



Coptic Orthodox Diocese of the Southern United States



The Holy Gospel According to St. Luke

Chapter 22

Bishop Youssef



Introduction

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The Conspiracy to Kill Jesus

22:1-6



- This little explanation shows most clearly that St. Luke is writing mainly for Gentiles who do not all know what the Jewish Passover was
- *Feast Unleavened Bread*, Which lasted seven days; during which the Jews eat their bread without leaven, in commemoration of the haste in which they went out of Egypt
- *the Passover*; Because the Lord passed over the houses of the Israelites, when He slew all the firstborn in Egypt
- Now the time of this feast drew near, when the conspiracy was formed against the life of Christ

The Conspiracy to Kill Jesus

22:1-6



- Matthew and Mark are more precise, and suggest, that it was two days before the Passover, Matthew 26:2
- *they were afraid of the people*, Because it was a major feast, many of the people who had heard and seen Jesus in the region of Galilee were in Jerusalem
- They generally had respect and great expectation for Jesus and His ministry
- *The chief priests and the teachers of the law* did not fear God, but they did fear *the people*
- They were not afraid to kill the Son of God; they just had to find a politically smart way to do it

The Conspiracy to Kill Jesus

22:1-6



- *were looking*, The word involves a continuous effort, and probably includes the memorable meeting in the Palace of Caiaphas
- They seem to have come on that occasion, in consequence of the advice of Caiaphas, to three conclusions
- (1) To put Jesus to death
- (2) to do it as secretly as possible;
- (3) not to do it during the Feast, so as to avoid the chance of turmoil on the part of the Galilean pilgrims

The Conspiracy to Kill Jesus

22:1-6



- *Satan entered Judas*, St. Luke stands alone in the first three Gospels as thus describing the origin of the Traitor's guilt
- Satan filled his mind with an evil passion, and led him on to betray his Master
- This does not diminish Judas' personal responsibility because none of this was done *against* the will of Judas, but with it
- Many have wondered about the motives of Judas
- Some have even said that he might have had a *noble* motive, such as wanting to put Jesus in circumstances where He *had* to show Himself as Messiah
- The Holy Bible indicates no such good intention

The Conspiracy to Kill Jesus

22:1-6



- From John 12:6, we learn that Judas, who was treasurer to our Lord and His disciples, was a thief, and frequently stole a portion of what was given for himself
- St. Luke gives his surname, because there was another Judas
- Some thinks that it may be that Judas followed Jesus from selfish motives, expecting to receive a position of great status and prestige when Jesus came triumphantly to Jerusalem as Messiah
- When Jesus came and it was evident that He was not going to be the kind of Messiah Judas had hoped for, he may have become angry with Jesus and opened this door to Satan out of malice

The Conspiracy to Kill Jesus

22:1-6



- Jesus did not give Judas what his selfish heart wanted, so Judas felt his ties to Jesus were broken
- *among the twelve*, This greatly intensified and worsen his crime
- He should have been bound by most tender ties to Jesus
- He was one of His family and was treated by Him with kindness and confidence; and nothing could more add to his guilt than thus to take advantage of this confidence to commit one of the disgraceful crimes
- It seems that he met the priests on two occasions, on one of which the bargain was proposed, and on the other completed

The Conspiracy to Kill Jesus

22:1-6



- *They were delighted*, This spontaneous offer—and that too from one of Christ's immediate followers—seemed to solve all their difficulties
- *give him money*, The reward was relatively a small one; Matthew says thirty pieces of silver, the common price of the meanest slave, Exodus 21:32
- They sought to take Him when "He" was away from the multitude; and as Judas knew of a place where He could be found "alone," they were glad of the opportunity of so easily securing Him
- God would use the wicked works of Judas to further His eternal plan; this was the appointed time for Jesus to go to the cross

The Preparations for the Passover 22:7-13



- The scholars disagreed in defining the Jewish Passover time; was it on Thursday when the Lord Jesus offered Himself the Passover directly after the Jewish symbol to declare its absolute fulfillment?
- Or did the Lord wish to offer His Passover one day earlier so He would be crucified on Friday, at the moments of the Jewish Passover?
- Each group has its own endeavor to confirm its point of view
- What concerns us is that the Jewish Passover was fulfilled and perfected by Passover of Christ, whether the Jews practiced their rituals of their Passover on the Covenant Thursday or during the crucifixion moments

The Preparations for the Passover 22:7-13



- *Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed*, Some think that these words confirm the last supper was made on the Passover day, and that the Lord Jesus offered His body and His blood after the symbolic lamb has been killed
- But some others think that according to the Jewish ritual, they were preparing for the feast on the day before, when the Jews cleaned the house and searched more than once in their rooms lest there be any leaven found, and thus be counted as breakers of the law, and their Passover would not be accepted

The Preparations for the Passover 22:7-13



- It is as if the Lord has assembled with His disciples on the day before the killing of the lamb, as a preparation for the Passover
- But instead of searching the rooms, He offered the spiritual Passover that was not of any material
- The Passover and the weeklong celebration of Unleavened Bread are listed as two separate feasts in the Old Testament (Exodus 12-15; Leviticus 23:4-8; Numbers 28:16-25)
- Only Unleavened Bread is listed as the pilgrim feast (Exodus 23:14-17, 34:18-23; Numbers 28:16-17; Deuteronomy 16:5-17; 2 Chronicles 8:13)

The Preparations for the Passover 22:7-13



- However, in Jesus time the names of the two feasts were used interchangeably to refer to the entire 8 holy days
- And Josephus records that in his time the term "Passover" came to mean the celebration of both feasts as one festival
- St. John refers to the two feasts as "Passover " too
- St. Luke, writing for Gentiles, adds the explanatory note, *on which the Passover lamb had to be sacrificed*
- The Gospel of Mark tells us Jesus sent two disciples to prepare the room (Mark 14:13)
- But according to Luke 22:8, those disciples were Sts. Peter and John Zebedee

The Preparations for the Passover 22:7-13



- It was the practice of the residents of Jerusalem to generously open their homes to Jewish pilgrims during the Passover/Feast of Unleavened Bread and to provide rooms for the sacred meal of the Passover
- This meal had to be eaten within the walls of the holy city on the night after the Passover sacrifice

The Preparations for the Passover 22:7-13



- The Lord Jesus did not specify the name of the owner; but it is mentioned in the church tradition that it was the house of Mary the mother of St. Mark the Apostle
- Father Theophylact and others think that the name of the man who should meet them was omitted - purposely, lest the place of meeting should be prematurely known to Judas
- Jesus did not want Judas to betray Him before He could give a final talk to the disciples
- *a man carrying a jar of water*, Giving them a sign, whereby they should know the very house, where He would keep the Passover

The Preparations for the Passover 22:7-13



- St. Cyril the Great and St. Ambrose see the pitcher of water as a sign to the baptism
- We are not allowed to be blessed with the mystery of the Eucharist unless we first encounter the mystery of the baptism
- The house which possessed so large an upper chamber must have been one of considerable size
- It had evidently been prepared beforehand for the purpose of the feast, in obedience to a previous direction of Jesus

The Preparations for the Passover 22:7-13



- They met the man with the pitcher of water, and by following him, found the house Christ meant to keep the Passover at
- They told the master of it, what Christ ordered them, who immediately showed them a very convenient room, as He had described to them
- They discovered that an upper room had already been arranged with the dinner and feast tables and the couches for reclining at the meal (Mark 14:15)



Jesus Institutes the Eucharist 22:14-23

- The other Gospels name “the evening”
- St. Luke uses simply “the hour” as referring to the appointed time
- The Jews, according to the law of Moses, were used to eating the Passover while they were standing (Exodus 12:17) since this reminded them of being released from the bondage that their fathers experienced in Egypt
- The slave did not have any right to sit down in the presence of his masters; he had to stand to serve them
- But when the Lord offered us His new Passover, He sat and the apostles with Him to declare our transfer to the state of ‘glory’



Jesus Institutes the Eucharist 22:14-23

- He came to deliver them and die on their behalf so they sat as His children and not slaves
- He had been longing with an intense desire to keep this last Passover with them
- First as the dear human Friend who would make this His significant sad last farewell
- And, secondly, as the Divine Master who would gather up into a final discourse his most important, deepest teaching
- We find this teaching especially reported by St. John in his Gospel (13-17)



Jesus Institutes the Eucharist

22:14-23

- He doubtless wished to take an opportunity to prepare "them" for His sufferings
- And to impress upon them completely the certainty that He was about to leave them, that they might be prepared for it
- And thirdly, He purposed, on this significant occasion, transforming the most important festal gathering of the ancient Jewish people, which commemorated their greatest deliverance, into a feast which should commemorate a far greater deliverance, not of the old chosen race only, but of every race under heaven
- He arrived at the central reason why He came to man: to institute a new covenant with men, based on His own sacrifice



Jesus Institutes the Eucharist

22:14-23

- *I will not eat it again until it finds fulfillment in the kingdom of God*, The Passover Feast is ritually put an end to
- The Passover is a type and will be fulfilled in My death, through which the kingdom of God, or of heaven, (Matthew 3:2), shall be established among men
- He should never eat more of it in this ceremonial way, since it has been already fulfilled
- The Passover lamb was a type of Christ, and He is the sum and essence of that shadow, and the fulfilling end of that type
- It had its accomplishment in Him



Jesus Institutes the Eucharist

22:14-23

- It will also be fulfilled in the kingdom of heaven, or eternal glory, when there will be a perfect deliverance of the saints from sin, Satan, and the world
- The constant celebration of the Holy Eucharist commenced from that time
- The deliverance of the Israelites out of Egypt was typical of, commemorated in the Passover; and therefore then will be sung the song of Moses, and the Lamb; and then will Christ, and His true followers, eat and drink together in His Father's kingdom, and spend an endless eternity in never fading joys
- Until the true Passover has been offered by His death, and so the new kingdom established



Jesus Institutes the Eucharist 22:14-23

- This was not the "sacramental" cup, for that was taken "after" supper, Luke 22:20
- This was one of the cups which were usually taken during the celebration of the Passover, and pertained to that observance
- "After" He had kept this in the usual manner, He instituted the supper which bears His name, using the bread and wine which had been prepared for the Passover, and thus ingrafted the Lord's Supper on the Passover, or replaced the Passover by another ordinance, the Eucharist, which was intended to be continuous and everlasting



Jesus Institutes the Eucharist

22:14-23

- St. Luke is the only Gospel writer to mention two cups
- It is to be your last as well as Mine, "until the Kingdom of God come,"
- Or as it is beautifully given in Matthew 26:29, "*until that day when I shall drink it new with you in my Father's kingdom.*"
- It was the point of transition between two economies and their two great festivals, the one about to close for ever, the other immediately to open and will continue until from earth it be transferred to heaven



Jesus Institutes the Eucharist

22:14-23

- Jesus did not give the normal explanation of the meaning of each of the foods as the Jews usually did
- He reinterpreted them in Himself, and the focus was no longer on the suffering of Israel in Egypt, but on the sin-bearing suffering of Jesus on their behalf
- These words from Jesus have been the source of great theological controversy among Christians
- Men have gone gladly to prison and to death rather than renounce what they believed to be the true interpretation
- “The Eucharist is the body of our Lord Jesus Christ who suffered for our sins, and who was raised by God the Father.” St. Ignatius



Jesus Institutes the Eucharist

22:14-23

- Listen to the words of St. Cyril the Great confirming our faith that this is His true Body and true Blood, “Do not doubt that this is true; for He said clearly “This is My body.” Receive the words of your Savior in faith, for He is the Truth who does not lie.”
- The Lord Jesus offered His true sacrifice
- ‘The remembrance’ here in the Greek ‘Anamnasis’ does not merely mean the recalling of a certain matter, it rather implies the repetition of His invitation or His representation in an active way
- The Anomnasis here means the remembrance of the Crucified and Risen Jesus from the dead



Jesus Institutes the Eucharist

22:14-23

- Or, that we remember His sacrifice not as a thing of the past, but rather to offer a real sacrifice that is present and active, that is, an existing and active remembrance
- In the offering of Himself, Body, Blood, Soul and Divinity to the assembly in the Upper Room, Jesus began His walk to the Cross that night in what was the first Eucharistic
- He was fulfilling what He promised in the Bread of Life Discourse when Jesus told the crowds
- We note that St. John, the Gospel according to St. John was the latest of the canonical writings of the New Testament, when at great length he relates the story of the last Passover evening and its teaching, does not point to the institution of this sacrament



Jesus Institutes the Eucharist

22:14-23

- It is because when he wrote this Gospel, this sacrament had become part of the settled experience of Church life
- He presupposes it; for it had passed then into the ordinary life of the Church
- In another and earlier portion of this Gospel, however, St. John (John 6:32-58) gives us a record of the Lord's discourse in which He gave an explanation on the sacrament which He afterwards instituted
- *I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh which I shall give for the life of the world, (John 6:51)*



Jesus Institutes the Eucharist

22:14-23

- *Then Jesus said to them, “Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. (John 6:53)*
- The separation of the flesh of the Son of man into flesh and blood (John 6:53) presupposes a violent death submitted to for the sake of others (John 6:51)
- *whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. For My flesh is food indeed and My blood is drink indeed. He who eats My flesh and drinks my blood abides in Me and I in him, (John 6:53-56)*

Jesus Institutes the Eucharist

22:14-23



- Both these elements, the flesh and the blood, are to be taken separately by the believer (John 6:56)
- The truth which was taught in this discourse is presented in a specific act and in a concrete form in the Holy Communion



Jesus Institutes the Eucharist

22:14-23

- Jesus makes the startling announcement that He will be betrayed by one of His own and that this will happen according to the will of God
- St. Luke's account is here the briefest and St. John's by far the fullest
- St. Luke placing the mention of the Betrayal after the institution of the Sacrament of Eucharist while St. Matthew and St. Mark placed it before
- St. John, who makes no mention of the institution, leaves the question open



Jesus Institutes the Eucharist

22:14-23

- Scholars divided on the matter of Judas' partaking of the Holy Communion
- It was determined by prophecy that the Messiah should be betrayed (Psalm 41:9)
- Nevertheless, *woe to that man* who actually betrayed the Messiah
- Judas could never claim that he helped Jesus by fulfilling prophecy
- He was and is fully accountable for his sin before God
- St. John Chrysostom thinks that the Master has offered the betrayer every possibility for repentance

Jesus Institutes the Eucharist

22:14-23



- But Judas did not wish to repent
- When the Lord Jesus said that one of them would betray Him, they all began to ask Him
- None of the other disciples seemed to suspect Judas
- Though they knew how much they loved Him, yet they were more confident of His words than they had confidence in themselves
- This is why each one of them feared lest he be the one meant, for they all knew how weak they were, and how subjected they were to fall

The Disciples Argue About Greatness 22:24-30



- An ambitious contention occurs here
- The Lord's words in these verses are peculiar to St. Luke
- It's strange that after they saw the character of Jesus on display in almost every possible circumstance; that now, at the final hours before His betrayal, arrest, and crucifixion, they argued about which of them was the greatest
- However, this seems to have been a common topic of conversation among the disciples (Matthew 18:1 20:20-26; Mark 9:33-34; Luke 9:46)
- Who was greatest? Was it St. Peter, to whom had been promised the keys of the kingdom, or John, who reclined on the Master's bosom, or Andrew, who had been first-called?

The Disciples Argue About Greatness 22:24-30



- We might think that Jesus should have settled the issue by pointing out that *He* was the greatest
- Instead, Jesus answered their question by what He *did*
- John 13:3-5 tells us that Jesus washed their feet after supper, and He may have spoken these words about true greatness as He washed their feet, or after He was finished
- In fact, the absolute patience of Jesus was displayed in His gentle correction of His disciples who were struggling with power and position
- He obviously had great things occupying His mind, yet He gently taught and corrected them

The Disciples Argue About Greatness 22:24-30



- The desire for temporal greatness causes a division among brothers
- The world exercises authority and power with a certain style, all of it ultimately self-exalting
- Jesus wasn't like that, and neither should His followers be
- In fact, the *greatest* should be like the *younger* (in age or the one who was not favored by society, the outcast), and the one who *governs* should be like one who *serves*
- The world gave the title of *Benefactor* to those who were great in power only
- In Christ's kingdom true greatness was to be attained by benefiting others in the humblest services

The Disciples Argue About Greatness 22:24-30



- Christ use this opportunity to explain the nature of His kingdom
- He assures them that it is established on different principles from those of the world
- They were not to expect titles, and power in His kingdom
- He that would be most advanced in "His" kingdom he would be that was most humble
- He proves His proposition by His own example
- He had actually on that very evening been among them, "as he that serves," girded, like a slave, with the linen towel, and washing the feet of the disciples

The Disciples Argue About Greatness 22:24-30



- Cultures and societies have always envied the person whom others serve
- But Jesus showed us that true greatness is in serving, more than in being served
- When all someone wants to do is to serve; that person will no longer be concerned to gain honor or credit and won't be disappointed or have his/her feelings hurt
- Then in verse 28, we notice a kind of loving tenderness in His recognition of their faithfulness after His gentle rebuke of their jealous ambition
- He appreciated and valued the support He received from His disciples

The Disciples Argue About Greatness 22:24-30



- Their faithfulness stood out at that hour in strong contrast with the conduct of Judas
- They were to be sharers in His glory, as they had been in His afflictions
- *a kingdom*, Not a temporal one, but a spiritual eternal one
- Verses 28 and 29 reflect that He does not only call upon them to leave their vain glory, but also to carry the cross, and sharing the Lord His suffering so they share Him His glories
- As St. Paul the apostle says (Romans 6:5) *“For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection.”*

The Disciples Argue About Greatness 22:24-30



- Jesus promises His disciples that they will be His heirs and will inherit His kingdom; He will serve them at His table; and they will judge the tribes of Israel
- Jesus serves His faithful servants/disciples at His table of the altar at every Eucharistic celebration of the Liturgy as He has just served them His Body and Blood
- But He will also serve His disciples at His banquet when He returns to claim His Bride, the Church at the Wedding Feast of the Lamb in the heavenly Sanctuary (Revelation 19:7-9)
- When Jesus speaks here of being blessed with the eternal kingdom, this does not mean literally eating, drinking and sitting on seats

The Disciples Argue About Greatness 22:24-30



- The kingdom of God is not food and drink (Romans 14:17), it rather means a state of ever lasting satisfaction
- As St. Cyril the great says, He describes the spiritual matters by means of the analogy in the present current life; for this is counted a great privilege for people to sit, with kings at their table, and share them their food!
- He also say, “The Savior therefore drives away from the holy apostles the affliction of pride. They might perhaps think among themselves and even say, ‘what will be the reward of faithfulness?’ Confirmed by the hope of the blessings that are in store, they throw away from their minds all laziness in virtuous pursuits.”

Jesus Predicts Peter's Denial

22:31-34



- *“Simon, Simon,* The repetition of the name gave combined importance and tenderness to the request
- *Satan has asked,* Asks that he may test and try the apostles
- The devil had a mind to disturb them all by his temptations (that is here called sifting)
- Christ will sift His church, but His sifting is to purify His flour
- He sifts a certain soul, to purify it from its lusts and corruptions
- But Satan sifts the soul and the church merely to give them trouble and to make them lose their peace by continual confusion turmoil and disturbance

Jesus Predicts Peter's Denial

22:31-34



- Satan had already tempted Judas, and he had won him
- Though man's heart is the battlefield, yet the conflict in its reality is between God and the devil
- Here we can see Satan overruling Judas' heart, and taking absolute control over his greed
- Satan wishes to overrule the hearts of others as well
- But he cannot invade our life and tempt us without any permission
- Jesus may have chosen Simon Peter in particular, because he was known for his impulsiveness

Jesus Predicts Peter's Denial

22:31-34



- He could have been one of those arguing about '*who is the greatest*'
- Or, on hearing the Lord's words '*You are those who will be firm in My trials*', he thus counted himself the first of those who are firm
- Thus the Lord wanted to reveal in St. Peter the weakness of human nature in general
- Hence, each of us would see in himself his personal weakness
- Judas stands for 'the betrayal', but St. Peter stands for 'the weakness' that needs help from God, and so he rises to become firm

Jesus Predicts Peter's Denial

22:31-34



- He moreover makes others firm with him by means of the overflowing grace that he obtains
- *prayed for you*, There is a total and a partial failing of faith
- Peter's faith did fail in part; but the seed of God abode in him, his faith did not wholly fail
- So will it be with the faith of every true disciple of Christ
- St. Augustine thinks Christ's request for the sake of St. Peter, did not limit the free will of St. Peter
- He does not oblige him not to fall; He gives the divine support, and it is St. Peter's right to accept or refuse this help
- The temptation came to all the apostles; all fell

Jesus Predicts Peter's Denial

22:31-34



- Peter, though, much worse by far than his brethren, but the result of the fall was not hopeless despair as in the case of Judas, but bitter remorse and a brave manly repentance
- There is something like a hidden tone of offence as well as devotion
- Perhaps the disciple half-resented the thought that a special prayer should be necessary for him
- He was overconfident, yet he thought within himself he is able to share the Lord Jesus all of His suffering even unto death
- Peter felt brave at the moment, but would soon be intimidated before a humble servant girl, and deny to her that he even knew Jesus

Jesus Predicts Peter's Denial

22:31-34



- This kind of confident enthusiasm is usually a sign of weakness
- Jesus, the Heart-reader, knew too well what such a eager affirmation was worth, and went on at once to predict his apostle's awful fall, that very night
- He told him the truth about himself and the situation not to discourage him, but to let him know there is a spiritual reality and a spiritual battle that he is unaware of, but that Jesus knew well
- On St. Peter denial St. Ambrose say, “I do not criticize Peter’s denial, but I praise his weeping. The one is common nature, but the other is peculiar to virtue.”

Jesus Predicts Peter's Denial

22:31-34



- *I tell you, Peter,* The only occasion on which Jesus is recorded to have used to him the name He gave
- It is used to remind him of his strength as well as his weakness
- Jesus knew him, and his heart, better than he did himself, as well as knew what was to come, and what would befall him
- And therefore declares it, as he does with the greatest assurance and certainty, and which might be depended on, and accordingly came to pass
- What has the Lord asked for St. Peter other than he remains persistent till the end?
- For sure, if man were able to do so all by himself, this would not be asked of God for St. Peter's sake

Jesus Calls the Disciples to Readiness 22:35-38



- The whole incident is peculiar to St. Luke
- The Lord speaks one more word to His own before leaving the upper room
- He warned St. Peter and now it is a warning to all
- He was more occupied with the future trials of His disciples than with His own tragic destiny, which He knew was about to be fulfilled
- *“did you lack anything?”*, Did you want anything?
- Did not God fully provide for you?

Jesus Calls the Disciples to Readiness 22:35-38



- He refers to this to convince them that His words were true; that their past experience should lead them to put confidence in Him and in God
- He was about to leave them, they must prepare now for a different life
- The disciples had been sent out to do ministry without Jesus before, but then they were received with goodwill and hospitality
- Now they faced a hostile world without Jesus and must be prepared
- Of course, the advice as to the sword was not meant to be taken literally

Jesus Calls the Disciples to Readiness 22:35-38



- It was one of those metaphors the Lord used so often in His teaching
- And perhaps the purpose of the two swords was to offer another opportunity to work a miracle in front of His enemies (Luke 22:49-51)
- These directions about *a purse, and a bag; and a sword* were not made with reference to His "being taken" in the garden, but with reference to their future life
- These words of Christ are not to be understood literally, that He would have His disciples equip themselves with swords at any rate

Jesus Calls the Disciples to Readiness 22:35-38



- Since He would never have said, as He afterwards does, that two were sufficient; which could not be enough for eleven men
- Or have forbid Peter the use of one, as He did in a very little time after this
- The phrase is expressive of the danger they would be exposed to, and of their need of protection
- They must now expect that their enemies would be more violent than they had been, and they would need weapons
- At the time the apostles understood Christ to mean real weapons, but He spoke only of the weapons of the spiritual warfare
- The sword of the Spirit is the sword with which the disciples of Christ must equip themselves

Jesus Calls the Disciples to Readiness 22:35-38



- The words are quoted from Isaiah 53:12, and mean that Jesus was about to die the death of a criminal
- Hence clearly the sword could not be for His defense, as they carelessly assumed
- The tragic end of His earthly ministry is close at hand
- The prophetic description of the suffering Servant of the Lord will soon be found to have been terribly accurate
- It was a hint given to the disciples before the Passion, that they might learn, when it came, that it was part of the divine purpose that the Christ should so suffer

Jesus Calls the Disciples to Readiness 22:35-38



- Here He shows them what He meant
- They, as disciples of One treated as a criminal, had surely nothing to expect but hatred and persecution
- *here are two swords*, They understood Christ's words literally
- Jesus did not mean, *two swords will be enough to battle the crowd that comes to arrest Me*
- His meaning would be all clear to them soon, so He closed the dialogue with the words, *It is enough* declining to enter into the matter any further, and leaving them to meditate on His words

The Prayer in the Garden

22:39-46



- This eventful scene is recounted in detail by all the three synoptics
- St. Matthew's account is the most complete
- St. Luke's account is the shortest, but it contains the story of the angelic mission of help, and the additional detail of the "bloody sweat"
- In the other evangelists we find the place on the Mount of Olives described as Gethsemane
- The word Gethsemane signifies "oil-press."
- It was a garden; one of the many fascinating gardens which Josephus tells us old Jerusalem flourished with

The Prayer in the Garden

22:39-46



- *as He was accustomed*, This had been Jesus' practice and custom for several nights past, as appears from Luke 21:37
- He refused to change this routine, even though He knew it meant that Judas could easily find Him
- And this shows the willingness of Christ to be taken, in order to suffer and die; otherwise He would have gone to another place, and not this
- Also, the disciples would feel that everything is as usual and were less struck by any immediate (present) sense of strangeness

The Prayer in the Garden

22:39-46



- He began by warning the disciples of *their* need to pray
- Jesus Himself needed to pray for strength to pass the difficult ordeal to come
- The disciples had their own ordeal to face and needed more than anything to *Pray that you may not enter into temptation*, that is, to *give into* temptation
- According to the Evangelists Matthew and Mark, this was said to them after He had prayed the first time, and returned to the disciples, and found them sleeping; Matthew 26:41

The Prayer in the Garden

22:39-46



- He withdraws a little apart from them and offers His prayer of submission to the will of the Father
- Jesus' prayer reminds us that He was fully God but also fully man and in His humanity He was in anguish over the suffering He was going to endure
- Here is the passionate account of an eyewitness (one of the disciples), who reported this to Luke
- Only an eyewitness would remember a detail such as Jesus praying *about a stone's throw* away from the disciples
- Jesus knew what the Father's will was, yet was in great agony of soul

The Prayer in the Garden

22:39-46



- The agony did not come from any lack of desire to do the will of God, but because Jesus would go to the cross as a sacrifice for sins
- He was no victim of circumstances beyond His control, and unlike any animal sacrifice, He went with full knowledge
- He willingly decided to lay down His life
- Why did Jesus use the figure of a *cup*?
- Repeatedly in the Old Testament, a cup is a powerful picture of the wrath and judgment of God, (Psalm 75:8; Isaiah 51:17; Jeremiah 25:15)
- The *cup* did not represent death, but judgment

The Prayer in the Garden

22:39-46



- Jesus became, as it were, an enemy of God, who was judged and forced to drink the *cup* of the Father's fury, so we would not have to drink from that *cup*
- The Redeemer asked the Father if the cross was the only means of saving the souls
- Could not God in His unlimited power find another way of reconciliation?
- And yet beneath this awful agony, the intensity of which we are completely incapable of grasping - beneath it there lay the deepest desire that His Father's will should be done
- That will was in reality His own

The Prayer in the Garden

22:39-46



- *an angel appeared to Him from heaven, As after His temptation, Matthew 4:11*
- In response to Jesus' prayers, the Father did not take the cup from Jesus; but He strengthened Jesus by angelic messengers to be able to take – and drink – the cup
- To support His human nature, to sustain the great burden that was upon His soul
- It was as necessary that the fullest evidence should be given, not only of our Lord's Divinity, but also of His humanity
- His miracles sufficiently attested His Divinity

The Prayer in the Garden

22:39-46



- His hunger, weariness, and agony in the garden, as well as His death and burial, were proofs of His humanity
- *being in agony, He prayed more earnestly*, Repeating the words He had said before with great eagerness; it means intense struggle and pressure of spirit
- This account of Christ's bloody sweat is only given by Luke and these two verses, Luke 22:43-44 are the subject of some debate regarding the manuscript evidence for their inclusion
- But St. Luke was a physician and he recorded more diligently the things which belonged to his profession and had good knowledge of

The Prayer in the Garden

22:39-46



- Also, it should not be of any objection to the truth and credibility of them because they are not mentioned by the other evangelists, since it is no unusual thing with them for one to record that which is omitted by another
- And some understand this "as it were" to signify that the expression, "drops of blood," was simply figurative which is not acceptable
- St. Athanasius goes so far as to pronounce a ban upon those who deny this sweat of blood
- Some commentators give instances of this blood-sweat under abnormal pathological circumstances

The Prayer in the Garden

22:39-46



- And some omit these last two verses (43,44)
- It is in the most ancient and approved copies; the two oldest and most authoritative translations, the Itala (Latin) and Peshito (Syriac)
- And it is taken notice of by those two early writers, Justin Martyr, and Irenaeus
- We should not discredit its history just because it was so strange and unusual kind of a sweat since there have been instances of this kind arising from various causes; and if there had been none, since the case of our Lord was singular, it ought to be credited

The Prayer in the Garden

22:39-46



- This bloody sweat did not arise from ill state of body, which has sometimes been the cause of it,
- Jesus' body was well and healthy, free from diseases, as it was proper it should, in order to do the work, and endure the sufferings He did
- Nor did it arise from any external heat, or a fatiguing journey
- This agony, and bloody sweat of Christ, prove the truth of His human nature
- The sweat shows that He had a true and real body as other men

The Prayer in the Garden

22:39-46



- The anxiety of His mind proves that He had a reasonable soul capable of grief and sorrow, as human souls are
- And they also prove His being made sin and a curse for us, and His sustaining our sins, and the wrath of God
- Nor could it be at all unsuitable to Him, and unworthy of Him, to sweat in this manner, whose blood was to be shed for the sins of His people, and who came by blood and water, and from whom both were to flow; signifying, that both sanctification and justification are from Him

The Prayer in the Garden

22:39-46



- *He found them sleeping from sorrow*, It is, perhaps, again characteristic of St. Luke, that while the other Gospels state simply the fact that the disciples slept, he assigns it psychologically and physiologically to its cause
- The sensations of grief which they felt at the sight of their Master's distress so overpowering them, that they sunk into sleep
- He had showed them, how exceeding sorrowful He was; and they might perceive by His looks and gestures, the anxiety and distress of mind He was in

The Prayer in the Garden

22:39-46



- And besides, He had given them some warnings of His being to be betrayed by one of them, and of His sufferings and death, and speedy departure from them
- And because of these things, sorrow had filled their hearts, and this had induced heaviness and sleep upon them
- It was truly strange heavy sleep which seems to have paralyzed the eleven in Gethsemane
- The disciples were also filled with *sorrow*; but instead of praying they slept
- In spite of their Master's earnest request to watch and pray
- St. Luke abbreviates the fuller records given in Matthew 26; Mark 14

The Prayer in the Garden

22:39-46



- From the detailed events of St. Matthew and St. Mark we find that Jesus came to His Apostles three times, and three times found them sleeping
- Each momentary pause of prayer marking a fresh step in His victorious submission
- The first time Jesus, *“said to Peter, ‘What! Could you not watch with Me one hour’?”* Matthew 26:40; Mark 14:37
- The second time He does not seem to have spoken to them
- The third time He knew that it was too late
- He bids His disciples rise up to prayer, as if suggesting an attitude that would help them against sleep
- Again a warning against temptation, but no word of reproach to Peter or the rest

Betrayal and Arrest in Gethsemane 22:47-53



- *a multitude*, That was Judas accompanied by the some of the chief priests, the Temple guards and Roman soldiers led by an officer
- The number of those sent to arrest Jesus shows that the religious leaders clearly regarded this as a dangerous operation, to be done without risk of riot or failure
- *one of the twelve*; Disciples of Christ, whom He had chosen, called, and ordained
- *Judas,... went before* To lead them to the place, and show them the man they wanted

Betrayal and Arrest in Gethsemane 22:47-53



- Nothing can be a greater grief to the Lord Jesus, than to be betrayed by those who profess to be His followers, and say that they love Him
- The Master was different than His disciples
- He who had prayed and received as an answer to His prayer the angel's visit, was now, when the hour of mortal danger struck, in greatest calm
- Nothing disturbed His serenity anymore
- With calm majesty He advanced to meet the traitor as he guided his Master's deadly enemies into the garden

Betrayal and Arrest in Gethsemane 22:47-53



- It was evidently a strange and startling detail for the writers of these memoirs that one of the chosen twelve should have been the betrayer!
- *to kiss Him*, This was the sign agreed upon between Judas and the chief priests
- They knew that it would be night, and that Gethsemane was shaded with olive trees, and that therefore some obvious sign would be necessary to indicate to the guards which of the company of twelve was the Master whom they were to seize
- But the signal was unnecessary, for, as St. John tells us, Jesus of His own accord advanced before the others, telling those who came for Him who He was

Betrayal and Arrest in Gethsemane 22:47-53



- Of course, Jesus knew the irony of being betrayed with a warm greeting; so He essentially asked Judas “are you so dead to all feeling that you can kiss and betray?”
- And He called him by his name wondering “what, Judas, My apostle, My friend, in whom I trusted, or with whom I trusted all my worldly affairs?”
- The Jewish leaders carried the weapons of hatred in their hearts, the soldiers carried the swords, and Judas came forward with a kiss from his lips that was more bitter than all the other weapons

Betrayal and Arrest in Gethsemane 22:47-53



- The disciples, anticipating the action of the representatives of authority, ask directions, and one of them, not waiting for an answer, strikes out
- John 18:10 identified this unnamed swordsman as St. Peter and Malchus as the servant of the High Priest
- When Peter used sword-power he could only cut off ears; but using the power of the Word of God, could pierce hearts for God's glory (Acts 2:37)
- Even here, Jesus was present to clean up the mess His disciples left behind
- He healed the damage done by Peter

Betrayal and Arrest in Gethsemane 22:47-53



- *Permit even this*, The exact meaning of these words has been much debated
- They probably were addressed to the company of armed men, and contained a plea to the high priests to permit Him to go as far as Malchus, whose ear was cut off, that He might heal it
- Some say that the words may be understood as an address to His disciples and to Peter to stop his hand, to proceed no further, but put up his sword
- It is clear that throughout the arrest sequence, Jesus is completely in control of the events, even controlling His disciples who want to protect Him

Betrayal and Arrest in Gethsemane 22:47-53



- After Jesus had performed this miracle, and had quieted the mob, and restrained them from falling upon the apostles, and cutting them to pieces, which in all likelihood they would otherwise have done; He addressed "the chief priests"
- The soldiers and servants were sent to apprehend Jesus, but these chief priests came and, it seems, kept at a distance during the conflict, but drew near when they understood that Jesus was taken
- It is a reproach to them for their cowardice and secrecy

Betrayal and Arrest in Gethsemane 22:47-53



- ‘If I had really done wrong, how is it that you did not arrest Me in the Temple?’
- *your hour, and the power of darkness.*”, Jesus explained why He went with *the chief priests, captains of the temple, and the elders* and the many soldiers that came to arrest Him
- He did not put up a fight because now was the time for Jesus to do to Him what they wanted to do all along
- The physical darkness is for Jesus only an emblem of moral darkness

Betrayal and Arrest in Gethsemane 22:47-53



- The dark of night is ironically fitting for the "power of darkness" that fills the souls of His adversaries
- They are the children of darkness as opposed to the disciples who are children of the Light who is Christ
- St. Cyril of Alexandria comments and says, "You have one hour against Me. That is a very short and limited time, between the precious cross and the resurrection from the dead."

Peter Denies Jesus, and Weeps Bitterly 22:54-62



- *Having arrested Him, they led Him,* They laid hold on Jesus, and bound him, John 18:12 and led Him out of the garden
- Despite the miracle He had wrought, and the humanity He had shown in healing the servant's ear; and in spite of His moving address to their chiefs
- Indeed, this was a confirmation of His last words; for by this it appeared, that now was their time, and power was given to them, as the agents of Satan, to act against Him
- Before Jesus came to the home of Caiaphas (the official high priest), He was led to the home of Annas, who was the ex-high priest and the “power behind the throne” of the high priest (John 18:12-14, 19-23)

Peter Denies Jesus, and Weeps Bitterly 22:54-62



- The actual high priest at this time was Caiaphas, son-in-law to Annas, who was the legal high priest, but had been overthrown by the Roman power some time before
- Annas, however, although prevented by the Roman government from bearing the high priestly title, was apparently looked upon by the people as the rightful possessor of the dignity, and evidently exercised the chief authority in the Jewish councils
- It seems that he and his son-in-law Caiaphas, the Roman nominee, occupied together the high priest's palace
- There were three trials of our Lord by the Jews

Peter Denies Jesus, and Weeps Bitterly 22:54-62



- (1) before Annas (John 18:12-18); (2) before Caiaphas (here and Matthew 26:59-68; Mark 14:55-65); (3) before the entire Sanhedrin at dawn (Luke 22:66; Matthew 27:1; Mark 15:1)
- Peter was concerned for Jesus and wanted to know what would happen to Him
- There was no doubt there was in the heart of the impulsive, loving man, sorrowful anxiety and deep sorrow for his dear Master's fate
- Yet he did not have the courage for a clear association with Jesus, and therefore he *followed at a distance*
- This *distance* would make it much more difficult for Peter to admit his association with Jesus when he was questioned

Peter Denies Jesus, and Weeps Bitterly 22:54-62



- We know that the arrest in Gethsemane was followed by the flight of the eleven apostles
- John and Peter, however, once out of reach of the armed band, seem in some way to have recovered from their first panic, and to have followed their Master and his guards into the city
- *Peter sat among them*, Finding warmth around their fire and hoping to blend in, Peter put himself among the servants of those who arrested and persecuted Jesus
- *a certain servant girl*, Looked upon him, and took notice of him, and observed his expression and gesture: as he sat by the fire, she recognized him as one of Jesus' followers

Peter Denies Jesus, and Weeps Bitterly 22:54-62



- St. Luke tells the sad story of Peter's fall without interruption, and in as gentle a manner as possible
- He omitted the cursing and swearing omitted
- Peter denied Jesus in at least three specific ways
- First, Peter denied even knowing Jesus (*Woman, I do not know Him*), then he denied being a follower of Jesus (*Man, I am not*), finally he denied that he was even from Galilee (*Man, I do not know what you are saying!*)
- Startled at the maid's positive assertion, and not knowing how to clear himself any other way, at once, denied that Jesus was his master; or that he was a disciple of His

Peter Denies Jesus, and Weeps Bitterly 22:54-62



- And thus he that had said he would die with Him, rather than deny Him, is frighten at a servant maid, and denies Him upon the first attack upon him
- And another man, as appears from St. Peter's answer, accused him of being a follower of Jesus and Peter denied Christ a second time
- Matthew 26:74 says that at the last denial Peter even began *to curse and swear* – hoping that it would help distance himself from association with Jesus

Peter Denies Jesus, and Weeps Bitterly 22:54-62



- St. Peter was challenged by servants of both genders: a woman and two men
- The second man points out that he is a Galilean, either by his accent, or his manner of dress, or both
- He that has once told a lie, is strongly tempted to persist
- *the rooster crowed*, St. Mark alone records the first rooster crow
- This animal becomes, in the hand of God, the instrument of awaking the fallen apostle

Peter Denies Jesus, and Weeps Bitterly 22:54-62



- *the Lord turned and looked at Peter*, The glimpse which was thus the turning point of Peter's life and the most touching incident is mentioned only by St. Luke
- Jesus' look was full of the tenderest pity; it was not angry, only sorrowful; but it recalled Peter to his better honorable self
- Jesus turned and looked upon him, as if he should say, you do not know Me, Peter?
- Christ looked upon the chief priests, and made no impression upon them as he did on Peter
- *Then Peter remembered*, Sadly, he remembered it too late – *after* he had sinned

Peter Denies Jesus, and Weeps Bitterly 22:54-62



- Peter was immediately convicted of his sin; not only of his denial of Jesus, but also of the pride that led him to think he could never deny Him
- At that moment, Peter's only reaction was that he *wept bitterly*—yet he would be restored
- It was appropriate for him to *weep bitterly* at that moment, but Peter was not without hope
- As much as Jesus' promise that Peter would deny Him was true, so was the promise that *your faith should not fail* (Luke 22:32)
- Peter fell, but had not fallen away

Jesus Mocked and Beaten

22:63-65



- St. Luke did not record the proceedings of this first, nighttime trial of Jesus before the high priest and the hastily gathered council (Matthew 26:57-68)
- Missing are the false witnesses who could not agree, the charge by two witnesses that agreed Jesus said He would destroy the Temple and within three days rebuild it, the high priest ordering Jesus under oath before God to say if He was the Messiah ("anointed one"), the Son of God, and the high priest tearing his robes as he condemns Jesus of blasphemy after Jesus quoted from Daniel 7:13 and Psalms 110:1

Jesus Mocked and Beaten

22:63-65



- He did record what happened immediately after that trial – that Jesus was mocked and beaten by the religious authorities
- Blinded, Jesus endured these slaps and punches in pain
- Matthew 26:67 and Mark 14:65 add that they also spat in His face
- If Jesus were to draw on His rightful resources of divine power and authority, He could say *exactly* who struck Him
- Yet in all this, Jesus refused to draw on the resources of His divine power and authority

Jesus Mocked and Beaten

22:63-65



- The Jews, in this terrible scene, were unconsciously working out a literal fulfillment of Isaiah's picture of the righteous Sufferer (Isaiah 1:6, 53:3-7)
- It was important to demonstrate that the proper reply to hate is not more hate, but love
- It was important so that those who are abused and humiliated can find refuge in a God who knows what they experience
- *they blasphemously spoke*, The expression is remarkable
- They charged Him with blasphemy, because He said He was the Son of God: but the evangelist fixes that charge on them, because He was really so

Jesus Faces the Sanhedrin

22:66-71



- According to Luke, the Sanhedrim now first comes together after daybreak, and Jesus is led in for trial
- Where it assembled Luke does not say
- *If You are the Christ, tell us*, The answer is reported only by St. Luke
- In asking Him if He is the Christ, what they are really asking is "Are you the Messiah," for the designation Christ is synonymous with Messiah
- It is interpreted by what we find in St. John
- Our Lord had told them (John 8:58, 10:30), and they had not believed

Jesus Faces the Sanhedrin

22:66-71



- If you, who have seen My life, have heard My words, and seen My works, do not believe, why would I say it again now?
- They pretended to have an open mind and ask sincere questions, but it wasn't true – only deception
- The words were accordingly an indirect protest against their claim to question Him
- What Jesus is saying is that it was useless to discuss this point with them because they were not really open to the truth
- They had already determined His fate and could "care less" about the truth!

Jesus Faces the Sanhedrin

22:66-71



- *You will by no means answer*, is demonstrated in Luke 20:41-44, when Jesus challenges the authorities with a question about the sonship of the Messiah
- They do not answer
- They asked in an unlawful spirit as well as in an unlawful manner
- Jesus appeals to them to try the question as to who He was, but they insist on limiting the inquiry as to who He claimed to be, assuming that the claim was false

Jesus Faces the Sanhedrin

22:66-71



- Jesus decided to put an end to this weary and useless trial, and supplied His judges with the evidence they were seeking to obtain from Him
- He does respond by pointing to two Old Testament passages
- The first is Daniel 7:13-14 in which the divine Messiah is called one who looks like "a Son of Man," meaning a human being, who came on the clouds of heaven to God to receive power and domination over all nations
- The second passage He points to Psalms 110:1
- Psalms 110:1 is the passage Jesus challenged them on concerning the correct understanding of Scripture in Luke 20:41-44

Jesus Faces the Sanhedrin

22:66-71



- Since Jesus has already taught that David was referring not to his son but to the Messiah who is greater, He is obviously using the Psalms passage to identify Himself as the Messiah as well as the Daniel passage
- Both passages refer to Jesus' role in the Kingdom of God after His Resurrection and Ascension
- *Hereafter*, That is to say, the next time these Jewish religious leaders see Him (and they will see Him) at His "Triumphal Entry," the Second Coming
- *I am*, So much for those who make the ignorant statement that Jesus never claimed to be God
- He did and it got Him crucified!

Jesus Faces the Sanhedrin

22:66-71



- When Jesus answered "I am" they felt they had Him and can charge Him of blasphemy, which carried the penalty of death
- *For we have heard it ourselves from His own mouth.*” We have heard Him profess Himself the Son of God
- He is therefore guilty of blasphemy and they must proceed against and condemn Him to death
- Thus they proceeded as far as they could; He must now be brought before Pilate, as the Jews had no power to put Him to death

Discussion



- What influenced Judas to decide to betray Jesus –22:3?
Luke 22:14-30
- What topics are covered during Jesus' final meal with the disciples?
- Compare Jesus' motives and goals with the disciples' motives and goals.
- In your current context, how can you serve like Jesus?
Luke 22:31-46
- How does Jesus prepare Himself and His disciples for His impending death?



Discussion

- What role does prayer play in withstanding temptation and enduring suffering?
- When is the last time you prayed, "not my will but Yours be done"?
- Have you ever felt that you were being "sifted by Satan"? What did you do to resist a crisis of faith or a crisis of expectation?
- A crisis of expectation is when our idea or expectation of God's plan for our lives takes a decidedly different turn "sometimes resulting in suffering and loss. What did Jesus advise His disciples to do in their "hour of grief" in Luke 22:46?



Discussion

- Jesus says that this is the hour when “darkness reigns” (verse 53). How does darkness have the upper hand here?
- How does the darkness impact Peter? Why?
- What are ways you encounter darkness?
- What role do the Jewish religious leaders play in Jesus' trial? What is their motive?