

Luke 22—Part 2

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THE AGONY IN GETHSEMANE

(39.) Then, accompanied by the disciples, Jesus left the upstairs room and went as usual to the Mount of Olives.

- **William Barclay** explains the presence of the garden on the Mount of Olives where Jesus often went: “The space within Jerusalem was so limited that there was no room for gardens. Many well-to-do people, therefore, had private gardens out on the Mount of Olives. Some wealthy friend had given Jesus the privilege of using such a garden, and it was there that Jesus went to fight his lonely battle.

He was only thirty-three; and no one wants to die at thirty-three. He knew what crucifixion was like; he had seen it. He was in an agony; the Greek word is used of someone fighting a battle with sheer fear. There is no scene like this in all history. This was the very hinge and turning point in Jesus' life. He could have turned back even yet. He could have refused the cross. The salvation of the world hung in the balance as the Son of God literally sweated it out in Gethsemane; and he won.”

- Judas knew the custom of Jesus to go to the garden to pray. He could reliably and safely lead the arresting officers to the proper location. **Jesus** knew the game plan of Judas and that he would be arrested, but He went anyway. His death was voluntary.
- **R.C. Foster** writes: "Man's downfall in his first combat with Satan was in a garden filled with all the beautiful and useful things God had provided. There is something very fitting in the fact that this final, critical battle for man's redemption should have been fought out in a garden."

(40.) There He told them, "Pray that you will not give in to temptation."

- Jesus asked His chosen men to **pray** for themselves because He knew the pressure would mount in the next few hours. He knew He was facing death, but He asked the disciples to pray for their own strength.
- It is not selfish to pray for our success in overcoming a **temptation**.

(41.) He walked away, about a stone's throw, and knelt down and prayed, (42) "Father, if You are willing, please take this cup of suffering away from Me. Yet I want Your will to be done, not Mine."

- On this occasion, Jesus **knelt** for **prayer**.
- He asked the **Father** to remove the **cup** (of suffering) from Him if it was possible, but surrendered His **will** to that of His Heavenly **Father**.
- Hebrews supplements Luke's record:

While Jesus was here on earth, He offered prayers and pleadings, with a loud cry and tears, to the One who could rescue Him from death. And God heard His prayers because of His deep reverence for God. Hebrews 5:7 NLT

(43.) Then an angel from heaven appeared and strengthened Him. (44) He prayed more fervently, and He was in such agony of spirit that His sweat fell to the ground like great drops of blood.

- The Father in Heaven was watching. He sent a messenger that could be seen to **strengthen** the human Jesus. While death could not be stopped, Jesus would be encouraged by the heavenly messenger.
- Luke the doctor reports that His **sweat** became like **drops of blood**. **James Smith** says:

The condition known as hematidrosis was of special interest to Luke the physician. The strain of the hour caused the capillaries of the skin to dilate to such an extent that they burst. When this occurs in the vicinity of the sweat glands, blood and sweat will be exuded together. The sweat becomes reddish in color. Such was the agony and strain of Jesus in the Garden.

(45.) At last He stood up again and returned to the disciples, only to find them asleep, exhausted from grief. (46) "Why are you sleeping?" He asked them. "Get up and pray, so that you will not give in to temptation."

- **R.C.Foster:**

Luke gives a very beautiful touch to his narrative as he explains this failure: "he came unto the disciples, and found them sleeping for sorrow" (22:45). It was utter, complete exhaustion which overcame their most determined efforts to remain awake and steadfast in prayer. How many nights had it been since they had slept? How could they sleep with the death of Jesus staring them in the face? Did Peter walk the streets of Bethany by night clutching his sword under his cloak? Unable to sleep when they should, they, with the perversity of human nature, now find themselves so

exhausted they cannot remain awake when they should. Is there any exhaustion quite so prostrating as that from sorrow when the emotions are drained to the last dregs?

JESUS BETRAYED AND ARRESTED

(47.) But even as Jesus said this, a crowd approached, led by Judas, one of the twelve disciples. Judas walked over to Jesus to greet Him with a kiss.

- **A crowd** arrived while Jesus was conversing with His men. They were led by **Judas** Iscariot who wanted to earn his finders fee by pointing out Jesus with a **kiss**.
- **Judas** had gone to the High Priest and men were awakened in the night to capture **Jesus**. They could take Him when the crowds were absent so they did not provoke a riot. The appearance of Jesus must not have been radically different from the other men.

(48.) But Jesus said, "Judas, would you betray the Son of Man with a kiss?"

- Jesus had one final question for Judas: **Would you betray the Son of Man with a kiss?** **Judas** knew who Jesus was, but continued anyway. **Judas** was not acting out of ignorance, but his motivation was greed.

(49.) When the other disciples saw what was about to happen, they exclaimed, "Lord, should we fight? We brought the swords!" (50) And one of them struck at the high priest's slave, slashing off his right ear.

- These men had determined to protect Jesus, but this was not the way to do it. What could eleven men do against the many who had come out to arrest Jesus?

(51.) But Jesus said, "No more of this." And He touched the man's ear and healed him.

- **Jesus** rebuked His men for the resistance. He had compassion even on His enemies. He also performed a **healing** miracle right in front of His captors that should have caused them to reconsider. But they did not.

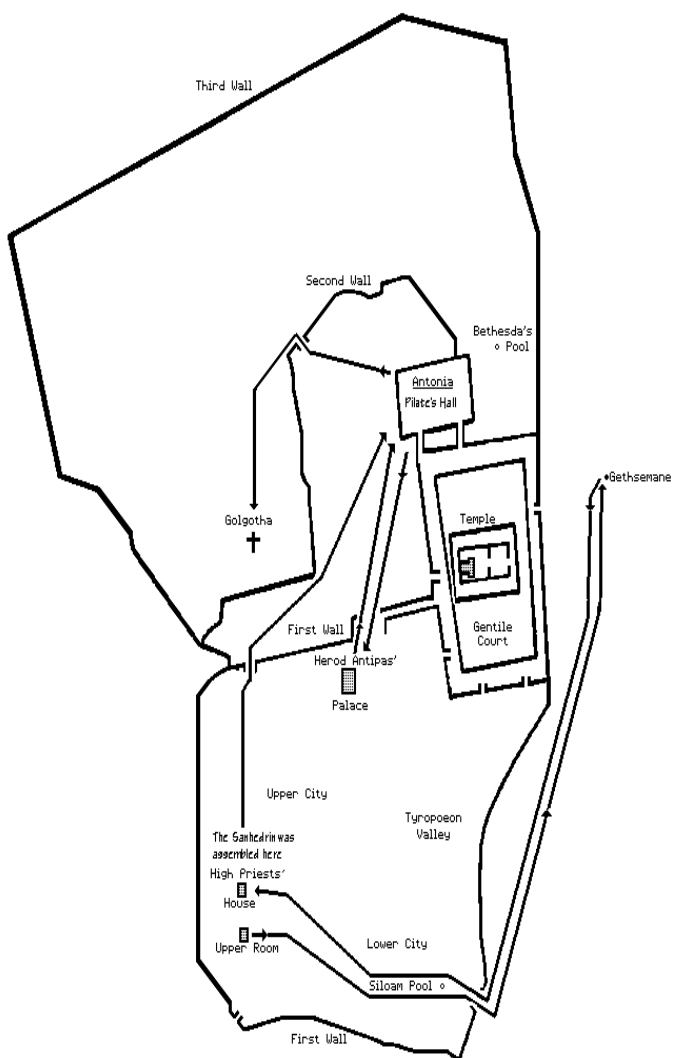
(52.) Then Jesus spoke to the leading priests, the captains of the Temple guard, and the elders who had come for Him. "Am I some dangerous revolutionary," He asked, "that you come with swords and clubs to arrest Me?"

- The Jewish officials were the **leaders** in the arrest along with their support men. Jesus questions their over-preparation to arrest Him.

(53.) Why didn't you arrest Me in the Temple? I was there every day. But this is your moment, the time when the power of darkness reigns."

- Jesus brings their fears to light by pointing out that He was in the **Temple** each day and they **didn't arrest** Him. Satan was loosing. He could not thwart the plans of God, but he had a little interlude now.

Jesus' Trial & Crucifixion
ca. 28 to 30 A.D.



PETER DENIES JESUS AND WEEPS BITTERLY

(54.) So they arrested Him and led Him to the high priest's home. And Peter followed at a distance.

- The house of the **high priest** was quite a distance. It was the house of Annas, John 18:13. **Paul Butler** gives the background of the high priest: “Annas was father-in-law to Caiaphas who was the official high priest at that time. The “house of Annas” was the most powerful in all Judaism in that era and was detested by the common people. Annas was a Sadducee who had been appointed high priest in A.D. 7, but deposed by the Roman procurator Gratus in A.D. 14. He was able to get five of his sons appointed to the high priesthood, his son-in-law Caiaphas, and one of his grandsons, Annas was the real power behind the office-holder of the high priesthood.”
- John used his familiarity in these circles to have Peter allowed into the courtyard.

Simon Peter followed Jesus, as did another of the disciples. That other disciple was acquainted with the high priest, so he was allowed to enter the high priest's courtyard with Jesus. Peter had to stay outside the gate. Then the disciple who knew the high priest spoke to the woman watching at the gate, and she let Peter in. (John 18:15-16 NLT)

- The other disciples had fled, but **Peter** was staying true to his word of not denying Jesus. He **followed at a distance**. He had proven his courage by swinging his sword in the face of certain defeat.

(55.) The guards lit a fire in the middle of the courtyard and sat around it, and Peter joined them there.

- It was night and the air was cool. Peter hoped to remain unrecognized among the temple **guards** who were present. Roman soldiers were part of the arresting party in the Garden, but they would not have been welcome here.

(56.) A servant girl noticed him in the firelight and began staring at him. Finally she said, "This man was one of Jesus'

followers!" (57) But Peter denied it. "Woman," he said, "I don't even know him!"

- The **servant girl** may have heard Jesus in the Temple and noted the appearance of His men. She identified **Peter** for the rest of those waiting by the fire. **James Smith** says "In the flickering light of the fire, one of the servant girls studied the dark figure of Peter as he huddled there. No doubt he was concealing his face as much as possible, and saying nothing. His behavior aroused her suspicion. The girl then publicly identified Peter as one of Jesus' followers. Peter panicked, and blurted out this denial of even knowing Jesus."
- The man who was bold in a fight was weak when it came time to stand in a group opposed to Jesus. He denied even **knowing** Jesus. He had lashed out when the struggle was physical, but failed when the battle became a moral battle.

(58.) After a while someone else looked at him and said, "You must be one of them!" "No, man, I'm not!" Peter retorted.

- This challenger was a male, but **Peter** again denied being who he really was, a disciple of Jesus.

(59.) About an hour later someone else insisted, "This must be one of them, because he is a Galilean, too."

- This third challenge came from another man based on either his clothing or his Galilean accent.

(60) But Peter said, "Man, I don't know what you are talking about." And immediately, while he was still speaking, the rooster crowed.

- This third time Peter feigned ignorance of the charge that he was a disciple of Jesus.



(61.) At that moment the Lord turned and looked at Peter. Suddenly, the Lord's words flashed through Peter's mind: "Before the rooster crows tomorrow morning, you will deny three times that you even know Me." (62) And Peter left the courtyard, weeping bitterly.

- **The Lord** was somewhere in sight. They may have made eye contact but the sound of the **rooster** jogged **Peter's** memory and he saw the connection with the earlier comments of Jesus. **Peter's** emotions could not handle his failure. He was doing what he had said he would never do.

THE GUARDS MOCK JESUS

(63.) The guards in charge of Jesus began mocking and beating Him. (64) They blindfolded Him and said, "Prophecy to us! Who hit You that time?" (65) And they hurled all sorts of terrible insults at Him.

- The physical abuse of our Lord was beginning. He was **beaten**. He was **mocked** as in verse 64 and this is psychological abuse. And verbal abuse is reported in verse 65.
- These multiple abuses were before going to the formal court that begins in the following verse. Jesus went to court already beaten.

MORNING TRIAL BEFORE THE LEADERS

(66.) At daybreak all the elders of the people assembled, including the leading priests and the teachers of religious law. Jesus was led before this high council, (67) and they said, "Tell us, are You the Messiah?" But He replied, "If I tell you, you won't believe Me. (68) And if I ask you a question, you won't answer.

- **The leaders** want to kill Jesus, but they needed to make a show of being legal. The ruling body can't legally pass sentence during the night, so must wait until **daybreak**. The plan they followed

was to pass sentence and then pressure the hated Roman Governor Pilate to approve of their decision.

- The lawyers wanted Jesus to incriminate Himself, so they put a key question to Him: Are you the **Messiah** (Christ)?
- Jesus would not answer their question but rather pointed out their total prejudice in verse 67.

(69.) But from now on the Son of Man will be seated in the place of power at God's right hand. "

- The wording (**Son of Man**) is similar, but not identical, to Daniel 7. Jesus labels Himself as the **Son of Man** and says that He will be seated **at God's right hand** as Psalm 110 states. That being true, then He will one day judge this court!

The LORD said to my Lord, "Sit in the place of honor at My right hand until I humble Your enemies, making them a footstool under Your feet." The LORD will extend Your powerful kingdom from Jerusalem; You will rule over Your enemies.

When You go to war, Your people will serve You willingly. You are arrayed in holy garments, and Your strength will be renewed each day like the morning dew.

The LORD has taken an oath and will not break His vow: "You are a priest forever in the order of Melchizedek."

The Lord stands at Your right hand to protect You. He will strike down many kings when His anger erupts. He will punish the nations and fill their lands with corpses; He will shatter heads over the whole earth. But He Himself will be refreshed from brooks along the way. He will be victorious. (Psalms 110:1-7 NLT)

This Psalm is perfect for the moment that Jesus addressed His enemies. The members of the court knew the Psalm very well. It was in their song-books. But now, they were shouting instead of singing!

(70.) They all shouted, "So, are You claiming to be the Son of God?" And He replied, "You say that I am." (71) "Why do we need other witnesses?" they said. "We ourselves heard Him say it."

- They asked if he was the **Son of God** and He answered that they had just said so. There was absolutely no misunderstanding about the charges against Jesus.
- There was now no need to find **witnesses**. Jesus has made His **claim** to be God perfectly clear in a court that was looking for a way to prove His guilt. Jesus was condemned to death for His **claim**, not any illegal act. **Owen Crouch** summarizes this way: "Christianity stands or falls on that as fact or fiction. In this interrogation Jesus maneuvered them into sentencing Him on the one issue, "Are you the son of God?" If that be true, all else follows. If that be false, nothing else matters."