memory of the tears their forefathers shed in bondage. Next, they began to eat the roasted lamb, accompanied by the "bitter herb" sauce. Two more cups of wine were drunk, passed from hand to hand, and the third cup was called, with particular solemnity, "the cup of benediction." Next, the "Hallel" (Psa. 113-118) was chanted

as a prayer of thanksgiving, and when the verse, "Blessed is he who comes in the name of the Lord" (Psa. 118:26) was recited, a fourth cup of wine, the last of the ritual, was passed among the family. The Passover was usually a cheerful feast, reminding the Hebrews of the deliverance of their nation from bondage. The Talmud says: "It is as savory as an olive," and, "The Hallel should burst through the roof of the house." This feast was extremely significant for Jesus! Just before they began the rituals of the Passover, Jesus announced, "I have earnestly desired to eat this passover with you before I suffer." He knew it would be the last Passover of any significance for these apostles. The Passover was to be superceded by the fulfilling of it in the kingdom of God (the church). Henceforth Jesus' disciples would memorialize Him (cf. I Cor. 5:6-8; I Pet. 1:19) as their "Passover" in a ceremony called, "the Lord's Supper." This is the last *Jewish* communion Jesus would have with His disciples. After this, in His Spirit, He would meet with them around His table, communing with them in *His* Supper. Paul clearly indicates that when Christians observe the Lord's Supper they are communing with Him (I Cor. 10:16) and He is participating with them. Jesus said, "Wherever two or three are gathered together in My name, there am I in the midst of them," (Mt. 18:20). Jesus had much to teach these apostles before He left them to return to heaven. The Passover usually called forth the most spiritual moments in the life of a Hebrew. With all the remembering of God's atonement, God's love, God's serving and God's Spirit guiding the Hebrews in their deliverance from Egypt, Jesus anticipated this last Passover at the most opportune time to focus the hearts of the apostles on the *new deliverance*—the fulfillment of what the Passover merely typified. It is evident the apostles needed spiritual edification! The kingdom of God was soon to be established and left to their charge and they were still very much insensitive to its true nature. They were arguing and competing for places of honor and position, (22:24).

Luke apparently departs from a strict chronological account of these events, and places the institution of the Lord's Supper (22:19-23) before it actually took place. Mark's gospel places it later, after the departure of Judas (cf. Jn. 13:27-30). It seems more logical to follow Mark's chronology. When one takes all four gospel accounts into consideration here, it is evident that some omit what others record and as a result some rearrangement in chronology must be made. This, of course, does not destroy the integrity of authenticity of any of the accounts. The same omissions and anachronisms would be found in the notes of any four newspaper reporters should they report on the same incident after having talked to different eyewitnesses on different days! We skip now to Luke 22:24-30 for the sake of chronological precision.

Apparently Jesus had just poured the first cup of wine for the Passover and given it to the apostles when He noticed their contention. The Greek

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word *philoneikia*, means "love of strife" and signifies a spirit of contentiousness. The apostles were enjoying their dispute over who would be greatest. Jesus had to interrupt this precious moment to rebuke these ambitious men. He had already rebuked them in practically the same words, just a few weeks earlier, as they walked through Perea on their way to this very Passover (cf. Mt. 20:25-28). They did not get the message then. Now they were still acting like pagans. Gentiles (unbelievers) get power over one another by bribery, flattery, deceit, favoritism or force. They do it for selfish reasons: security, fame or self-indulgence. Jesus made it very plain: "Not so with you!" They must understand what the world does not understand—the only man who really has any influence over others is the one who gets it from others who have given it willingly because he has loved them and served them. Any man whose influence over others depends on force, deceit, flattery or partiality does not really have honor, willingly, but grudgingly. That is false honor. The greatest apostle would be the one who served the most. Jesus was the ultimate example of this principle. Whereas the so-called great rulers of mankind have ruled because men gave in to them grudgingly, and partially, Jesus rules completely because men and women surrender to Him willingly and totally. Men give Jesus their minds, souls, hearts and bodies, because He demonstrated genuine, perfect love for them. He who was the greatest servant is the greatest ruler. He promised the apostles that the rewards which were to be theirs when they *served* in His kingdom would surpass any kind of fleshly reward or honor they were then dreaming about. They would receive the real rewards, the spiritual rewards, the eternally abiding rewards. They, as believers, would be allowed to sit with Him at His table in the messianic kingdom, constantly feasting on the Bread of Life and the Living Water. They, as apostles and evangelists, would be given the privilege of preaching the gospel and writing the new covenant scriptures which would "judge the twelve tribes of Israel." Jesus is not ranking the apostles in some sort of ecclesiastical hierarchy here, He is offering them the privilege of being *first* into the vineyard (cf. Mt. 20:1-16). They will be first to open the doors of the kingdom of the Messiah by preaching the gospel on the Day of Pentecost (Acts 2). Every Jew will ultimately be judged by Jehovah according to the response he makes to the apostolic gospel, preached and written. So will every Gentile. The apostles themselves are not "the judge"—the gospel is. Whatever they proclaim will "have already been bound in heaven" (cf. Mt. 16:19 et al.).

Immediately after this rebuke, Jesus rose from the supper, laid aside His garments, and wrapped a towel around His waist. He then took a wash basin filled with water and began to wash the apostle's feet (cf. Jn. 13:1-21). This event should be chronologically inserted here.

Next, as Luke records in 22:21-23, Jesus exposed the betrayer, Judas (see also Mt. 26:21-24; Mk. 14:18-21; and John 13:22-30). A number of

Old Testament predictions were fulfilled when the Messiah was betrayed (see Psa. 41:9; Zech. 11:7-14). Jesus predicted His betrayal before it was known by others so that when it came to pass the apostles would not be caught unaware and fall into despondency. When they looked back on these events after His resurrection they would have their faith in Jesus strengthened. Jesus also made a last attempt to provoke Judas to repentance. Mainly, Jesus' prediction here was to show that what was happening to Him was within the fore-ordained plan of God. Jesus was not the unfortunate victim of circumstances. He was not powerless before the evil machinations of men. He was not killed, He chose to die. He chose when, how, and by whom. He laid down His life and He took it up again. No one took it from Him (cf. Jn. 10:17-18; 19:11). Jesus encouraged His apostles, that when they should see Him betrayed, they should not be dismayed—it was what He came for, He was in complete control, this was His mission (cf. Jn. 13:20).

The other disciples did not understand that Judas was the betrayer when Jesus announced it! Perhaps this was because He first gave a generalized statement about a betrayer. Matthew and Mark indicate the apostles began to be very depressed and question one after the other, "Is it I, Lord?" Peter beckoned to John to ask Jesus who the betrayer was (Jn. 13:23-26). Still Jesus gave an answer that could have included all or any one of them when He said, "It is he to whom I shall give this morsel. . . ." (Jn. 13:26). He probably had dipped the "morsel" for each one of them since He would be the "master" of the group. Judas was expert at deceiving his comrades. He joined right in with the chorus of "Is it I, Lord?" Jesus probably reclined on a couch with John and Judas—John at His front, Judas at His back; Peter was on a couch with two others across the table from Jesus. Jesus leaned back toward Judas and lowered His voice as He replied to Judas (Jn. 13:27-30). The other apostles, still in a state of shock and confusion, murmuring among themselves, did not observe Jesus' hushed remarks to Judas, nor did they observe Judas as he got up and slipped out into the night. Jesus aimed to expose the plot, let Judas know privately He knew who the betrayer was, and yet not cause the other apostles to mob Judas and kill him with their own hands.

Now we come back to Luke 22:19-20, and the institution of the Lord's Supper. The careful student will notice there is no verse 20 in the RSV text printed at the beginning of this lesson. After the word "body" in 22:19, the following words have been deleted from the Revised Standard Version English text:

which is given for you. Do this in remembrance of me. 20 And likewise the cup after supper, saying, This cup which is poured out for you is the new covenant in my blood.

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There is, however, such a preponderance of the best, most ancient, Greek texts in favor of these words as part of the original text, we choose to consider them as such and comment on them. The Greek texts called Sinaiticus, Alexandrinus, Vaticanus, Codex Ephraemi and a host of others include these words. The Greek texts which do omit them are not of the same significance as those which include these words.

During the discussion of the betrayal Jesus and the apostles continued to eat the Passover meal. "As they were eating," according to Matthew and Mark, "He took bread and blessed it, and broke it and gave to them. . . ." Luke uses the Greek word *eucharistesas* which is translated into English, "thanks." It is the word from which we get the English word, *eucharist*, often used as a synonymous title for the Lord's Supper. Jesus used two elements right out of the Passover supper itself to institute the memorial "supper." He commanded His disciples to observe forever after—unleavened bread (Hebrew, *matzah*; Greek, *azumon*) and wine (Hebrew, *yayin*; Greek, *oinos*). In the text the wine is referred to as "the cup" (Gr. *poterion*). At the Passover the "cup" contained *yayin*, a sweet wine from the grape with probably a low degree of fermentation (see Harold Fowler's Special Study, "Should Jesus Drink Wine?", in *The Gospel of Matthew, Vol. II*, pg. 526-533, pub. College Press). These two elements, bread and wine, are used often in the Bible to symbolize "flesh and blood" or "life." Their symbolic significance would not be lost on these Jewish apostles.

Jesus said, "Do this in remembrance of me." The apostle Paul tells us that Jesus also said, "Do this, *as often as you drink it*, in remembrance of me," (cf. I Cor. 11:25). Jesus did not, at this Passover supper, so far as the record goes, specify how *often* this remembrance was to be observed. However, the divine history of the early church (Acts of Apostles, 20:7), indicates the first century church observed this memorial each first day of the week. Writings of the earliest post-apostolic church leaders (Justin Martyr, cir. 150 A.D. et al.) indicate it was observed every first day of the week by the early Christians. It would certainly seem reasonable that every time a local congregation of Christians meets as a whole body for worshiping the Lord they would want to observe the Lord's Supper. It would also appear that following the precedent set by the first century church would be desirable for the church for all ages. The very fact, however, that Jesus did not specify in detail how often it must be observed, should make any Christian beware of being legalistic about the matter. Legalism in respect to frequency, whether too often or not often enough, robs it of its very essence—remembrance out of love. Jesus did not want Christians to have to be forced or coerced by human manipulation to remember Him. He wants believers to come in loving remembrance of His atonement of grace. He does not want anyone to come to His supper trusting in a ritualistic observance to attain self-justification.

The purpose of the Supper is, first, to memorialize in a new and more complete manner God's redemption of man. The Passover typified a redemption God would fulfill in the future. Christ's Supper memorializes redemption as an accomplished fact of history. It signifies that our redemption is accomplished by the Person, Christ, not by any works of our own. The Supper is *not* a "means of grace." Christians observe it as an expression of their faith in what Christ accomplished for them. It is a divinely instituted ceremony through which Christians express their love for Jesus. *Deliberate* refusal to observe it would result in being lost because that would be rebellion and faithlessness. The Supper is also for the purpose of *communion*. Jesus said it was "the new covenant in my blood." After His death, resurrection and ascension He promised He would participate with believers through this Supper. So, all Christians commune with Christ as they observe His supper. The Greek word *koinonia* (I Cor. 10:16-17) is translated communion, but means *participation*. Christians participate by faith expressed through this Supper, in the death and resurrection of Christ. But the Lord's Supper is not the only expression of faith or participation in the atonement of Christ. Peter tells us Christians are "made partakers (Gr. *koinonoi*, same word as used in I Cor. 10:16-17) of the divine nature through a long list of things, headed by "His very great and precious *promises*" (cf. II Pet. 1:3-11)! Christians also declare their participation with *one another* as one body through this Supper (I Cor. 10:17; 11:17-34). The Supper is a weekly celebration of the believer's union with Jesus and with His body, the church.

According to the apostle Paul, the Lord's Supper is also to be used as a vehicle for self-examination, for proclamation of the gospel and a testimony to His Second Coming (cf. I Cor. 11:23-32). It certainly should be a time for thanksgiving (eucharist). It is one way a believer may offer a beautiful prayer to the Lord Jesus Christ. Man is so prone to forget! The Lord's supper is an act of gracious mercy by Jesus—not a tyrannical enslavement. If He had not instituted it, we would surely be spiritually poor. What a blessing it is—impressive in its simplicity, grand in its depth. Let us love it and honor it from the heart.

Some religious people want to make the Lord's Supper a *sacrament*—a literal means of obtaining the grace of God. One form of such literalism is called *transubstantiation*. In this particular view, the Supper is called "Mass" and at a specific time in the Mass, when the "host is elevated," a bell rings, and the bread and wine are, allegedly, changed by a miracle into the *actual body* and *actual blood* of Jesus. This literalism, and many differing shades of it, are all based on an unnatural emphasis on the word "*is*" in the statement of Jesus, "This *is* my body . . . this *is* my blood. . . ." Consider the following:

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- a. When Jesus instituted the Supper His physical flesh and blood were still intact in His physical body. None of the apostles were actually chewing His flesh or drinking His blood. No miracle is said to have taken place in the upper room to make the bread and wine into His actual substance.
- b. Even if one could literally eat His flesh and drink His blood, it would *not* be profitable (cf. Jn. 6:63). When Jesus gave His sermon on the Bread of Life (Jn. 6:51ff.), many Jews did think He was talking like a cannibal, but Jesus corrected them precisely and concisely.
- c. Which bread and wine are actually His flesh and blood? If we should put the emphasis on "*This* is my body. . . ." then the very bread and wine which the *apostles* consumed would be the only body and blood Jesus gave.
- d. Jesus used other things in a "representative" way and never intended them to be taken literally: "I *am* the Vine, you *are* the branches . . ." "I *am* the door of the sheep, my *sheep* hear my voice. . . ."

It is faith in the heart of the believer expressing itself in obedient love that makes the bread and wine efficacious—not the ceremony, not the elements and not even the statement, alone, of Christ. If efficaciousness be in the ceremony, or the elements or even in the statement, alone, of Christ, without the faith of the believer, then the Supper provides efficacy for anyone who merely partakes. Paul makes it clear that there is a possibility of participants, with the wrong motives and attitudes, drinking condemnation unto themselves (I Cor. 11:27).

SECTION 2

Care (22:31-38)

31 "Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, ³²but I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren." ³³And he said to him, "Lord, I am ready to go with you to prison and to death." ³⁴He said, "I tell you, Peter, the cock will not crow this day, until you three times deny that you know me."

35 And he said to them, "When I sent you out with no purse or bag or sandals, did you lack anything?" They said, "Nothing." ³⁶He said to them, "But now, let him who has a purse take it, and likewise a bag. And let him who has no sword sell his mantle and buy one.

³⁷For I tell you that this scripture must be fulfilled in me, 'And he was reckoned with transgressors'; for what is written about me has its fulfillment.'" ³⁸And they said, "Look, Lord, here are two swords." And he said to them, "It is enough."

22:31-34 Advised: What John's gospel records (Jn. 13:31-38) precedes Jesus' warning to Peter here. So, also, do the texts in Matthew 26:31-33 and Mark 14:27-29. These three texts document the overconfident braggadocio of Peter. John's gospel indicates Jesus begins to talk about His imminent humiliation on the cross in the enigmatic statement, "Little children, yet a little while I am with you. You will seek me; and as I said to the Jews so now I say to you, Where I am going you cannot come." Then Jesus gave the "new commandment" that all His disciples should love one another with the same kind of love He displayed so the world would know they are His disciples (Jn. 13:34-35). But Peter was not listening intently to that. He was still thinking about "going" wherever Jesus was. He was determined and confident that he could follow Jesus anywhere Jesus would go. In the Matthew and Mark texts Jesus quotes the messianic passage in Zechariah 13:7 about the "Shepherd" being smitten and the "sheep" scattering, as a warning to Peter and the other disciples, that when the time comes for Him to be humiliated, they will all scatter. Peter boastfully says, "Even though they all fall away, because of you, I will never fall away" (Mt. 26:33; Mk. 14:29). Yes, Peter was no coward when it came to physical combat. He later proved that in Gethsemane when he whipped out his sword and took a swipe at one of the mob come to arrest Jesus (Lk. 22:49-50; Jn. 18:10). And our text here in Luke 22:33 documents the fact that Peter was willing to go with Jesus to prison and to death. But there is a great deal of difference in fighting proudly for an earthly ambition than being willing to suffer humiliation and apparent failure for a spiritual goal! None of the disciples wanted to "go" with Him when, later, it appeared that He had failed to set up His kingdom and was willing to be humiliated like a common criminal on a cross. Jesus predicted they would all "fall away" that very night, and the gospel writers used the Greek word *skandalisthesesthe* from which the English word, *scandalized*, originates. The disciples were *not frightened* by the mob which came to arrest Jesus—they would have fought for Him until they died had He only asked them to do so. But they were *scandalized* by His acquiescence, His humility, and His submission to be unjustly slandered and slain with a criminal's execution—crucifixion. They were *scandalized* by what they considered His failure to be able to carry through with the establishment of the "kingdom" He had so often promised to set up.

So Jesus warns them all. They are all much too confident in the flesh. Jesus said, "Simon, Simon, behold, Satan asked to have you all, that he

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might winnow you like wheat. . . ." The Greek pronoun in 22:31 is plural, showing that Jesus is warning them of Satan's designs on them all. But in 22:32 the pronoun is singular indicating that Jesus is focusing on Peter because he was in special danger, being the most impetuous of them all.

The Greek verb *exetesato* is aorist and intensive. It is translated "demand" in the RSV, however, Vine says the Greek word *punthanomai* is usually translated "demand" (see Mt. 2:4; Acts 21:33). The word *exetesato* means to "examine, seek out by intense inquiry, search out or ask intently." G. Campbell Morgan says, "What He (Jesus) said about this is most arresting. 'Satan hath obtained you by asking.' That is the real force of the Greek verb. It is not merely that Satan had asked; he had obtained them by asking." It certainly is a clear indication that Satan is always under God's sovereign power. Satan can have nothing unless God gives it to him. Satan cannot "winnow" until he is given permission—he must ask. Satan is always "bound" to some degree by the very fact that he is creature and not Creator. There is only one Almighty and that is Jehovah and His Son.

Satan wanted to "winnow" the apostles like the farmer winnows his wheat. When a farmer winnowed his wheat in those days he took some kind of a shoveling instrument and threw the threshed grain roughly into the air, measure by measure, and let the wind blow upon it to separate the good grain from the chaff. It was a purifying process, much like putting gold or silver into a crucible to purify it and test it. Jesus "winnows" men by the truth hoping to sift all impurity and chaff away. Satan asks to "winnow" men by falsehood hoping to sift all the good wheat away so that only the chaff is left.

Jesus encouraged the apostles by saying, "I have prayed for you. . . ." The Greek word translated "prayed" is *edeethen*, from the verb, *deo*, which means, "to bind." In other words, Jesus is saying, "I have asked the Father for you, as your Bondman—your Surety. I have asked the Father that you be bound to me." Jesus prayed that their faith would not fail, especially Peter's faith, for Peter would be the one needed to strengthen and establish his brethren. Jesus knew Peter's faith would not fail, but that it would simply need redirection, turning. The Greek word *epistrepas* is an aorist participle and might be translated, "having turned . . ." confirm your brethren. Peter believed wholeheartedly in Jesus, but he needed that heart-rooted faith redirected toward the *spiritual* and heavenly goals of Christ. After the resurrection and the pouring out of the Holy Spirit, Peter did direct that deep faith toward spiritual matters and he did strengthen his brethren! Jesus plainly predicts that, in spite of Peter's courageous commitment to die physically for his Lord, before morning comes (before the cock crows) he will *disown* (Gr. *aparnese*) or deny knowing Jesus three times. Peter is not willing to die spiritually for Christ. Jesus knew Peter's heart then—later, Peter saw it too (cf. Lk. 22:54-62).

22:35-38 Armed: This was an evening of amazing statements by the Lord. But the next statement was one of the most amazing ever to fall from the lips of Jesus! He reminded the apostles of the time He had sent them out to do the work of the kingdom without money bags or sandals and they had lacked for nothing (Mt. 10:1-42; Lk. 9:1-6; Mk. 6:7-13). For that job, they had everything which was sufficient. Now, He had another job for them. It was an urgent one. He commanded them, "Let any one of you who has a purse, take it immediately, or a bag—and anyone of you who does not have a sword—take his outer cloak immediately and sell it and buy a sword." The Greek verbs *arato* and *polesato* ("take" and "sell") are aorist imperative and suggest that He commanded them to take and sell immediately.

The mission Jesus had for His apostles here was to protect Him against the mob that He knows had gathered and would want to seize Him for murder on the spot. Jesus knew He was going to die. He accepted the will of God, but He also knew it was God's will that He die in a particular way (crucifixion) and at a particular time. He would not surrender to the violence of a mob. Jesus was no pacifist. He always stood for law and order (see comments on Lk. 20:19-26). Jesus told the apostles to make haste, even if they must sell their coats (so necessary for keeping warm), to purchase some swords to defend Himself and them against the disorderly, anarchistic mob of Jerusalem's rabble, agitated by the murderous priesthood, coming to do violence to Him. Some have suggested that Jesus ordered the apostles to get swords to defend themselves against the persecution that came their way as they went to preach the gospel. They certainly did not carry swords as they later went out to evangelize. But very shortly they faced uncontrolled hostility and mob mentality. He and they were in peril of life and limb from a lawless mob which looked upon Jesus and His followers as "transgressors" and "insurrectionists." They needed some weapons to defend themselves. Two swords were enough for defense, but not enough to start a war. Jesus did not intend them to use swords to fight for His release, (see Jn. 18:10-11). We certainly cannot interpret Jesus' instructions here to be sanctioning vigilante action or armed aggression. Neither does He intend by this to advocate spreading the gospel by the power of the sword (as Mohammed advocated). When the apostles told Jesus they already had two swords among them, He said, "That is enough." One of these two swords appeared in the hand of Peter in the Garden of Gethsemane. He drew it and cut off the right ear of the high priest's servant. There Jesus told Peter his action was wrong (see comments, Lk. 22:50-51).

SECTION 3

Conquest (22:39-46)

39 And he came out, and went, as was his custom, to the Mount of Olives; and the disciples followed him. ⁴⁰And when he came to the place

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he said to them, "Pray that you may not enter into temptation." ⁴¹ And he withdrew from them about a stone's throw, and knelt down and prayed, ⁴² "Father, if thou art willing, remove this cup from me; nevertheless not my will, but thine, be done." ⁴³ And when he rose from prayer, he came to the disciples and found them sleeping for sorrow, ⁴⁴ and he said to them, "Why do you sleep? Rise and pray that you may not enter into temptation."

22:39-43 Acquiescence: Some of the tenderest words ever from the lips of Jesus were spoken between the command to buy swords and His agony in Gethsemane. They are words which show us the heart of God. These words are recorded in the Gospel of John, chapters 14 through 17. The student should read these words, so full of pathos, but so encouraging, as background for the agony in the Garden.

It appears Jesus intended to go out into the night after He spoke the words about His coming back as the Holy Spirit. He concluded that first discourse with the words, "Rise, let us go hence," (Jn. 14:31). But John's record (Jn. 18:1) indicates Jesus did not go into the Garden of Gethsemane until He had finished all the discourses (recorded by John) and had sung a hymn (cf. Mt. 26:30; Mk. 14:26). After this He and His apostles went out across the Kidron valley (Jn. 18:1) where there was a garden, called Gethsemane (Mt. 26:36; Mk. 14:32) on the Mount of Olives (Lk. 22:39).

After telling His apostles to "Sit" in a particular place, He told them to "pray" that they may not enter into temptation because He was going to withdraw from them, "about a stone's throw" away and pray Himself. He probably stationed eight of the apostles near the entrance to the garden as guards, armed with one of the two swords, and then stationed Peter, James and John, within a "stone's throw" from Himself, with one of the swords, as an "inner guard," (cf. Mt. 26:37; Mk. 14:33). Matthew and Mark record that He "began to be greatly distressed and troubled," and said to them, "My soul is very sorrowful even to death; remain here and watch with me," (Mt. 26:37b-38; Mk. 14:33b-34). Just two days earlier (Tuesday) Jesus said almost the same thing (cf. Jn. 12:27-36) as He anticipated the humiliation and agony of the crucifixion.

Luke says Jesus first knelt to pray (22:41); Matthew and Mark indicate the Lord fell down upon the ground (Mt. 26:39; Mk. 14:35). The Semitic religions have long practiced the custom of first kneeling, then bowing the face all the way to the ground in prayer. This is apparently the posture Jesus assumed in this moment of emotion and agony. The prayer of Jesus, "Father if thou art willing, remove this cup from me; nevertheless not my will, but thine be done," is one of the greatest moments in all the Bible! The whole redemptive plan of God was hanging in the balance at that moment. Hebrews 5:7-10 stresses the humanity of Jesus. So does Philippians

2:5-9. Jesus knew all along He was sent to die an atoning death on the cross. He predicted it many times. Yet all the black, horrid weight of sin upon His immaculate soul gripped Him with reality here in the garden as at no other time. If Jesus was human, and the scriptures emphasize He was, He grew in wisdom and understanding just like other human beings (cf. Lk. 2:40, 52). The impact of the cross apparently was something that came upon Him in graduating intensity until it burst upon Him in the garden like a personal holocaust. This does not deny His perfection, it only glorifies it. But in His willing assumption of the limitations of the flesh (cf. Phil. 2:5ff.; Heb. 10:5ff.) He did not come to full realization of the mortifying, oppressive harshness of it until He had to make this ultimate decision. It was no more wrong for the human Jesus to cry for release from His cross than for the human Paul to cry for release from his thorn (cf. II Cor. 12:7-10). God's grace was sufficient for both of them to drink their "cup."

It was predicted that the Messiah would be distressed and troubled (cf. Isa. 49:1ff.; 50:4-9), but victorious over His discouragement by simply committing His cause to Jehovah. This is what Jesus did. He did not distrust the Father or rebel against Him. He cried out in agony, "Nevertheless, not my will but thine be done." The perfect Man's struggle is on record. God bares it for all men to see and have faith. Suppose the Incarnate Son of man had simply said nothing but had, stoically, without a struggle, gone to the cross, merrily, singing and smiling all the way? What help would that have been to fleshly mortals? Either we would doubt His sincerity or scoff at the idea of His telling us how costly it was to do God's will. How then could He preach to others about cost? Or, He would have appeared as a divine being that nothing in the human circumstance could ever touch or bother. We might be awed by His divine strength and power, but we would have difficulty believing He could understand our weaknesses and frailties. There are times when human beings do not want to do the will of God—does Jesus understand that? Yes! Man must have just such a Savior and Intercessor. Jesus did not want to go to the cross. It was there God would make "Him who knew no sin, to become sin on our behalf" (cf. II Cor. 5:21). He did not deserve to be punished for anyone's sin. Justice would demand every sinner die for his own sin (Ezek. 18:5-24; Rom. 3:10f.). But Jesus was sent to the world in human form to conquer sin in the flesh (that is, to live in the flesh without ever sinning), then to die a vicarious death (separation from God) on man's behalf. Here we see Jesus, all alone, working out the great struggle of His own mind and heart in His dread of the will of God for Him at Calvary. Jesus must do it Himself. God will not and cannot decide for Him. It is Jesus' choice alone! Here we see Man as God intended him to be when He created man. Here we see Man choosing the will of God above the greatest temptation to

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selfishness that could be thrown against man. By all that is fair, and meritorious, Jesus could have said, "It is not My cup to drink—I have done nothing that I deserve this." Virgil Hurley wrote, in *Christian Standard*, March 31, 1974:

The humanity of Jesus dreaded the cross . . . Jesus was a man, with a flesh and blood body, capable of fear, shock, sorrow, weariness, and weakness. . . . We tend to overlook this. We don't want Him to have any doubts or fears about anything, or we think He might be less than deity. . . . But there is no need to say, "Be perfect, like Christ," unless Christ had the same kind of body we have, susceptible to weaknesses and temptations; unless He lived perfectly only because He relied on God. . . . Jesus proved to be a human being in Gethsemane. . . . He also proved that humanity, devoted to God, can overcome all problems and circumstances. He proved that He, too, had to struggle to do God's will. We can understand this. We always have to struggle to do right. . . . This is the one relationship in which we see Jesus struggle, but it is enough to teach us that we can have inward conflicts without sinning. It is possible to know the right thing, to want to do the right thing, to intend to do the right thing—and still have to fight oneself to do it.

Jesus' struggle is a demonstration in human flesh of agape-love. Agape-love does what is right, what is the will of God, regardless of what one's feelings may urge him to do. Agape-love is a matter of the will, of the power of choice—not a matter of infatuation or emotions. Feelings are controlled by agape-love. This is why Jesus could say, "A new *commandment* I give you, that you love one another as I have loved you," (Jn. 13:34-35). That kind of love can be commanded. One does not have to wait until he "feels" like it to love in that manner.

There are some ancient manuscripts which omit Luke 22:43-44 (Vaticanus, Alexandrinus and Washingtonius), but some ancient and weightier manuscripts include the verses (Sinaiticus, Bezae, Cyprius, Freerianus, Koridethi and others). The weight of textual evidence seems to favor its inclusion.

Luke alone tells us that an angel came, strengthening Jesus between His first season of prayer and the second and third. Matthew and Mark tell us Jesus prayed three times, using the same words (Mt. 26:42-44; Mk. 14:35-39). Just how the angel "strengthened" Him we are not told. We presume the heavenly being brought words of encouragement and admiration to Jesus directly from the Father as had been done before (cf. Mt. 3:16-17; 4:11; Jn. 12:27-29).

22:44-46 Agony: The Greek word *agonia*, translated "agony" is used by some ancient Greek to mean "anxiety." One commentator seems to

think the word as used by Luke has the idea of "agony of fear." If it was "fear" it was "godly fear" for the inspired comment from Hebrews 5:7-9 indicates that by the use of the Greek word *eulabeias* which means, "reverent awe, fear of God." The Greek word *ektenesteron* is translated "more earnestly," and is from a root word which means "to stretch, to make tense." The idea suggested is that of not relaxing, of being wound up tight, of being totally concentrated—fervency. This was not a matter of half-heartedness. He was pouring out His soul in filling up the cup of God. He was totally oblivious to every other thing or thought. Every fiber of His being was focused on the ultimate act God had sent Him here to do—*become sin for all mankind!* There was no reason He should—there was no justification for it. The question He must settle, once and for all, was, Did He love man enough to do this in spite of how He felt about it or how unjust it was? Yes, He did!

But He did not settle it before He cried tears and sweat great drops of blood. Literally, the Greek text would read, "And became the sweat of Him as clots of blood falling down onto the earth." The Greek word *thromboi*, is the word from which the English word *thrombosis* comes. We quote here from *The Final Week*, by R. C. Foster, pg. 180, pub. Baker:

The word translated "great drops of blood" can be rendered "blood clots." It seems to mean more than that His drops of sweat resembled drops of blood by their size and frequency; otherwise there would be no reason or force in such a comparison. "Bloody sweat" is a good translation. Plummer cites the case of Charles IX of France as reported by Stroud, *The Physical Cause of the Death of Christ* (Commentary on Luke, p. 511): "During the last two weeks of his life (May 1754) his constitution made strong efforts . . . blood gushed from all the outlets of his body, even from the pores of his skin; so that on one occasion he was found bathed in a blood sweat." Even if no such phenomenon were known today, it would not prove that such did not occur in the case of Jesus. His agony was unique. The nobler the person, the more sensitive he is to suffering of this type.

Who, among sinful men, would know the physical results of the agony of a sinless One wrestling with the will of God in such a matter as *becoming sin* when He did not have to?

After this first agony, Jesus arose from the ground, and sought the solace of His apostles. They had so confidently vowed they would stand with Him even if it demanded their death. But when Jesus came to where they had been stationed, He found them asleep. Luke says they were asleep out of (Gr. *apo*, "out of") sorrow (Gr. *lupes*, "grief"). In view of the fact that Jesus, when He was praying, cried with loud cries, agonized until

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bloody clots fell from His body, and tears gushed from His eyes, it seems incredible that the apostles, only a "stone's throw away," could go to sleep. But they had been weighed down with all the sorrow-filled things Jesus had been saying to them about His "going away" and that they "could not go with Him." He had also said much about betrayal, death by crucifixion and the powers of Satan that night. They had been excited at first with the entrance to Jerusalem on Sunday, the power and potential Jesus displayed on Monday and Tuesday when one enemy after another was dispatched in humiliation. The Passover supper excited them to begin making plans as to who would be the greatest in the kingdom. Excitement, depression, stuffed with food, awake for long hours each day and missing many hours of sleep already this week, "the spirit may have been willing, but the flesh was weak" (cf. Mt. 26:41; Mk. 14:38). Indeed, every follower of Jesus needs to take warning against overconfidence. Even the great apostle Paul "buffeted his body and subdued it, lest after preaching to others he himself should be disqualified" (I Cor. 9:24-27). "Therefore let any one who thinks that he stands take heed lest he fall" (I Cor. 10:12). The apostles thought that they could stand, but they fell. It is one thing to stay awake to fight with a sword—it is another thing to stay awake to sympathize with someone who needs you.

Jesus told the apostles, "Why do you sleep? Rise and pray that you may not enter into temptation." Jesus then withdrew a second time to pray (Mt. 26:42; Mk. 14:39). When He returned to the apostles, He found them asleep again. This time their eyes were so heavy and they were in such a stupor, "they did not know what to answer Him" (Mk. 14:40). He withdrew a third time and prayed (Mt. 26:44; Mk. 14:41); a third time He returned and found them sleeping. This time He said, "Sleep now (*katheudete*, imperative, a command, Mk. 14:41) and take your rest." Now His agony is over. His struggle is resolved. He is ready to face the mob and Calvary. But they will need their sleep. How patient He was, how loving. No rebuke, no haughty criticism, no pouting—just concern for them when they had been totally concerned for themselves. Finally, He awakened them and said, "It is enough; the hour has come; the Son of man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand" (Mt. 26:45-46; Mk. 14:41-42).

SECTION 4

Condescension (22:47-53)

47 While he was still speaking, there came a crowd, and the man called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss him; ⁴⁸but Jesus said to him, "Judas, would you betray

the Son of man with a kiss?" ⁴⁹And when those who were about him saw what would follow, they said, "Lord, shall we strike with the sword?" ⁵⁰And one of them struck the slave of the high priest and cut off his right ear. ⁵¹But Jesus said, "No more of this!" And he touched his ear and healed him. ⁵²Then Jesus said to the chief priests and officers of the temple and elders, who had come out against him, "Have you come out as against a robber, with swords and clubs? ⁵³When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness."

22:47-51 Conspirator: Jesus knew all along that Judas Iscariot would conspire with His enemies to betray Him in some secret place, away from the multitudes. Three other gospel accounts combine to document the careful preparations by His enemies to arrest Him; (cf. Jn. 18:1-12; Mt. 26:47-56; Mk. 14:43-52):

- a. Soldiers, Temple police and "a great crowd armed with clubs and swords" to take care of any resistance whether by Jesus' disciples or some "wonder" He might perform.
- b. Having soldiers along gives the incident a "seal" of legality.
- c. Torches were carried to light the way and to search the dark corners of the garden.
- d. Cords or chains were brought to bind the prisoner lest He overpower them (a crowd with swords and clubs?).
- e. A guide to direct them to the place where He might be found away from the multitudes in the person of one of His disciples.
- f. A pre-arranged sign of betrayal which hopefully would catch the victim unawares, an embrace!
- g. Priests, officers and elders led a huge mob to make sure that previous failures are not repeated (cf. Jn. 7:32, 40-44; Lk. 22:52).
- h. The High Priest remained in his palace rehearsing bribed witnesses in what they must say to make the false accusations sound legal (cf. Mt. 26:59).

We are also indebted to these other three gospel accounts for a harmonization of the order of events at the arrest. Luke has the briefer account and omits some of the details included by the others. The order of events are:

- a. As Jesus was rousing the apostles from sleep the great crowd entered the garden (Mt. 26:47; Mk. 14:43; Lk. 22:47).
- b. They were being led by Judas Iscariot and searching for Jesus.
- c. Jesus stepped forward asking, "Whom do you seek?" When they said, "Jesus of Nazareth," He replied, "I, even I am He!" (Jn. 18:4-5).

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- d. Taken completely by surprise and half afraid He might do a miracle, those in front stumbled backward and some fell down. The mob was not prepared for such awesome honesty and docility (Jn. 18:5-6). There is no indication in any text that Jesus caused these people to fall miraculously. They went out to slip up on Him, knowing they were being led by a traitor, and they were completely surprised and shamed and so, stumbled backward over one another!
- e. Jesus surrenders Himself and requests that His disciples be allowed to "go away from" (Gr. *hupagein*) the same fate (Jn. 18:8-9). Apparently the mob, at first, honored Jesus' request for the disciples, but later (Mk. 14:51-52) tried to seize one of His followers.
- f. Then Judas confirms Jesus' identity with the pre-arranged sign—the embrace (Gr. *kataphilesen*, "effusive embracing" Mt. 26:49; Mk. 14:45), and said, "Hail, Rabbi!" Jesus answered, "Friend (Gr. *hetaire*, "Comrade") why are you here?" Jesus is reminding Judas of the baseness of betraying "comradeship" (Mt. 26:48-50; Mk. 14:44-46; Lk. 22:47-48).
- g. The soldiers came and "threw" (Gr. *epebalon*) hands upon Jesus and seized Him. It was a scene of rough, coarse and violent action.

There has been no warrant presented for Jesus' arrest, sworn to by witnesses. There has been no "inquiring diligently" (cf. Deut. 17:2-5; Lev. 5:1) into the accusations of blasphemy made about Jesus prior to His arrest. All this, instigated by the priests and Pharisees, has been done illegally.

Luke records that Jesus' apostles asked if they should fight with the swords (Gr. *machaire*, "short, dagger-type sword," copied by the Romans from the Greeks) they had. Peter did not ask (Mt. 26:51; Mk. 14:47; Jn. 18:10); but drew his sword and struck a servant of the High Priest, named Malchus, and cut off his right ear. Since Peter was not defending himself or the other apostles, Jesus told him to put up his sword because taking the law into one's own hands (without due process) leads to anarchy. Force is self-destructive. The only kingdom that lasts will be the one of love and persuasion. The "cup" which the Father gave, Jesus "must" drink. Peter's action is at variance with God's will (Jn. 18:11). The world must know that His kingdom is not *of* this world. If Jesus had wished to defend Himself He could have called thousands of angels (Mt. 26:53). What was happening, Jesus declared, was in perfect agreement with the Old Testament prophets concerning the Messiah (cf. Mt. 26:54; Psa. 22; Isa. 53, et al.).

Luke alone tells us that Jesus healed the servant's severed ear (22:51). The Greek phrase here translated, "No more of this!" might literally be rendered, "Allow ye it thus far. . . ." meaning, probably, "Let me reach

far enough to touch his ear.” Thus is documented clearly one healing by Jesus where there is a definite absence of faith in Him, and no indication that Jesus tried to elicit faith from the one healed. Jesus could heal even the enemies of the faith. His mercy and compassion probably squelched what might have quickly turned into a bloody riot.

22:52-53 Cowards: Luke notes that the “chief priests” and “captains of the temple” and “elders” were among this illegally operating gang of people. Jesus rebuked and shamed the mob for treating Him as if He were a gangster or highway robber (Gr. *lestes*, from the root word *leia*, “booty” and different from the word *kleptes*, “thief”). He had always taught peace and had never done anything criminal (in fact He tried to clean the criminals out of the Temple). They had plenty of opportunities to see His conduct and know that He was not a violent man (like Barabbas, Lk. 23:18-19).

They could have arrested Him in the Temple. But they were cowards. They had been afraid to take Him while the multitudes thronged about Him. The multitudes knew He was innocent and they would have attacked these chief priests and elders had they tried it then. Cowards and criminals operate in the darkness. They must have the protection of night and falsehood. God is allowing the power of darkness to have its “hour” and now it has come. Satan, and all those aligned with him, are to be allowed to exercise the ultimate wickedness. But the forces of darkness are to be “cast out” and judged (cf. Jn. 12:31; 16:11).

The apostles all forsook (Gr. *aphentes*, “took off, pardoned, excused”) Him and fled (Gr. *ephugon*, “shrank away from with aloofness, shunned”) from Him (Mt. 26:56; Mk. 14:50). We repeat, the apostles were not cowards. They wanted to fight for Him. But they were unwilling to share in His humiliation. Awakened by the noise, a “young man” (perhaps John Mark) leaped out of bed, covered only by a bed sheet, and ran after the mob taking Jesus prisoner (Mk. 14:51-52). The mob then tried to take prisoner this follower of Jesus.

SECTION 5

Contrition (22:54-65)

54 Then they seized him and led him away, bringing him into the high priest’s house. Peter followed at a distance; ⁵⁵and when they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. ⁵⁶Then a maid, seeing him as he sat in the light and gazing at him, said, “This man also was with him.” ⁵⁷But he denied it, saying, “Woman, I do not know him.” ⁵⁸And a little later some one else saw him and said, “You also are one of them.” But Peter said, “Man, I am not.” ⁵⁹And after an interval of about an hour still another

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insisted, saying, "Certainly this man also was with him; for he is a Galilean." ⁶⁰But Peter said, "Man, I do not know what you are saying." And immediately, while he was still speaking, the cock crowed. ⁶¹And the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." ⁶²And he went out and wept bitterly.

⁶³ Now the men who were holding Jesus mocked him and beat him; ⁶⁴they also blindfolded him and asked him, "Prophecy! Who is it that struck you?" ⁶⁵And they spoke many other words against him, reviling him.

22:54-65 and 63-65 Abnegation: They first led Jesus bound to the palace ("house") of the High Priest. There, according to John's gospel (Jn. 18:13-18), Jesus was interrogated by Annas. Annas was father-in-law to Caiaphas who was the official high priest at that time. The "house of Annas" was the most powerful in all Judaism in that era and was detested by the common people. Annas was a Sadducee who had been appointed high priest in A.D. 7, but deposed by the Roman procurator Gratus in A.D. 14. He was able to get five of his sons appointed to the high priesthood, his son-in-law Caiaphas, and one of his grandsons. Annas was the real power behind the office-holder of the high priesthood.

Peter and another disciple (John, see Jn. 18:15-17) followed the mob and actually gained entrance into the courtyard of the palace of the high priest. These apostles were not cringing cowards. In fact, when a maid challenged Peter's identity as he was about to enter the courtyard (Jn. 18:17), Peter's reason for denying his relationship to Jesus may very well have been for the purpose of keeping himself *incognito* hoping to effect a physical rescue of Jesus should the opportunity avail itself. Both Peter and John were manifestly brave enough to sit right down with the soldiers who had just arrested Jesus!

Between the first challenge by the maid at the gate of the courtyard and the subsequent denials of Peter (Lk. 22:56-60), the gospel accounts document the details of Jesus' trials before Annas and Caiaphas (cf. Jn. 18:13-24; Mt. 26:57-68; Mk. 14:53-64). We simply comment here that in both trials, the law of Moses and all the principles of human rights were violated in these "kangaroo courts." Jesus was subjected to interrogation by Annas who was not officially authorized to assume such authority. He was interrogated at night and during a feast, which was illegal. Even the oral "laws" of Judaism (the Mishnah) stated that in capital cases (murder, treason, blasphemy) both trial and verdict must be reached in daytime. In all the interrogation by Annas there were no witnesses and no evidence presented. Even in Jewish law a man was presumed innocent until proven guilty by

two or more witnesses and by evidence. When Jesus was taken before Caiaphas there were bribed witnesses testifying falsely against Him. They contradicted one another so blatantly the high priest had to resort to demanding that Jesus, the defendant, testify against Himself. By all the principles of proper jurisprudence, a mistrial should have been declared and Jesus released. Even Pilate, the Roman procurator, would later see through the hypocrisy and shame of the Jewish proceedings, finding no fault in Jesus (Jn. 18:38; 19:4).

Apparently Luke decided to tell of Peter's anguish and contrition before finishing all the events prior to the moment Jesus "looked" at Peter. Matthew and Mark indicate that after Caiaphas had elicited a verdict of "death" from those gathered in his palace, some of the rabble, along with the "guards" began to spit on Jesus, and, having blindfolded Him, they struck Him, slapped Him and taunted Him, "Prophecy to us, you Christ! Who was it that struck you?" (Mt. 26:67-68; Mk. 14:65). Luke records this inhumane abuse in 22:63-64.

While this beastliness and mockery was going on, Peter was warming himself by the fire in the courtyard (cf. Mt. 26:69; Mk. 14:66-67). Luke says "a maid" saw Peter sitting in the light of the fire, Lk. 22:56. She looked at Peter and said for all to hear, "This man also was with Him." Matthew and Mark say the maid called Jesus, "the Galilean" and "the Nazarene." Peter denied (Gr. *ernesato*, "disowned") saying he did not know Jesus. A little later, someone else saw Peter and recognized him as one of Jesus' disciples, but Peter again denied being one of His followers. After about an hour, a third person said, "Certainly this man (Peter) also was with him (Jesus); for he (Peter) is a Galilean." Matthew and Mark record that Peter began to invoke a curse on himself (Gr. *katanathematizein*, "anathematize himself"), and to promise vehemently (Gr. *omnuein*) or swear that he did not know this man Jesus of whom they spoke. Luke says Peter replied that he did not know what they were talking about. Peter did not use obscene and vulgar language—he did lie and did so under self-imposed oath.

22:61-62 Anguish: Immediately (Gr. *parachrema*, lit., "with the matter or business itself,"), in other words, at the same instant Peter made his third denial, the cock crowed. It was apparently the breaking of day (dawn) when this took place. The next notation of time is "When morning came," or ". . . as soon as it was morning" (Mt. 27:1; Mk. 15:1) when they took Jesus before the Sanhedrin. Roosters crow at the first break of day which is quite some time before the sun rises. Jesus was taken before the Sanhedrin at sunrise on Friday morning—not before because the Sanhedrin could not legally meet to try capital cases before sunrise.

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Why did Peter, who so often had stood with the Lord in the face of opposition and difficult circumstances, deny Him? Why do you and I deny Christ? (a) overconfidence in humanness; (b) disagreeing with God's revealed plan; (c) ill-prepared for the suddenness and subtleness of temptation; (d) repulsed at the humbleness of His way. The only power available to keep from denying Christ is a faith and trust in Him which acknowledges that His revealed will is absolutely true and good regardless of what anyone else may say.

Luke alone records that the Lord "turned and looked at Peter" (22:61). In one understanding and sad look, Jesus penetrated into the very soul of Peter, and Peter "remembered"! The "look" of Jesus revealed to Peter that he had let his Lord down and it broke Peter's heart. This "look" revealed to Peter his overconfidence and self-will was so wrong and it caused him great shame. Mark uses the Greek word *epibalon* to describe Peter's reaction. The KJV translates the word, ". . . and when he thought thereon," he wept. The RSV translates the word ". . . and he broke down" and wept. The RSV is the better translation. The Greek word literally means, ". . . throwing down," or "down-cast." Peter wept "bitterly" (Gr. *pikros*, from a root word meaning, "to cut, to prick," hence, "sharp, pungent"—the word is used in the LXX of a certain "bitter herb"). Out of this experience, Peter found himself out. This soul-searching look of Jesus saved Simon Peter and gave to the world the humble, spiritual giant of an apostle. Two men betrayed Christ—Judas Iscariot and Simon Peter. Two were exposed to themselves; one killed himself, the other wept bitterly and repented. What constituted the difference? The fundamental essence so needful to character-change and spiritual growth—a love for truth and trust in God instead of self. Peter longed for forgiveness; Judas did not. Would you like Jesus to look into your soul and change you? Then let His Word (read and preached), which is able to "pierce" to the division of soul and spirit, able to discern the thoughts and intentions of the heart (Heb. 4:11-13) search your soul. You may weep bitterly, but if you repent and seek forgiveness, He will give it.

SECTION 6

Confirmation (22:66-71)

66 When day came, the assembly of the elders of the people gathered together, both chief priests and scribes; and they led him away to their council, and they said, ⁶⁷"If you are the Christ, tell us." But he said to them, "If I tell you, you will not believe; ⁶⁸and if I ask you, you will not answer. ⁶⁹But from now on the Son of man shall be seated at the right hand of the power of God." ⁷⁰And they all said, "Are you the

Son of God, then?" And he said to them, "You say that I am." ⁷¹And they said, "What further testimony do we need? We have heard it ourselves from his own lips."

22:66-69 Adjured: Early Friday morning, Jesus was taken, still bound, no doubt, from the palace of the high priest, traditionally quite some distance from the Temple, to the meeting place of the ruling council of the Jews. Luke calls this council "the assembly of the elders of the people . . . both chief priests and scribes. . . ." The Greek word for "elders" is *presbuterion* from which the English word, *presbytery*, or *presbyterian*, comes. The word Luke used in Greek is *sunedrion* and is translated "council," and means literally, "seated together." The Sanhedrin usually met in the portion of the rooms immediately surrounding the "court of Israel," called, Gazith, or Hall of Hewn Stones. This is probably where they took Jesus for "trial" Friday at sunrise. There is no historical evidence for the existence of the Sanhedrin before the Greco-Syrian era. It seems to have been originally known as the *Gerousia* which signifies an aristocratic council of elders presided over by an hereditary high priest. During the Roman rule of procurators in Judea it was composed of 70 officials plus the Roman-appointed high priest and restricted in its power to Judea. This is probably the reason Pilate sent Jesus to Herod when he discovered Jesus was a Galilean. Herod Antipas ruled Galilee. Once Jesus came to Judea, however, the Sanhedrin, under Jewish custom, could indict Him. Its power was annulled after the destruction of Jerusalem in 70 A.D. although it continued in "name." According to Josephus, the Sanhedrin was formally ruled by Sadducean high priests in Jesus' time, but really controlled by the Pharisees who had the backing of the people. Seventy-one men sat in a semi-circle in the Hall of Hewn (Polished) Stones exercising not only civil jurisdiction, but also criminal jurisdiction (under the limitations, of course, imposed upon it by the Roman emperor). It was the final appeals court for a Jew. It determined questions of peace and war. It could try high priests, kings (even Herod was afraid to disobey a summons from it) and all citizens. It had the right to pronounce capital punishment until about 30 A.D. After that it could not execute a sentence of death without the confirmation of the Roman procurator. The Sanhedrin could meet any *day* except Sabbath and holy days. They met from the time of the morning sacrifice until the time of the evening sacrifice. Twenty-three members formed a quorum. Acquittal could be pronounced by a bare majority. It took two more than a majority to secure a guilty verdict. In capital cases, judgment was pronounced on the *same day only* when it was for *acquittal*. If the judgment was "guilty" it had to wait for the next day to be pronounced. Capital cases were never tried on Friday (except in Jesus' case) on account of the above rule forcing a "guilty" verdict to have to be pronounced on Sabbath. These men are so intent upon killing

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Jesus they cast all their own rules and ethics to the winds of hate and greed. They had even decided upon a "guilty" verdict before they met and heard the case (cf. Mt. 27:1). They had decided that at the unofficial and illegal "kangaroo court" held at the home of the high priest the night before (cf. Mt. 26:66; Mk. 14:63-64). Thus far we have documented several blatant illegalities in the arrest, trial and "conviction" of Jesus:

- a. He was arrested without a warrant, by a mob, on a feast day.
- b. He was taken before someone who had no official standing and interrogated, abused and not released when He Himself called for evidence for His arrest.
- c. He was taken before an illegal gathering of Jewish officials (at night), having never been officially accused, and having no witnesses accuse him (contrary to Mosaic Law). This council, meeting illegally, had already pre-determined His guilt and sentence.
- d. Witnesses were bribed to bear false testimony.
- e. Their witness, even bribed and coached, did not agree.
- f. He was adjured to testify against Himself.
- g. All the evidence and claims He made in His own behalf were not introduced into the court proceedings.
- h. He was allegedly arrested for one charge, and, when brought before the illegal meeting of the council, was condemned for another charge.
- i. He was abused, mocked, reviled and physically assaulted in the presence of civil officials charged with law and order and humane treatment of defendants.
- j. Finally, He is brought before the Jewish council, convened on a Friday and given a guilty sentence, which was contrary to legal practice of this council.

There was no warrant for arrest, no charge, no evidence, no testimony, and no legal proceedings. There was no case. Jesus deserved to be dismissed, even on a legal basis. A mistrial should have been declared, notwithstanding the fact that He was innocent!

This morning "trial" before the council was to give the council's murderous machinations a facade of legal correctness. The council demanded, "If you are the Anointed One (Christ), tell us." Standing before Annas (Jn. 18:19-23) Jesus said, "I have spoken openly . . . I have said nothing secretly. . . . Ask those who have heard me, what I said to them; they know what I said." Next, before the council in Caiaphas' house, under oath, when asked if He were the Christ, the Son of God, Jesus replied "I am" (Mk. 14:62). Now, with the semblance of official correctness on their side, in

the morning meeting of the council, they demand again that He say He is the Christ.

Jesus' answer is a masterful exposé of their prejudice and hypocrisy. He had already told them plainly, not once, but many times. He had confirmed His claims with many miracles, some of which the men on this council saw with their own eyes. If He told them now again, they would not believe. They had their minds already made up to kill Him for their own reasons. If He questioned them and tried to discuss the matter (which they pretended to want to investigate), they would not answer—because they really did not want to know the truth. He had many confrontations with these men earlier in the week and much earlier in His ministry, but they did not answer His questions then, either, for they had determined to murder Him.

Then Jesus said a very significant thing: "But from now on the Son of man shall be seated at the right hand of the power of God" (22:69). In this statement He is informing them that as the Messiah (Son of man is a messianic term, Dan. 7, etc.). He fully expected to survive the death they had planned for Him and to be seated forever at the right hand of the power of God. Even though they were presently judging Him, He would soon be enthroned as their Judge with all the power of God Almighty given to Him. He had said this earlier, the night before, at Caiaphas' house. There He added the implication that He would be coming "on the clouds of heaven" exercising His judgmental powers against them and their city and their nation (see comments in Lk. 21), at the Roman destruction in 70 A.D.

22:70-71 Adjudged: That statement by Jesus infuriated the council and prompted them to all cry out together, "Are you the Son of God, then?" They wanted it on the official record that this Galilean rabbi had claimed to be not only the Messiah, but that the Messiah was God's Son (that is, God in the flesh). This was the great stumbling block to the Jewish mentality. That God could ever become flesh was an impossibility to them—because they judged the concept on the basis of human experience rather than accepting it as a revelation from God by faith (see comments, Lk. 20:41-44). Their interpretation of the "Shema" (Deut. 6:4-9), "Hear, O Israel: The Lord our God is *one* Lord . . ." was that God could never become two, or three, or four. But the real meaning of that passage is that God can never be double-minded, at variance with Himself. Jesus proved conclusively that He and God were one-minded, one in teaching, one in power, one in action—invariable and in perfect unity. Father and Son, were, One! There was nothing, "two," or "three," about them.

Jesus' answer, as recorded in Greek by Luke, is significant. Literally, Luke writes it, "You are saying that I am being I am." Jesus is saying, "You've got it! I am Jehovah." The statement, "I am being I am," is the

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same as the statement of God in Exodus 3:14, 'eheyeh 'esher 'eheyeh, which in Hebrew means, "I am that I am." Luke put it in Greek, *hoti ego eimi*. Jesus is claiming to be God. The council members knew it. So they shouted, "What further testimony do we need? We have heard it ourselves from his own lips." They did not need any further testimony. There had been more than enough evidence to substantiate Jesus' claim as true. More evidence would not have changed the council member's conclusion, because their conclusion had been made in spite of the evidence they already had.

The Jewish rulers rejected the claims of Jesus to be the Incarnate God. The apostles rejected the teaching of Jesus that their Messiah must die a humiliating death. So these last hours surrounding the Passover, the Lord's Supper, the foot washing, the discourses on the Holy Spirit (John's gospel) and Gethsemane were focused on saving and preparing the (now eleven) apostles to become heralds of the glad tidings throughout the world. Although these apostles deserted Jesus after His arrest, they were not cowards. They did not despise Jesus, nor had they wanted to exploit Him as Judas had. They were simply disillusioned because He had not fulfilled their materialistic fancies concerning the kingdom of God. They would gladly have joined Jesus in a war to bring in by force a kingdom to renovate the then present Jewish system. But it appeared to them that Jesus had become a passive victim of the system. To understand how they thought and felt one has only to read ahead the words of the two disciples on the way to Emmaus (cf. Lk. 24:17-27).

These apostles understood and acknowledged Jesus' way when they saw Him later as the Christ of *glory*, when they acknowledged, almost incredibly, that He had become victor, not victim.

STUDY STIMULATORS:

1. Can Satan take over a person without that person agreeing to it? What do you think about all the modern motion pictures portraying people being innocently victimized by Satan?
2. Why do you think Jesus chose the Passover time to institute what is called, The Lord's Supper? Wouldn't some other time have been equally appropriate?
3. How could these apostles be so insensitive to these hours of pathos in Jesus' personal life as to be arguing among themselves about being greatest? Why hadn't they accepted this matter as having been settled long ago by Jesus?
4. Is the Lord's Supper a "sacrament"? In what way is the Lord's Supper a "participation" for the Christian? Do you really believe Jesus is communing with you every time you partake? Why do you believe that?
5. Are the elements (bread and wine) of the Supper actually "the flesh and blood" of Jesus?

6. Peter was ready to die for Jesus—are you? Are you willing to live for Jesus?
7. What do you think of Jesus' command for the disciples to arm themselves with swords? Why didn't they just surrender like Jesus did? Aren't we to follow Him in this example?
8. Can you name, in order, the great discourses of Jesus (in John's gospel alone) spoken between the Last Supper and the Garden of Gethsemane?
9. Is it encouraging to you to know Jesus had to struggle with Himself to fulfill God's will in His life?
10. What does Jesus' prayer in Gethsemane say to us about our "feelings" and what the Lord has revealed about His will for us in the Bible? Have you ever had to do the Lord's will when you didn't "feel" like it? How did you get it done?
11. Did Jesus really "sweat blood"? Have you ever been in deep agony over the conflict in your soul and the Word of God?
12. Were the apostles cowards? Why did they all leave Jesus and flee at the time He was bound and arrested? Why did Peter go into the courtyard of the high priest's house?
13. Why did Peter, so willing to fight for the Lord earlier, deny knowing Jesus? Have you ever denied Him? Why? Is it something to weep bitterly over?
14. How many illegalities were there to these early trials of Jesus? Why didn't one of the council members protest? Would you have?