

Luke 22 - The Last Supper; Jesus Prophecies His Betrayal, Peter's Denial; Gethsemane; Jesus' Arrest; Jewish Trials

V. Rejection, passion, resurrection of the Son of Man (Luke 19:29—24:53)

(4) Events leading to the crucifixion (22:1-62)

- (A) Judas agrees to betray Christ (22:1-6)
- (B) Preparation of the upper room (22:7-13)
- (C) Celebration of the Passover (22:14-18)
- (D) Institution of the Lord's supper (22:19-20)
- (E) Christ predicts betrayal by Judas (22:21-23)
- (F) Greatest in the kingdom (22:24-30)
- (G) Prediction of Peter's denial (22:31-34)
- (H) Prediction of coming conflict (22:35-38)
- (I) Christ's Gethsemane experiences (22:39-46)
- (J) Judas' betrayal (22:47-53)
- (K) Peter's denial (22:54-62)

(5) Trials, crucifixion, and burial (Luke 22:63—23:56)

- (A) Christ is beaten (22:63-65)
- (B) Trial before the Sanhedrin (22:66-71)

Luke 22

(A) Judas agrees to betray Christ (22:1-6) (Cf. Matt 26:14-16; Mark 14:10-11)

The Last Seder (Cf. Matt 26:1-35; Mark 14:1-32; Luke 22:1-39)

Jewish Leaders Plot to Kill Jesus (Cf. Matt 26:1-5; Mark 14:1-2; Luke 22:1-2)

1 Now the Feast of Unleavened Bread, which is called the Passover, was approaching.

1 Now the Feast of Unleavened Bread, which is called the Passover, was approaching.

1 Now the Festival of Unleavened Bread, which is called the Passover, was near.

1 Now the feast of unleavened bread drew nigh, which is called the Passover.

- Denotatively, these are separate feasts:

— The Feast of Passover is on the 14th of Nisan (Lev 23:5)

— The Feast of Unleavened Bread is on the 15th of Nisan; lasts seven days (Lev 23:6)

— The Feast of First Fruits is on the morning after the Sabbath after Passover (Lev 23:11,15). It is thus contained within the Feast of Unleavened Bread.

2 And the chief priests and the scribes were trying to find a way to put Him to death, since they were afraid of the people.

2 The chief priests and the scribes were seeking how they might put Him to death; for they were afraid of the people.

2 So the high priests and the scribes were looking for a way to put him to death, because they were afraid of the crowd.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

- The Jewish leaders could not discover a way to arrest Jesus without causing a riot—until Judas came forward with his plan (v3)

- Not on a feast day, "for they feared the people" (Matt 26:5)

3 And Satan entered Judas, the one called Iscariot, who belonged to the number of the twelve.

3 And Satan entered into Judas who was called Iscariot, belonging to the number of the twelve.

3 But Satan went into Judas called Iscariot, who belonged to the circle of the Twelve.

3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

- Judas was motivated and energized by Satan (John 13:2,27)

— Jesus' death was due to more than just human scheming (Cf. Acts 5:3; 1 Cor 2:8). It was part of a cosmic plan to destroy the Messiah.

— It is sobering to realize how close a person can come to God's kingdom and still be lost (Matt 7:21-29)

— Satan's participation in Jesus' death was his own downfall, for through dying, Jesus conquered Satan and death (Col 2:15; Heb 2:14)

4 And he left and discussed with the chief priests and officers how he was to betray Him to them.

4 And he went away and discussed with the chief priests and officers how he might betray Him to them.

4 So he went off and discussed with the high priests and the Temple police how he could betray Jesus to them.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were delighted, and agreed to give him money.

5 They were glad and agreed to give him money.

5 They were delighted, and agreed to give him money.

5 And they were glad, and covenanted to give him money.

- Betrayed for 30 pieces of silver (Cf. Zech 11:12-13)

6 And so he consented, and *began* looking for a good opportunity to betray Him to them away from the crowd.

6 So he consented, and *began* seeking a good opportunity to betray Him to them apart from the crowd.

6 Judas accepted their offer and began to look for a good opportunity to betray Jesus to them when no crowd was present.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

- Cf. Psalm 41:9; 55:12-14. Also, Psalm 69:25 & 109:8 with Acts 1:15-20. Jesus had predicted this (Matt 17:22; 20:18).

(B) Preparation of the upper room (22:7-13) (Cf. Matt 26:17-19; Mark 14:12-16)

7 Now the *first* day of Unleavened Bread came, on which the Passover *lamb* had to be sacrificed.

7 Then came the *first* day of Unleavened Bread on which the Passover *lamb* had to be sacrificed.

7 Then the day of the Festival of Unleavened Bread came, on which the Passover lamb was to be sacrificed.

7 Then came the day of unleavened bread, when the passover must be killed.

- The Passover Lamb is killed "between the evenings" on the 14th of Nisan

8 And so Jesus sent Peter and John, saying, "Go and prepare the Passover for us, so that we may eat it."

8 And Jesus sent Peter and John, saying, "Go and prepare the Passover for us, so that we may eat it."

8 So Jesus sent Peter and John, saying, "Go and make preparations for us to eat the Passover meal."

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 They said to Him, "Where do You want us to prepare it?"

9 They said to Him, "Where do You want us to prepare it?"

9 They asked him, "Where do you want us to prepare it?"

9 And they said unto him, Where wilt thou that we prepare?

- Jesus' plans for the Last Supper were kept confidential to avoid premature arrest

10 And He said to them, "When you have entered the city, a man carrying a pitcher of water will meet you; follow him into the house that he enters.

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.

10 He told them, "Just after you go into the city, a man carrying a jug of water will meet you. Follow him into the house he enters

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

- This seems to be an undercover sign: men rarely carried pitchers of water; this was a woman's task. Men carried water in leather skins

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?"'

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?"'

11 and say to the owner of the house, 'The Teacher asks you, "Where is the room where I can eat the Passover meal with my disciples?"'

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

- Evidently, the owner of the upper room was a disciple

12 And he will show you a large, furnished upstairs room; prepare *it* there."

12 And he will show you a large, furnished upper room; prepare it there."

12 Then he will show you a large upstairs room that is furnished. Get things ready for us there."

12 And he shall shew you a large upper room furnished: there make ready.

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

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

13 So they went and found everything just as Jesus had told them, and they prepared the Passover meal.

13 And they went, and found as he had said unto them: and they made ready the passover.

- This would include: a temple-approved lamb that was roasted, appropriate wine, unleavened bread, and bitter herbs, commemorating their bondage in Egypt (Ex 12:1-28)
- This verse underscores Jesus' prophetic foresight and sovereign control

(C) Celebration of the Passover (22:14-18) (Cf. Matt 26:20-30; Mark 14:17-26; 1 Cor 11:23-26)

14 When the hour came, He reclined *at the table*, and the apostles with Him.

14 When the hour had come, He reclined *at the table*, and the apostles with Him.

14 Now when the hour came, Jesus took his place at the table, along with his apostles.

14 And when the **hour** was come, he sat down, and the twelve apostles with him.

- "...hour" - the time Jesus had determined to eat the Passover with His disciples

15 And He said to them, "I have eagerly desired to eat **this Passover** with you before I suffer;

15 And He said to them, "I have earnestly desired to eat this Passover with you before I suffer;

15 He told them, "I have eagerly desired to eat this Passover meal with you before I suffer,

15 And he said unto them, **With desire I have desired to eat this passover with you before I suffer:**

- "...this Passover" - His last Passover; also the last Passover to be celebrated under the Mosaic Covenant

16 for I say to you, I shall not eat it *again* until it is fulfilled in the kingdom of God."

16 for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God."

16 because I tell all of you, I will never eat it again until it finds its fulfillment in the kingdom of God."

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

- Jesus would never again eat another Passover meal until what the Passover anticipated, namely, His own sacrificial death, had transpired (Matt 26:29)

- He would eat with them next "in the kingdom," specifically at the Marriage Supper of the Lamb

— This is an important timing verse on the Marriage Supper of the Lamb

— See note: **The Marriage Supper of the Lamb** in Rev 19:9 (Cf. Matt 8:11-12; 22:1-14; Luke 13:28-29; 22:29-30)

— This announcement probably contributed to the apostles' expectation that the kingdom would begin very soon (Cf. Acts 1:6)

17 And when He had taken a cup *and* given thanks, He said, "**Take this and share it among yourselves;**

17 And when He had taken a cup *and* given thanks, He said, "**Take this and share it among yourselves;**

17 Then he took a cup, gave thanks, and said, "**Take this and share it among yourselves,**

17 And he took the cup, and gave thanks, and said, **Take this, and divide 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."**

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."**

18 **because I tell you, from now on I will never drink the product of the vine until the kingdom of God comes."**

18 **For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.**

- This Passover is unfinished. Some scholars believe the fourth cup was deferred until we are all gathered with Him at the Marriage Supper of the Lamb.

Luke rearranged the order of events in the Upper Room compared to the other gospels. Matthew and Mark have Jesus saying what Luke recorded in these verses just after what Luke recorded in v20.

Four Cups of Passover (Ex 6:6-7)

1. The cup of the Bringing Out
2. The cup of the Delivery
3. The cup of Redemption or Blessing
4. The cup of the Taking Out

It is the third cup, the cup of blessing (1 Cor 10:16) that Jesus does "The Lord's Supper"
Ex 6:6-7:

6 Wherefore say unto the children of Israel, I am the LORD, and **I will bring you out** from under the burdens of the Egyptians, and **I will rid you out** of their bondage, and **I will redeem you** with a stretched out arm, and with great judgments:

7 And **I will take you to me** for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.

(D) Institution of the Lord's supper (22:19-20)

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 being given for you; do this in remembrance of Me."**

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."**

19 Then he took a loaf of bread, gave thanks, broke it in pieces, and handed it to them, saying, **"This is my body, which is given for you. Keep on doing this in memory of me."**

19 And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, **This is my body which is given for you: this do in remembrance of me.**

- Jesus institutes only two sacraments/ordinances: baptism and communion

- "...This is My body" - Roman Catholics take this phrase literally to teach the doctrine of transubstantiation; see Communion for a refutation of transubstantiation

- "...in remembrance of Me" - encouraged the disciples to focus on the Person of Jesus Christ, and not just the benefits of His death for them

— Jesus *commanded* His disciples to remember Him...this is not optional (Cf. 1 Cor 11:24-26)

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."**

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."**

20 He did the same with the cup after supper, saying, **"This cup is the new covenant sealed by my blood, which is being poured out for you."**

20 Likewise also the cup after supper, saying, **This cup is the new testament in my blood, which is shed for you.**

- The "Last Supper" was instituted for at least three reasons:

1. "In Remembrance of me" (Luke 22:19; 1 Cor 11:24-25)
2. Proclaiming His death until He returns; announces the basic facts of the gospel (1 Cor 11:16)
3. It quickens an anticipation of Jesus' return (1 Cor 11:26)
4. A reminder of the unity of the Church (1 Cor 10:17)

- "...for you" - Luke emphasized that Jesus gave His body and poured out His blood for us

(E) Christ predicts betrayal by Judas (22:21-23) (Cf. Matt 26:21-25; Mark 14:18-21; John 13:21-30)

21 **But behold, the hand of the one betraying Me is with Mine on the table.**

21 **But behold, the hand of the one betraying Me is with Mine on the table.**

21 **Yet look! The hand of the man who is betraying me is with me on the table!**

21 **But, behold, the hand of him that betrayeth me *is* with me on the table.**

- Jesus shocked His disciples by telling them that His betrayer was among them

22 For indeed, the Son of Man is going as it has been **determined**; but woe to that man by whom He is betrayed!"

22 For indeed, the Son of Man is going as it has been determined; but woe to that man by whom He is betrayed!"

22 The Son of Man is going away, just as it has been determined, but how terrible it will be for that man by whom he is betrayed!"

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

- "...determined" - *horismemon*, decreed; stresses God's sovereignty in these affairs (Cf. Ps 41:9)

Judas Iscariot could have reasoned: "Since my betrayal of the Messiah has been predestined, I have been deprived of my freedom of choice, and am therefore innocent!" But our Lord, anticipating such depraved thinking, added: "but woe to that man by whom He is betrayed!" (Luke 22:22b; Cf. Acts 2:23 concerning the entire nation).

23 And they began to debate among themselves which one of them it was who was going to do this.

23 And they began to discuss among themselves which one of them it might be who was going to do this thing.

23 Then they began to discuss among themselves which one of them was going to do this.

23 And they began to enquire among themselves, which of them it was that should do this thing.

- Only Luke reveals this conversation. It reveals the disciples' concern and extent of Judas' hypocrisy

— Judas still had an opportunity to repent, but he did not

— It was especially despicable for Judas to share a meal with Jesus, then go out to betray Him

(F) Greatest in the kingdom (22:24-30)

24 And a dispute also developed among them as to which one of them was regarded as being the greatest.

24 And there arose also a dispute among them as to which one of them was regarded to be greatest.

24 Now an argument sprang up among them as to which one of them was to be regarded as the greatest.

24 And there was also a strife among them, which of them should be accounted the greatest.

- Worldliness, even here. This was not the first time (Luke 9:46-48; Matt 20:20-28; Mark 9:33-37)

— Following Jesus' announcement of His self-sacrifice and the announcement of His betrayal, the disciples' argument is extremely inappropriate

— Jesus uses this situation to again teach them the importance of humility

25 And He said to them, "The kings of the Gentiles domineer over them; and those who have authority over them are called 'Benefactors.'

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.'

25 But he told them, "The kings of the unbelievers lord it over them, and those who exercise authority over them are called benefactors.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

- Jesus' point was that He does not measure greatness as the world does. In the world, authority over others constitutes greatness, but in Jesus' kingdom, serving others does.

— Worldly rulers have two objectionable characteristics that Jesus points out here:

"exercise lordship" or tyrannize others (Cf. 2 Cor 1:24; 1 Peter 5:3), and they take titles to themselves that indicate their superiority over others, such as "benefactor" (Cf. Matt 23:7)

26 But *it is* not this way for you; rather, the one who is the greatest among you must become like the youngest, and the leader like the servant.

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.

26 But you are not to do so. On the contrary, the greatest among you should become like the youngest, and the one who leads should become like the one who serves.

26 But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

- Typically the younger serve the older, and servants serve the leaders

— Jesus is saying that all must serve regardless of age or responsibility (Cf. Acts 5:6; 1 Tim 5:1; Titus 2:6; 1 Peter 5:5)

27 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.

27 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.

27 Because who is greater, the one who sits at the table, or the one who serves? It is the one at the table, isn't it? But I'm among you as one who serves.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

- The person seated to eat had a higher social position than the waiter who served them (the waiter was often a slave)

— Jesus had behaved as a servant by serving others, including His disciples; they should do likewise

— If serving others was not below their Master, it should not be below His servants

— The point is that disciples should seek opportunities for service rather than status, and they should follow the example of Jesus rather than pagan rulers.

The Future Role of the Twelve

28 "You are the ones who have stood by Me in My trials;

28 "You are those who have stood by Me in My trials;

28 "You are the ones who have always stood by me in my trials.

28 Ye are they which have continued with me in my temptations.

- The basis of reward is faithfulness (Cf. Matt 19:28); works are the consequence of faithfulness

— Here, the manifestation of faithfulness was standing by Jesus in His past "temptations" (*pairasmos*, dangers, troubles)

29 and just as My Father has granted Me a kingdom, I grant you

29 and just as My Father has granted Me a kingdom, I grant you

29 And I confer a kingdom on you, just as my Father has conferred a kingdom on me,

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

- Jesus extended the Messianic Kingdom that the Father appointed for the Son to the 12 Apostles

— The difference is that the Messiah's reign will be worldwide, David's rule will be over all Israel, and the Apostle's jurisdiction will be over a particular tribe (Cf. John 20:21; 2 Tim 2:12; Rev 2:26-27; 3:21)

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.

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.

30 so that you may eat and drink at my table in my kingdom and sit down on thrones to govern the twelve tribes of Israel."

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

- Jesus speaks again of the Marriage Supper of the Lamb in the kingdom. This will be a time when believers commence personal fellowship with our Savior.
- The Apostles are promised two privileges with this appointment:
 1. They will be continually with the Messiah, eating and drinking at His table throughout the Kingdom period
 2. They will have their own thrones from which to rule over the tribes of Israel (v30; Cf. Dan 7:9; Rev 7:1-8)
- Jesus continued to speak of "twelve" disciples, even though Judas would disqualify himself
 - This was gracious of Jesus, and implies that there was still time for Judas to repent
 - Since he did not repent, Matthias would take his place in the kingdom (Acts 1:26). It is interesting the the selection of Matthias took place in the "upper room," perhaps the same as this one (Acts 1:13).

(G) Prediction of Peter's denial (22:31-34) (Cf. Matt 26:31-35; Mark 14:26-31; John 13:36-38)

31 "Simon, Simon, behold, Satan has demanded to sift you *men* like wheat;

31 "Simon, Simon, behold, Satan has demanded *permission* to sift you like wheat;

31 "Simon, Simon, listen! Satan has asked permission to sift all of you like wheat,

31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

- "...Simon, Simon" - Peter's Jewish name; *Petros* (Peter) was his Greek name; Cephas was his Aramaic name
 - Jesus calls him Simon here, after Jesus had already given him a new name (*Petros*, Peter) because Peter at this time is acting like his old self. Jesus is pointing out, by calling him by this name, that Peter is not acting according to his new identity.
 - Jesus gave Peter his new name not based on what he was at the time, but on what he would later become (Matt 16:18; Cf. Acts 2-10)
- Jesus put Peter's testing in a cosmic setting because Satan was ultimately responsible
 - Jesus viewed what would happen to Peter similar to what happened to Job (Job 1:6-7)
- "...sift you *men* like wheat" - pictures Satan attempting to separate Peter's faithfulness to Jesus from him
- "you" - the pronoun in the Greek here is *plural*, referring to all of the disciples

32 but I have prayed for you, that your faith will not fail; and you, when you have turned back, strengthen your brothers."

32 but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers."

32 but I have prayed for you that your own faith may not fail. When you have come back, you must strengthen your brothers."

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

- "...you...your...you" - the pronoun in the Greek here is singular, referring to Peter

- "...your faith" - not the faith that God gave him, but his own faith (see note on Rom 4:5).

Notice how Jesus presupposes that Peter's faith could fail. That is *why* He prayed, and what He prayed for...that Peter's faith would endure.

-- The fact that Jesus prayed that Peter's faith wouldn't fail implies that Peter's faith could've (and indeed did) failed.

— It is interesting that Jesus Himself did not pray that Peter be freed from trouble or temptation, but rather that he would succeed through it.

- "...turned back" - repented; this phrase implies that Peter would turn away temporarily, which he did when he denied Jesus three times just hours from this time.

- "...strengthen your brothers" - 1 & 2 Peter are the fulfillment of this commission given to Peter by Christ (specifically 2 Peter 1:12)

33 But he said to Him, "Lord, I am ready to go with You both to prison and to death!"

33 But he said to Him, "Lord, with You I am ready to go both to prison and to death!"

33 Peter told him, "Lord, I am ready to go even to prison and to die with you!"

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

- Peter evidently took offense at Jesus' implication that he would turn away temporarily

— Only Luke records Peter's willingness to suffer and die with Jesus (this is the first time any of the disciples acknowledged that Jesus was about to die)

- Be careful: We usually fail in the point of our greatest strength:

- Abraham's faith: lied about Sarah (Gen 12:10—13:4)
- Moses' meekness (Num 12:3), yet he lost his temper and thus denied entrance into Canaan (Num 20)
- Peter's bravery: yet he denied his Lord three times
- Peter overestimated his own ability to remain faithful when persecuted

34 But He said, "I tell you, Peter, the rooster will not crow today until you have denied three times that **you know Me.**"

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."

34 But Jesus said, "I tell you, Peter, the rooster will not crow today until you deny three times that you know me."

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

- Is there a contradiction with Mark 14:30: "before the cock crow twice, thou shalt deny me thrice"? No. As soon as he denied him three times, the cock crowed—twice.

- "...you know Me" - Luke is the only gospel that mentions that Jesus told Peter that he would deny even knowing Jesus

— "The Rock" would hardly behave as a rock. His overconfidence should be a warning to every disciple.

(H) Prediction of coming conflict (22:35-38)

35 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."

35 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."

35 Then Jesus asked his disciples, "When I sent you out without a wallet, traveling bag, or sandals, you didn't lack anything, did you?" They replied, "Nothing at all."

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

- Jesus reminded the disciples that when He had sent them out on two previous mission trips, they lacked nothing that they needed (Cf. 9:1-3; 10:1-3)

— In view of Peter's failure that Jesus had just revealed, it appears that Jesus intended this question to remind the disciples to trust Him in the upcoming crisis rather than themselves

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 cloak and buy one.

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.

36 Then he told them, "But now whoever has a wallet must take it along, and his traveling bag, too. And the one who has no sword must sell his coat and buy one.

36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

- Previously the disciples had not equipped themselves for ministry, but trusted others to provide for them.

— They were not to trust in other people now; they were to fortify themselves for the conflict that lay ahead shortly (Jesus' arrest and crucifixion)

— Jesus' point is that things are going to get rough. Self-reliance is important. Self-defense is also an issue. The disciples should arm themselves with personal preparedness, including dependence upon God and His Word, for the impending crisis. They should be ready for hardship and self-sacrifice.

- "...sword" - interesting idiom Jesus uses here, since just hours from this point, Peter will use a sword to defend Jesus and cut off Malchus' ear. Jesus rebuked Peter for using a sword for defending himself (Matt 26:52)

— Further, Jesus never taught His disciples to arm themselves in order to defend themselves, much less take active aggression against those who might oppose them (Cf. 6:35-36; 22:52)

Some take Jesus' command literally: that the "purse" (money belt) and "scrip" (bag) indicate that they should provide for their own subsistence. However, this was not the case in the early days of the church or even during Jesus' passion. There were still other believers who looked out for one another (Cf. Acts 1:3,15; 2:44-47).

37 For I tell you that this which is written must be fulfilled in Me: 'AND HE WAS COUNTED WITH WRONGDOERS'; for that which refers to Me has *its* fulfillment."

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."

37 Because I tell you, what has been written about me must be fulfilled: 'He was counted among the criminals.' Indeed, what is written about me must be fulfilled."

37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

- Jesus quoted from Is 53:12 to help the disciples realize that others would, or already did, regard Him as a criminal

— This would foster intense opposition against the disciples, as Peter would face in the courtyard

— Jesus did not want them to underestimate the strength of the opposition they would face, so they would depend upon God, not themselves, to remain faithful

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

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

38 So they said, "Lord, look! Here are two swords." He answered them, "**Enough of that!**"

38 And they said, Lord, behold, here *are* two swords. And he said unto them, **It is enough.**

- The disciples had taken Jesus' words literally about buying swords. They produced two that they had already acquired.

— They had understood Jesus' earlier warnings about what lay ahead of Him in Jerusalem, and had armed themselves to this extent to protect Jesus. However, this was not Jesus' intention.

- "...It is enough" - "enough already"

— Some interpret Jesus' words here as meaning two swords would be adequate in view of the coming conflict; however, this does not seem to be what Jesus meant, since He later rebuked Peter for using even one sword to defend Him (v49-51; Cf. Matt 26:52)

— It is likely that Jesus meant that He wished to pursue the discussion no further. The disciples had misunderstood Him, and they would learn what He meant later.

— This phase occurs often in the OT in this sense (Cf. Gen 45:28; Ex 9:28; Deut 3:26; 1 Kings 19:4; 1 Chr 21:15)

(I) Christ's Gethsemane experiences (22:39-46) (Cf. Matt 26:36-46; Mark 14:32-42)

Luke organized his narrative so Jesus' praying follows immediately His instructions to the disciples about their preparation for the crisis to come. This passage shows Jesus' proper approach to it, and the disciples' improper approach. The next passage reveals the consequences of their actions.

39 And He came out and went, **as was His habit**, to the Mount of Olives; and the disciples also followed Him.

39 And He came out and proceeded as was His custom to the Mount of Olives; and the disciples also followed Him.

39 Then he left and went to the Mount of Olives, as usual. The disciples went with him.

39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

- "...as was His habit" - as was His custom; Luke had earlier revealed that during Passion Week, Jesus spent His nights on the Mount of Olives (21:37)

— Judas would have expected Jesus to go there, and the fact that Jesus went there shows that Jesus did not try to evade Judas

- Peter, James, and John were closer in a private place to pray (Mark 14:32-33)

- This was the third time He shared a special situation with these three:

1. Jairus' daughter (Luke 8:41-56)
2. The Transfiguration (Matt 17; Luke 9:31)
3. here

40 Now when He arrived at the place, He said to them, **"Pray that you do not come into temptation."**

40 When He arrived at the place, He said to them, **"Pray that you may not enter into temptation."**

40 When he arrived, he told them, **"Keep on praying that you may not be tempted."**

40 And when he was at the place, he said unto them, **Pray that ye enter not into temptation.**

- Jesus focused the disciples' attention on their need for God's protection from "temptation" (*peirasmon*), and instructed them to pray for it

— Only Luke mentioned that He told *all* the disciples to pray for *this* specific purpose

41 And He withdrew from them about a stone's throw, and He knelt down and *began* to pray,

41 And He withdrew from them about a stone's throw, and He knelt down and *began* to pray,

41 Then he withdrew from them about a stone's throw, knelt down, and began to pray,

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

- Matthew and Mark record that Jesus laid prostrate during part of His prayer vigil (Matt 26:39; Mark 14:35)

42 saying, **"Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done."**

42 saying, **"Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done."**

42 **"Father, if you are willing, take this cup away from me. Yet not my will but yours be done."**

42 Saying, **Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.**

- We know from other Gospels he did this three times (Matt 26:37-45; Mark 14:32-41)

- "...remove this cup from Me" -

-- "cup" - used as a symbol of sufferings consequent to God's judgment on sin throughout the Scriptures (Ps 11:6; 73:10; 75:8; Is 51:17,22; Jer 25:15-28; 2 Cor 5:21; 1 Peter 2:24)

- "...not My will, but Yours" - the prayer reveals complete dependence on the Father's will.

His request was to be answered affirmatively only if it was possible.

— Jesus' submissiveness is a model for our prayer life. When we do not know God's will specifically, we can voice our request, but we should always submit our preferences to God's will.

43 [Now an angel from heaven appeared to Him, strengthening Him.

43 Now an angel from heaven appeared to Him, strengthening Him.

43 Then an angel from heaven appeared to him and strengthened him.

43 And there appeared an angel unto him from heaven, strengthening him.

- Only Luke mentioned the angel who strengthened Jesus (Cf. 9:26; 12:8-9; 15:10; 16:22; Matt 4:11; Mark 1:13)

— This shows the supernatural strength that prayer brings (Cf. 1 Kings 19:5-6; Dan 10:17-18)

— However, the angel's presence did not remove the agony (v44) that Jesus felt as He prayed. The angel simply helped Jesus to pray more intensely, and to resist temptation more effectively.

— God does not always spare us trials, but He provides strength to face them

44 And being in agony, He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground].

44 And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground.

44 In his anguish he prayed more earnestly, and his sweat became like large drops of blood falling on the ground.

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

- Hematidrosis: under great emotional stress, tiny blood vessels rupture in the sweat glands and produce a mixture of blood and sweat.

45 When He rose from prayer, He came to the disciples and found them **sleeping from sorrow,**

45 When He rose from prayer, He came to the disciples and found them sleeping from sorrow,

45 When he got up from prayer, he went to the disciples and found them asleep from sorrow.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

- "...sleeping from sorrow" - evidently the disciples heavy sorrow (grief) at the prospect of Jesus' impending death had worn them out. They were emotionally exhausted; depression often results in weariness.

46 and He said to them, "Why are you sleeping? Get up and pray that you do not come into temptation."

46 and said to them, "Why are you sleeping? Get up and pray that you may not enter into temptation."

46 He asked them, "Why are you sleeping? Get up and keep on praying that you may not be tempted."

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

- The disciples needed to pray so they would not enter temptation, much less fall before it
— Spiritual preparation before testing is more effective than finally calling for rescue in the thick of a trial (Cf. Matt 6:13; Luke 11:4)

— Jesus showed concern for the welfare of His disciples, even when His own needs were the greatest

— Luke omits the three trips Jesus made to the sleeping disciples recorded in Matthew and Mark (Matt 26:42-45; Mark 14:39-41)

(J) Judas' betrayal (22:47-53) (Cf. Matt 26:47-56; Mark 14:43-52; John 18:1-12)

47 While He was still speaking, behold, a crowd came, and the one called Judas, one of the twelve, was **leading the way for them**; and he approached Jesus to **kiss** Him.

47 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.

47 While Jesus was still speaking, a crowd arrived. The man called Judas, one of the Twelve, was leading them, and he came close to Jesus to kiss him.

47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

- "...leading the way for them" - Judas preceded the arresting mob as Jesus had preceded His disciples, as their leader

- "...kiss" - the height of hypocrisy: He was betrayed with a kiss of "friendship" (Cf. Gen 27:26-27; 2 Sam 15:5; 20:9; Prov 7:13; 27:6)

48 But Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?"

48 But Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?"

48 But Jesus asked him, "Judas, are you betraying the Son of Man with a kiss?"

48 But Jesus said unto him, Judas, betrayest thou 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?"

49 When those who were around Him saw what was going to happen, they said, "Lord, shall we strike with the sword?"

49 When those who were around Jesus saw what was about to take place, they asked, "Lord, should we attack with our swords?"

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

- Their request was not a request for permission, but an announcement of the action they intended to take (Cf. v38)
- Jesus earlier expressed His submission to the Father's will in prayer (v41-44); the disciples failed to pray, thus acted out their opposition to Jesus' will

50 And one of them struck the slave of the high priest and cut off his right ear.

50 And one of them struck the slave of the high priest and cut off his right ear.

50 Then one of them struck the high priest's servant, cutting off his right ear.

50 And one of them smote the servant of the high priest, and cut off his right ear.

- Peter did it...and it seems he missed: he was probably aiming for the middle of his head!

- Perhaps responding to his boast in the Upper Room (v33)

- In Matthew and Mark, Peter's attack follows Jesus' arrest, but in Luke it precedes it.

Probably the soldiers took hold of Jesus, then Peter attacked, followed by Jesus' healing, then the soldiers led Jesus away

Peter had been sleeping when he should have been praying, talking when he should have been listening, and boasting when he should have been fearing. Now, he was fighting when he should have been surrendering. [Wiersbe]

51 But Jesus responded and said, "Stop! No more of this." And He touched his ear and healed him.

51 But Jesus answered and said, "Stop! No more of this." And He touched his ear and healed him.

51 But Jesus said, "No more of this!" So he touched the wounded man's ear and healed him.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

- Jesus thus saved Peter's life

- Jesus was following His own teaching...do good to your enemies rather than evil

- Jesus did not rely on the sword, nor did He base His kingdom on the use of physical force

52 And 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 man inciting a revolt?

52 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?

52 Then Jesus told the high priests, the Temple police, and the elders, who had come for him, **"Have you come out with swords and clubs as if I were a bandit?"**

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, **Be ye come out, as against a thief, with swords and staves?**

- Jesus highlighted the absurdity of the arrestors' actions

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."**

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."**

53 **While I was with you day after day in the Temple, you didn't lay a hand on me. But this is your hour, when darkness reigns!"**

53 **When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.**

- These were all leaders of the Jews, not common Israelites. They came prepared for a fight, but Jesus assured them that He would not give them one.

- If they wanted to arrest Him, it would have been easier to do in the temple in daylight

— They did not arrest Him then because they feared the people (19:48; 20:19; 22:2)

- "...hour" - a time of destiny or opportunity

- "...power of darkness" - the authority of Satan that God gave him for that time

— Coming after dark symbolized the power of darkness that was active behind their actions

(K) Peter's denial (22:54-62) (Cf. Matt 26:69-75; Mark 14:66-72; John 18:15-18,25-27)

54 Now they arrested Him and led *Him away*, and brought *Him* to the **house of the high priest**; but Peter was **following at a distance**.

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.

54 Then they arrested him, led him away, and brought him to the high priest's house. But Peter was following at a distance.

54 Then took they him, and led *him*, and brought him into the high priest's house. And Peter **followed afar off**.

- "...house of the high priest" - apparently both Annas and Caiaphas resided in the same house/palace (Cf. Matt 26:57-68; Mark 14:53-65)

- "...following at a distance" - although Peter followed at a distance, at least he followed Him

— The only other disciple to do so was evidently John (John 18:15-16)

JESUS' RELIGIOUS TRIAL				
	Matthew	Mark	Luke	John
Before Annas				18:12-14, 19-24
Before Caiaphas	26:57-68	14:53-65	22:54, 63-65	
Before the Sanhedrin	27:1	15:1	22:66-71	

JESUS' CIVIL TRIAL				
Before Pilate	27:2, 11-14	15:1-5	23:1-5	18:28-38
Before Herod Antipas			23:6-12	
Before Pilate	27:15-26	15:6-15	23:13-25	18:39—19:16

Legal Irregularities

1. The binding of a prisoner before he was condemned was unlawful unless resistance was offered or expected. Jesus offered none (John 18:12,24)
2. It was illegal for judges to participate in the arrest of the accused (John 18:3).
3. No legal transactions, including a trial, could be conducted at night (John 18:28).
4. The arrest was effected through a traitor (John 18:5; Ex 23:6-8).
5. While an acquittal could be pronounced the same day, any other verdict required a majority of two and had to come on a subsequent day (Matt 26:65-66).
6. No prisoner could be convicted on his own evidence (Matt 26:63-65).
7. It was the duty of a judge to see that the interests of the accused were fully protected (John 18:14).
8. Preliminary hearings before a magistrate were completely foreign to the Jewish legal system (John 18:13).
9. It was illegal to carry weapons on the feast day (John 18:3).
10. The use of violence during the trial was apparently unopposed by the judges (John 18:22-23).
11. The judges sought false witnesses against Jesus (Matt 26:59; Mark 14:56).
12. In a Jewish court the accused was to be assumed innocent until proved guilty by two or more witnesses (John 11:53).
13. The Jews failed to find two witnesses agreeing against Jesus (Mark 14:59).
14. When the witnesses first disagreed, the prisoner should have been released (Mark 14:56-59).
15. No witness was ever called for the defense.

16. The trial under Caiaphas took place in his home rather than the council chamber where it should be held (John 18:13-16).
 17. The Jews failed to find two witnesses agreeing against Jesus (Mark 14:59).
 18. When the witnesses first disagreed, the prisoner should have been released (Mark 14:56-59).
 19. The trial under Caiaphas took place in his home rather than the council chamber where it should be held (John 18:13-16).
 20. The Court lacked the civil authority to condemn a man to death (John 18:31).
 21. It was illegal to conduct a session of the court on a feast day (John 18:28).
 22. A guilty verdict was rendered without evidence (John 18:30).
 23. The balloting was illegal. It should have been by roll with the youngest voting first. Here it is simultaneous (Matt 26:66).
 24. The sentence is finally passed in the palace of the high priest, but the law demanded it be pronounced in the temple, in the hall of hewn stone (John 18:28).
 25. The high priest rends his garment (Lev 21:10).
- He was never permitted to tear his official robe. If he did not have on his priestly robe, he couldn't have put Christ under oath (Matt 26:65).

55 After they kindled a fire in the middle of the courtyard and sat down together, Peter was sitting among them.

55 After they had kindled a fire in the middle of the courtyard and had sat down together, Peter was sitting among them.

55 When they had kindled a fire in the middle of the courtyard and had taken their seats, Peter, too, sat down among them.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

- Luke places Peter's denial ahead of Jesus' trial before Caiaphas, whereas Matthew and Mark intertwined these events.

— The effect is that Luke focuses on Peter's behavior immediately after Jesus' prediction of his denial

— Luke evidently wanted his readers to see how Peter fell into temptation because he failed to pray

56 And a slave woman, seeing him as he sat in the firelight, and staring at him, said, "This man was with Him as well."

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."

56 A servant girl saw him sitting by the fire, stared at him, and said, "This man was with him, too."

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 But he **denied** it, saying, "I do not know Him, woman!"

57 But he denied it, saying, "Woman, I do not know Him."

57 But he denied it, "I don't know him, woman!" he responded.

57 And he denied him, saying, Woman, I know him not.

- "...denied" - *arneomai*, used in the NT as the polar opposite of the word "confess" (*homologeo*)

— Believers are to "confess" Christ, and "deny" ourselves; here, Peter does the opposite: he denies Christ in order to serve his own interests

58 And a little later, **another** person saw him and said, "You are *one* of them too!" But Peter said, "Man, I am not!"

58 A little later, another saw him and said, "You are *one* of them too!" But Peter said, "Man, I am not!"

58 A little later, a man looked at him and said, "You are one of them, too." But Peter said, "Mister, I am not!"

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

- "...another" - another servant-girl (Cf. Mark 14:69); evidently, a male joined her in accusing Peter since Luke wrote that Peter addressed him as "man" in his denial

— Matthew and Mark did not state that Peter responded to the servant-girl

- It's interesting that Jesus' name is not mentioned in this passage. This shows that He was so much the center of everyone's attention that no one needed to call Him by name.

59 And after about an hour had passed, **some other man** began to insist, saying, "Certainly this man also was with Him, for he, too, is a Galilean."

59 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."

59 About an hour later, another man emphatically asserted, "This man was certainly with him, because he is a Galilean!"

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilaean.

- "...some other man" - evidently, another male (Cf. "Man", v60)

— He was a relative of Malchus', whose ear Peter had cut off (John 18:26)

60 But Peter said, "Man, I do not know what you are talking about!" And **immediately**, while he was still speaking, a rooster crowed.

60 But Peter said, "Man, I do not know what you are talking about." Immediately, while he was still speaking, a rooster crowed.

60 But Peter said, "Mister, I don't know what you're talking about!" Just then, while he was still speaking, a rooster crowed.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

- Luke omitted the oaths that Peter added to his denial, and denied knowledge of what the accuser meant (Matt 26:74; Mark 14:71)

- "...immediately" - just as Jesus had predicted (v34)

61 And *then* 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.**"

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.**"

61 Then the Lord turned and looked straight at Peter. And Peter remembered the word from the Lord, and how he had told him, "**Before a rooster crows today, you will deny me three times.**"

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, **Before the cock crow, thou shalt deny me thrice.**

- "...looked" - *emblepo*, to look with interest, love or concern

62 And he went out and wept bitterly.

62 And he went out and wept bitterly.

62 So he went outside and cried bitterly.

62 And Peter went out, and wept bitterly.

- The realization of his unfaithfulness, along with Jesus' teaching on the importance of faithfulness, caused Peter to leave the courtyard and weep tears of bitter remorse

Peter's Lessons

Peter's tragic failure brings out the importance of adequate spiritual preparation for times of testing. Before we judge Peter too severely, let's examine *ourselves*. How many times have we denied the Lord and lost opportunities to share the Gospel with others?

- Do we talk when we should listen?
- ...Argue when we should obey?
- ...Sleep when we should pray?

- ...Fight when we should submit?

Peter repented and the Lord, after a private meeting with him (Luke 24:34), forgave him publicly (John 21).

(5) Trials, crucifixion, and burial (Luke 22:63—23:56)

(A) Christ is beaten (22:63-65) (Cf. Matt 26:67-68; Mark 14:65)

63 The **men who were holding Jesus** in custody *began* mocking Him and beating Him,

63 Now the men who were holding Jesus in custody were mocking Him and beating Him,

63 Then the men who were holding Jesus in custody began to make fun of him while they beat him.

63 And the men that held Jesus mocked him, and smote *him*.

- This verse picks up the narrative from v54, back inside Annas' house

- While Peter is avoiding suffering from servant-girls outside, Luke contrasts the true suffering of Jesus inside

- "...men who were holding Jesus" - the religious leaders (v52; Cf. Matt 26:66-67; Mark 14:64-65)

64 and they blindfolded Him and *repeatedly* asked Him, saying, "Prophecy, who is the one who hit You?"

64 and they blindfolded Him and were asking Him, saying, "Prophecy, who is the one who hit You?"

64 They blindfolded him and asked him over and over again, "Prophecy! Who is the one who hit you?"

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

- Jesus refusal to prophecy was not due to inability, but to His determination to lay down His life as a sacrifice

65 And they were saying many other things against Him, blaspheming.

65 And they were saying many other things against Him, blaspheming.

65 And they kept insulting him in many other ways.

65 And many other things blasphemously spake they against him.

(B) Trial before the Sanhedrin (22:66-71) (Cf. Matt 27:1; Mark 15:1a)

66 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,

66 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,

66 As soon as day came, the elders of the people, the high priests, and the scribes assembled and brought him before their Council.

66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

- Luke is the only gospel writer who detailed what happened at this official meeting of the Sanhedrin

— The Sanhedrin was Israel's "supreme court"

— It could only conduct cases involving potential capital punishment during daylight hours

67 "If You are the Christ, tell us." But He said to them, "If I tell you, you will not believe;

67 "If You are the Christ, tell us." But He said to them, "If I tell you, you will not believe;

67 They said, "If you are the Messiah, tell us." But he told them, "If I tell you, you won't believe me,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

- The sole purpose of the question from the Sanhedrin was to get something they could accuse Him for before Pilate

68 and if I ask a question, you will not answer.

68 and if I ask a question, you will not answer.

68 and if I ask you a question, you won't answer me.

68 And if I also ask you, ye will not answer me, nor let me go.

- Jesus' response was that they would not believe Him if He told them, and they would not answer Him if He questioned them

— Jesus and the religious leaders had formerly come to an impasse in their discussions (Cf. 20:1-8,26,40)

— His point was that claiming or not claiming to be the Messiah would be pointless, since they would believe what they wanted to believe, regardless of what He said

— In addition, they had a different expectation of the Messiah than Jesus, so there were really talking about two different types of individuals when they discussed "the Messiah"

69 But from now on the **Son of Man** will be seated at the **right hand of the power of God.**"

69 But from now on the Son of Man will be seated at the right hand of the power of God."

69 But from now on the Son of Man will be seated at the right hand of the mighty God."

69 Hereafter shall the Son of man sit on the right hand of the power of God.

- "...Son of Man" - a Messianic title found in Dan 7:13-14

- "...right hand of the power of God" - a clear reference to Ps 110:1, the very psalm that He used to confound them in Luke 20:41-44 (Cf. Heb 1:3; 8:1; 10:12; 12:2; 1 Peter 3:22; Act

2:33; 5:31; 7:55-56; Rom 8:34; Eph 1:20; Col 3:1).

— This phrase also noted that Messiah would not reign immediately. He is implying that He would return to heaven, then return at a later time to reign on the earth (Cf. Acts 2:33; 5:31).

70 And they all said, "So You are the Son of God?" And He said to them, "**You say correctly that I am.**"

70 And they all said, "Are You the Son of God, then?" And He said to them, "**Yes, I am.**"

70 Then they all asked, "Are you, then, the Son of God?" He answered them, "**You said it—I AM.**"

70 Then said they all, Art thou then the Son of God? And he said unto them, **Ye say that I am.**

- "...You say" - *humeis legete*, an idiom for "Yes"

- The Jewish leaders recognize that Jesus was claiming to be God. Jesus *claimed to be God*—there are three possibilities:

1. He wasn't God and knew He wasn't God—a Liar.
2. He wasn't God but thought He was—a Lunatic.
3. He was who He said He was—LORD!

- Parallel accounts in: Matt 26:57-75; Mark 14:53-72; John 18:12-27. The religious trial was over. The next step was the criminal trial before the civil authorities.

71 And *then* they said, "What further need do we have of testimony? For we have heard *it* ourselves from His *own* mouth!"

71 Then they said, "What further need do we have of testimony? For we have heard it ourselves from His own mouth."

71 "Why do we need any more testimony?" they asked. "We have heard it ourselves from his own mouth!"

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

- With Jesus proclamation, the Sanhedrin had what they wanted...blasphemy (in their eyes), and sufficient grounds to demand a death sentence from Pilate.

Summary

Jesus' death was no accident. His words at the Last Supper make no sense at all if Jesus was not master of His own death. Jesus maintained sovereign, premeditated, precise mastery.

A God who is in control when the foundations of His own earthly existence are crumbling is a God who can be trusted to sustain us when it appears our own life is tumbling in.

