

The Gospel of Luke

Chapter 22

(Luke 22:1-71)

Outline of the Book:

- I. Preface: The Method and Purpose of Writing, **Luke 1:1-4.**
- II. The Identification of the Son of Man with Men, **Luke 1:5-4:13.**
- III. The Ministry of the Son of Man to Men, **Luke 4:14-9:50.**
- IV. The Repudiation of the Son of Man by Men, **Luke 9:51-19:27.**
 - A. Rejection by Samaritans, **Luke 9:51-56.**
 - B. Rejection by Worldly Men, **Luke 9:57-62.**
 - C. Commissioning of the Seventy, **Luke 10:1-24.**
 - D. Rejection by a Lawyer, (Parable of the Good Samaritan), **Luke 10:25-37.**
 - E. Reception at Bethany, (Martha's protest), **Luke 10:38-42.**
 - F. Instruction on Prayer, **Luke 11:1-13.**
 - 1. The Lord's Prayer Template, **vs. 1-4.**
 - 2. Instruction for Persistence in your Requests to God, **vs. 4-13.**
 - G. Rejection by the Nation, **Luke 11:14-36.**
 - 1. The Divided Kingdom, **vs 14-26.**
 - 2. Observers of the Word are the Blessed Ones, **vs. 27-28.**
 - 3. Prophecy of Judgment against the Nation, **vs. 29-36.**
 - a. Jonah a sign of Jesus as the Messiah, **vs. 29-30.**
 - b. Various Judges against that Generation in the Judgment, **vs. 31-32.**
 - c. The Lamp Analogy; Encouragement to Believe, **vs. 33-36.**
 - H. Rejection by Pharisees and Lawyers, **Luke 11:37-54.**
 - 1. Rebuke of the Pharisees' Unbelief, **vs. 37-44.**
 - 2. Rebuke of the Lawyers' Unbelief, **vs. 45-52.**
 - 3. The Plotted Revenge of the Pharisees and Lawyers, **vs. 53-54.**
 - I. Instruction in the Light of Rejection, **Luke 12:1-19:27.**
 - 1. Concerning hypocrisy, **Luke 12:1-12.**
 - 2. Concerning covetousness, **Luke 12:13-34.**
 - 3. Concerning faithfulness, **Luke 12:35-48.**
 - 4. Concerning division and signs, **Luke 12:49-59.**
 - a. The Gospel of Jesus Christ will have a dividing nature on family members, **vs. 49-53.**
 - b. A rebuke of those who cannot discern the time of the First Advent of the Christ, **vs. 54-56.**
 - c. A final warning of condemnation against those who reject the Savior, **vs. 57-59.**
 - 5. Concerning repentance, **Luke 13:1-9.**
 - a. Two historical object lessons of discipline in comparison, **vs. 1-5.**
 - b. The parable of a fig tree that did not produce fruit, **vs. 6-9.**
 - 6. Concerning hypocrisy, **Luke 13:10-17.**
 - a. Mocked for healing a woman on the Sabbath, **vs. 10-17.**
 - 7. Concerning the kingdom, **Luke 13:18-35.**
 - a. Two object lessons to describe the Kingdom of God, **vs. 18-21.**
 - b. Enter through the narrow gate or be rejected, **vs. 22-30.**
 - c. Lamenting over Jerusalem for her rejection of the Messiah, **vs. 31-35.**
 - 8. Concerning inflexible people; healing on the Sabbath, **Luke 14:1-6.**
 - 9. Concerning inflated people; humble yourselves and be exalted, **Luke 14:7-11.**
 - 10. Concerning invited people; do not invite with expectations of repayment, **Luke 14:12-14.**

11. Concerning indifferent people; rejection of Jesus' invitation means exclusion from His Kingdom, **Luke 14:15-24.**
12. Concerning incompetent people; be ready to give up everything for Christ, **Luke 14:25-35.**
13. Concerning God's love for sinners, **Luke 15:1-32.**
 - a. The Parable of the Lost Sheep, **vs. 1-7.**
 - b. The Parable of the Lost Coin, **vs. 8-10.**
 - c. The Parable of the Prodigal Son, **vs. 11-32.**
14. Concerning wealth, **Luke 16:1-31.**
 - a. The unrighteous steward, **vs. 1-8.**
 - b. Principles on the righteous treatment of wealth, **vs. 9-13.**
 - c. Rebuke of the Pharisees love of money, **vs. 14-18.**
 - d. The rich man and Lazarus, **vs. 19-32.**
15. Concerning forgiveness, **Luke 17:1-4.**
16. Concerning faith, **Luke 17:5-6.**
17. Concerning service, **Luke 17:7-10.**
18. Concerning gratitude, **Luke 17:11-19.**
19. Concerning the kingdom, **Luke 17:20-37.**
 - a. The Pharisees' question, "when is the Kingdom coming," and Jesus' response, **vs. 20-21.**
 - b. The warning of judgment given to the disciples, **vs. 22-23.**
 - c. The immediate sign of His 2nd Advent, **vs. 24.**
 - d. Another prophecy of His crucifixion, **vs. 25.**
 - e. It will be like the days of Noah, **vs. 26-27.**
 - f. It will be like the days of Lot, **vs. 28-30.**
 - g. The warning not to turn back as Lot's wife did, **vs. 31-33.**
 - h. The prophecy of the anti-rapture, **vs. 34-36.**
 - i. The prophecy of Armageddon, **vs. 37.**
20. Concerning prayer, **Luke 18:1-14.**
 - a. Persistency in prayer, **vs. 1-8.**
 - b. Humility in prayer, **vs. 9-14.**
21. Concerning entrance into the kingdom, **Luke 18:15-30.**
 - a. Have faith like a child, **vs. 15-17.**
 - b. God is to be the priority over material possessions, **vs. 18-24.**
 - c. Salvation is possible only by God, **vs. 25-27.**
 - d. Prioritize God in life and receive greater blessings in heaven, **vs. 28-30.**
22. Concerning His death, another prophecy of His crucifixion, **vs. 31-34.**
23. Concerning salvation, **Luke 18:35-19:10.**
 - a. The blind man, **vs. 35-43.**
 - b. The conversion of a Tax-Collector, **Luke 19:1-10.**
24. Concerning faithfulness, **vs. 11-27.**

V. The Condemnation of the Son of Man for Men, Luke 19:28-24:49.

A. Sunday; Luke 19:28-44.

1. Jesus' Triumphal Entry, **vs. 28-44.**

B. Monday/Tuesday; Luke 19:45-22:6.

1. Turning over the moneychangers' tables, **Luke 19:45-48.**
2. Authority requested, **Luke 20:1-8.**
3. Authority revealed, **vs. 9-18.**
4. Authority resisted, **vs. 19-40.**
5. Authority reiterated, **Luke 20:41-21:4.**
6. The apocalyptic discourse, **Luke 21:5-38.**

C. Tuesday, Luke 22:1-6.

1. Judas betrays Jesus, vs. 1-6.

D. Wednesday, Luke 22:7-53.

1. The Lord's Supper, vs. 7-38.
 - a. Jesus' Instructions for preparation, vs. 7-13.
 - b. The Bread and Wine of the Passover Supper, vs. 14-20.
 - c. Jesus' acknowledgement of one betraying Him, vs. 21-23.
 - d. Argument of the Disciples as to who is the greatest, vs. 23-27.
 - e. Jesus' promise of the disciples' blessings in heaven, vs. 28-30.
 - f. Jesus prophesied Peter's denial, vs. 31-34.
 - g. Jesus' instruction for preparation of ministry, vs. 35-38.
2. The Garden of Gethsemane, vs. 39-46.
3. The arrest, vs. 47-53.

E. Thursday, Luke 22:54-23:55.

1. Peter's denial, Luke 22:54-62.
2. Christ mocked, beaten, vs. 63-65.
3. Christ before the Sanhedrin, vs. 66-71.
4. Christ before Pilate, Luke 23:1-5.
5. Christ before Herod, vs. 6-12.
6. Christ again before Pilate, vs. 13-25.
7. The crucifixion, vs. 26-49.
8. The burial, vs. 50-55.

Outline for Chapter 22

V. The Condemnation of the Son of Man for Men, Luke 19:28-24:49.

C. Tuesday, Luke 22:1-6.

1. Judas betrays Jesus, vs. 1-6.

D. Wednesday, Luke 22:7-53.

1. The Lord's Supper, vs. 7-38.
 - a. Jesus' Instructions for preparation, vs. 7-13.
 - b. The Bread and Wine of the Passover Supper, vs. 14-20.
 - c. Jesus' acknowledgement of one betraying Him, vs. 21-23.
 - d. Argument of the Disciples as to who is the greatest, vs. 23-27.
 - e. Jesus' promise of the disciples' blessings in heaven, vs. 28-30.
 - f. Jesus prophesied Peter's denial, vs. 31-34.
 - g. Jesus' instruction for preparation of ministry, vs. 35-38.
2. The Garden of Gethsemane, vs. 39-46.
3. The arrest, vs. 47-53.

E. Thursday, Luke 22:54-23:55.

1. Peter's denial, Luke 22:54-62.
2. Christ mocked, beaten, vs. 63-65.
3. Christ before the Sanhedrin, vs. 66-71.

V. The Condemnation of the Son of Man for Men, Luke 19:28-24:49.

C. Tuesday, Luke 22:1-6.

1. Judas Plans to Betray Jesus, vs. 1-6.

Mat 26:1-5, “When Jesus had finished all these words, He said to His disciples, ²“You know that after two days the Passover is coming, and the Son of Man is to be handed over for crucifixion.” ³Then the chief priests and the elders of the people were gathered together in the court of the high priest, named Caiaphas; ⁴and they plotted together to seize Jesus by stealth and kill Him. ⁵But they were saying, “Not during the festival, otherwise a riot might occur among the people.”... ¹⁴Then one of the twelve, named Judas Iscariot, went to the chief priests ¹⁵and said, “What are you willing to give me to betray Him to you?” And they weighed out thirty pieces of silver to him. ¹⁶From then on he began looking for a good opportunity to betray Jesus.”

Mark 14:1-2, 10-11, “Now the Passover and Unleavened Bread were two days away; and the chief priests and the scribes were seeking how to seize Him by stealth and kill Him; ²for they were saying, “Not during the festival, otherwise there might be a riot of the people.”... ¹⁰Then Judas Iscariot, who was one of the twelve, went off to the chief priests in order to betray Him to them. ¹¹They were glad when they heard this, and promised to give him money. And he began seeking how to betray Him at an opportune time.”

John 11:47-53, 57, “Therefore the chief priests and the Pharisees convened a council, and were saying, “What are we doing? For this man is performing many signs. ⁴⁸If we let Him go on like this, all men will believe in Him, and the Romans will come and take away both our place and our nation.” ⁴⁹But one of them, Caiaphas, who was high priest that year, said to them, “You know nothing at all, ⁵⁰nor do you take into account that it is expedient for you that one man die for the people, and that the whole nation not perish.” ⁵¹Now he did not say this on his own initiative, but being high priest that year, he prophesied that Jesus was going to die for the nation, ⁵²and not for the nation only, but in order that He might also gather together into one the children of God who are scattered abroad. ⁵³So from that day on they planned together to kill Him... ⁵⁷Now the chief priests and the Pharisees had given orders that if anyone knew where He was, he was to report it, so that they might seize Him.”

Continuing our study of the Gospel of Luke, we now turn to **Chapter 22**, which begins the narrative of our Lord’s death, burial, and resurrection. This chapter is still part of our overall outline that includes the 5th major point, as noted above, that tells of the “**Condemnation of the Son of Man for Men**,” which is told in **Luke 19:28-24:49**.

In this Chapter, we will note Judas’ betrayal, the Passover Supper, the arrest at the Garden of Gethsemane, and the first false trial Jesus endured. In our outline below, we will be using the “Roman” calendar for the days of the week versus the Jewish calendar. By way of summary for the timing of our Lord’s crucifixion through to His resurrection, we have the following chart that compares the timeline from the Roman and Jewish calendars.



From these sections we see that Judas' betrayal occurred two days before the Feast of Unleavened Bread. He was paid 30 pieces of silver for his betrayal. Caiaphas was the High Priest that year who brokered the deal with Judas. In John's Gospel, Caiaphas inadvertently prophesied what Jesus would accomplish through His death upon the Cross, cf. **John 18:14**. And finally, they did not want to arrest Jesus during the festivals for fear of the people's reaction, yet as we know they did, but chose to do it under the cover of darkness.

Vs. 1

Luke 22:1, "Now the Feast of Unleavened Bread, which is called the Passover, was approaching."

This gives us the time frame in which Judas planned to betray our Lord. As we noted in the other Gospels, it was two days prior to these Feasts of Israel. This most likely occurred on the Monday of that week, the day after our Lord's "triumphal" entry to Jerusalem.

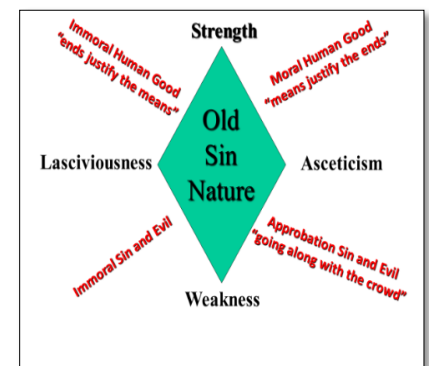
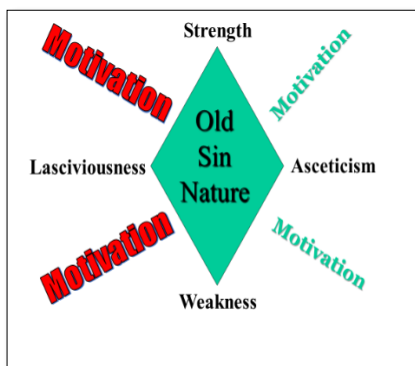
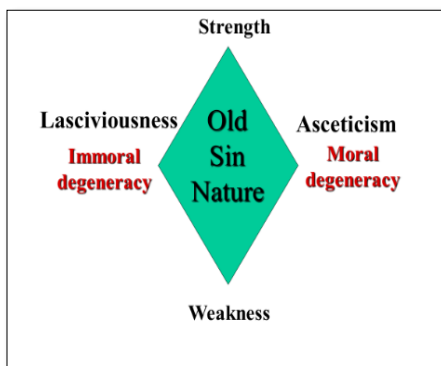
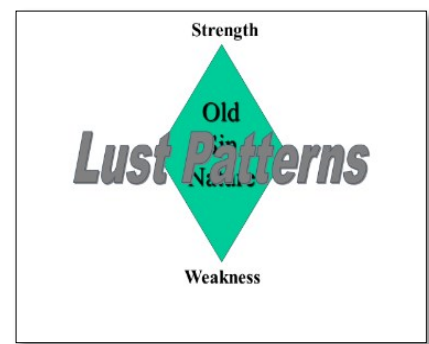
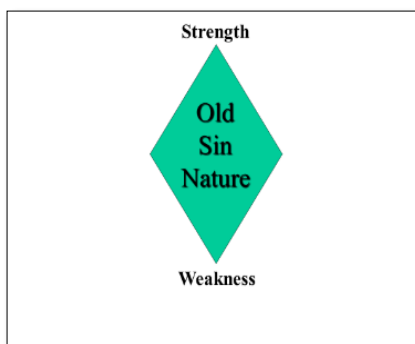
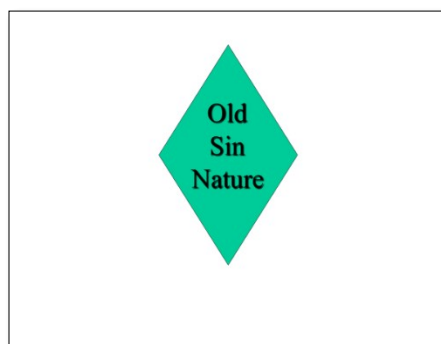
In the Greek, "**was approaching**" begins the sentence with the Imperfect, Active, Indicative of the Verb ENGIZO that means, "coming near, approaching, or brought near." As we noted above, this was about two days prior to the beginning of the Feasts. This is followed by the Conjunction DE that is translated, "**Now.**"

"The Feast of Unleavened Bread" is HO HEORTE, "feast or festival," which Luke used previously in **Luke 2:41-42**, telling the story of Jesus remaining behind in Jerusalem at the age of 12 after the Feasts mentioned in this verse.

Then we have HO AZUMOS, which Luke uses for the first time in His Gospel that is an Adjective that means, "free from yeast or leaven, unleavened, or uncorrupted." He only otherwise uses it in **vs. 7** of this Chapter. The "unleavened" is associated with bread not having yeast, so it is called the Feast of Unleavened Bread, cf. **Mat 26:17; Mark 14:1, 12; Acts 12:3; 20:6**.

In the Old Testament (OT), unleavened bread was used on many occasions besides the indication of the Feast and is first mentioned in **Gen 19:3** in the narrative regarding Sodom and Gomorrah, where Lot baked unleavened bread for the two angels that came to save him and his family, **Gen 19:3**. Therefore, its first usage emphasizes the removal of sin as the two elect angels had no sin, and they were to remove Lot and his family from the sinful cities that were about to be destroyed.

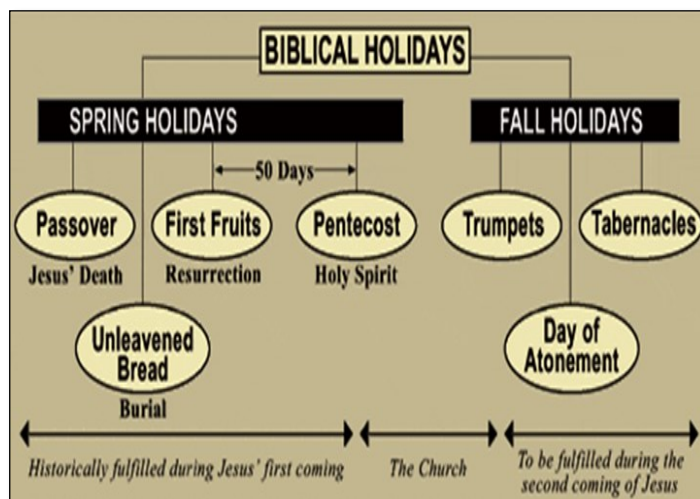
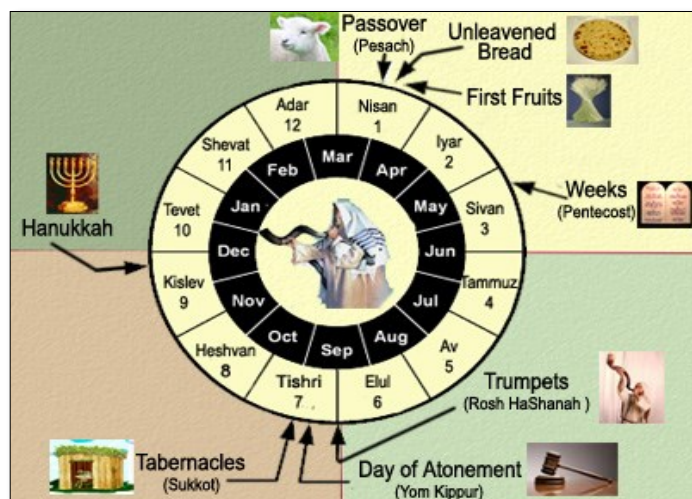
Paul also used this term regarding living the spiritual life knowing that our sins are forgiven and removed, and therefore we should not return to them and live in our old self led by our Old Sin Nature, **1 Cor 5:6-8**.



1 Cor 5:6-8, “Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough? ⁷Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed. ⁸Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.”

Then Luke adds, **“which is called the Passover,”** HO LEGO PASCHA, which is used for “the Passover Feast, the paschal lamb, or the Passover meal.” Luke only used this word previously in the above referenced narrative in **Luke 2:41**, and only otherwise several times more in this Chapter. Cf. **Matthew 26; Mark 14; Acts 12:4; 1 Cor 5:7; Heb 11:28**. John uses it extensively in his Gospel in **Chapters 2, 6, 11, 12, 13, 18, 19**.

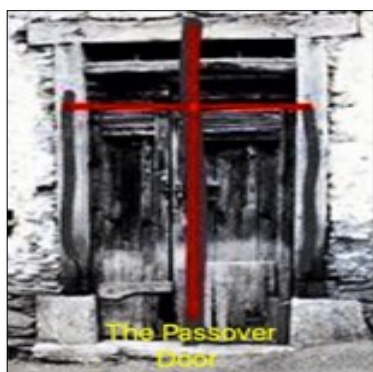
These feasts were first given in **Ex 12:1-27**.



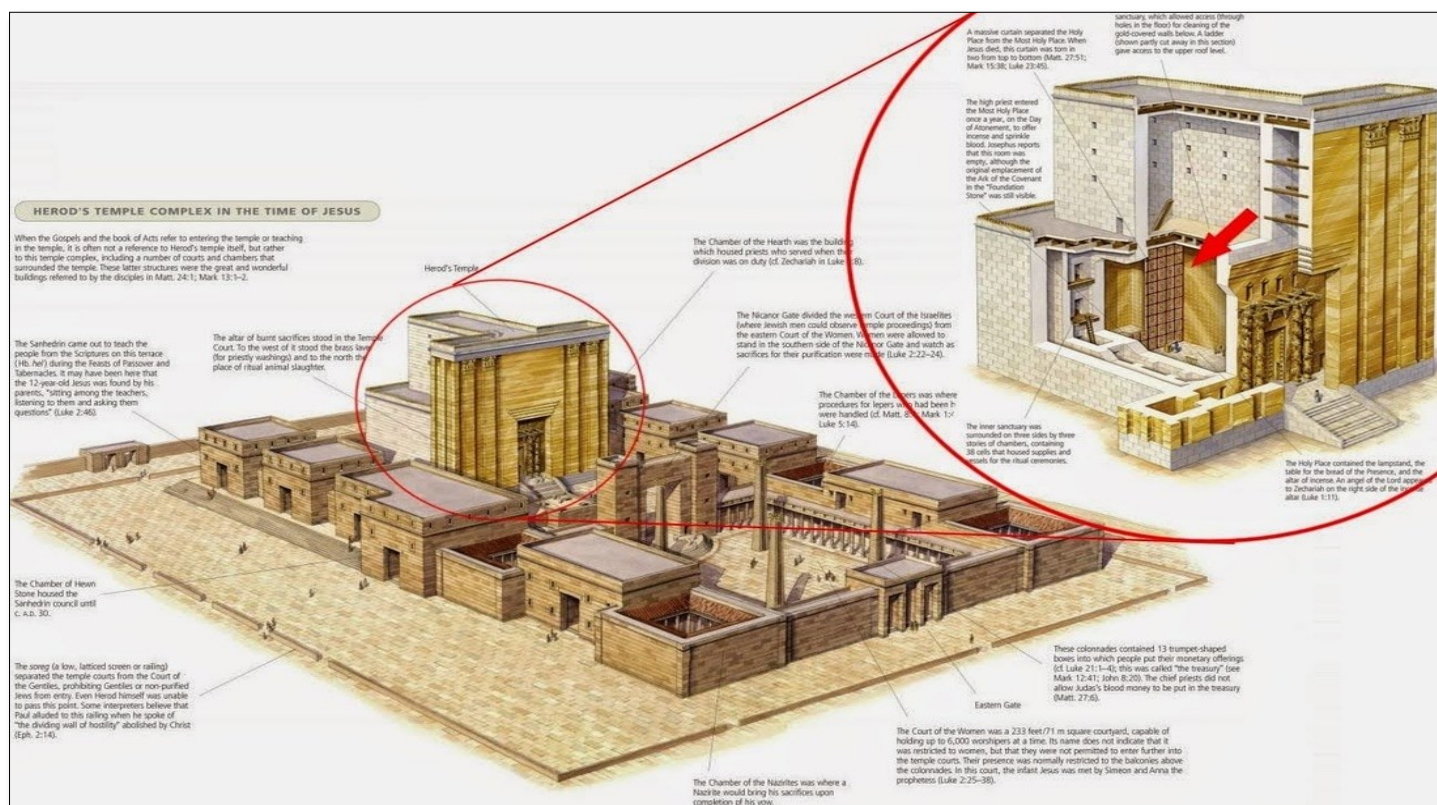
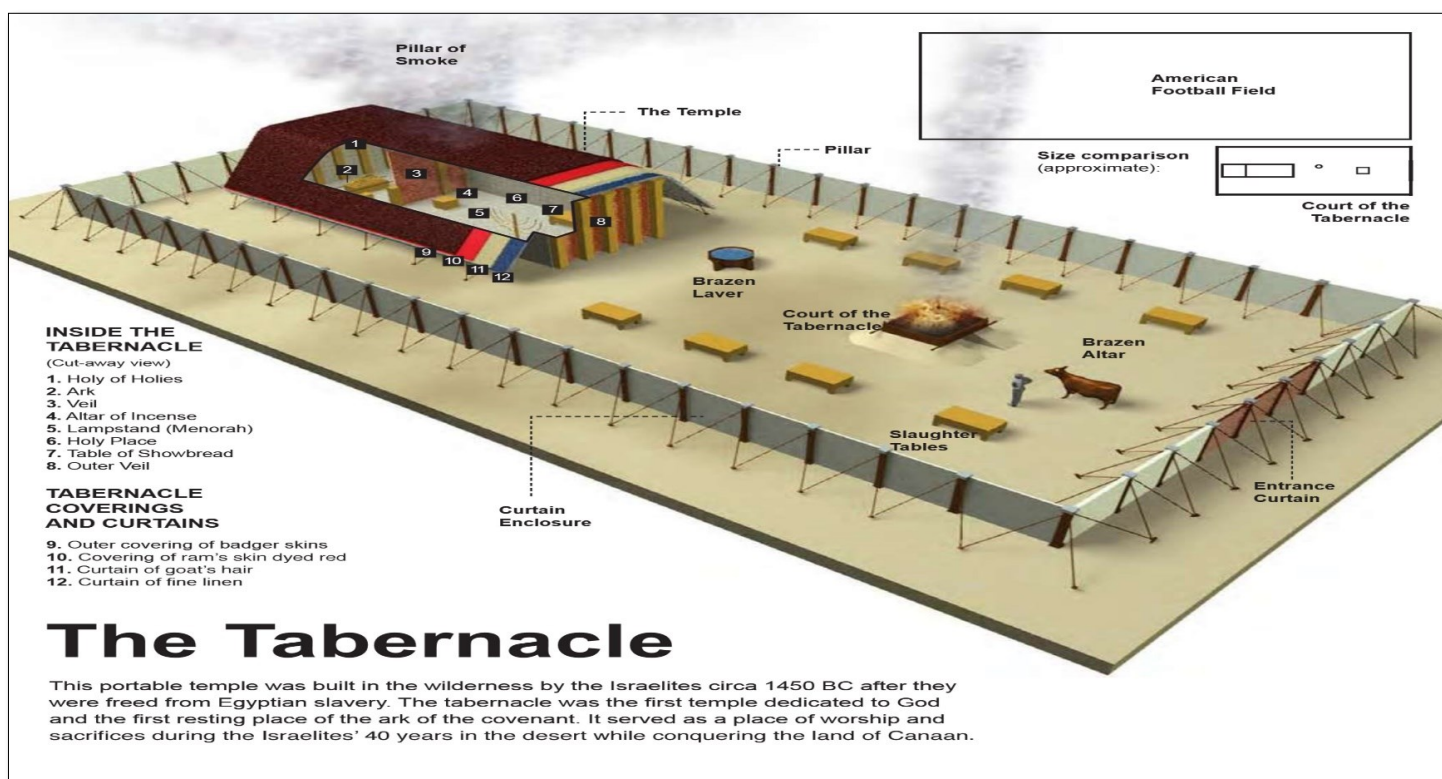
The Passover meal is noted in **vs. 1-13, 23**, where it derives its name. It was associated with the 10th Plague against Egypt noted in **Exodus 11**, where the first born of every household would be killed by the Lord unless they had the blood of a lamb on their lintel and door post. When the Lord saw the blood, He would “pass over” that house. Therefore, the feast is known as the “Passover.” It is a one-day feast, commemorating the last plague against Egypt and the Jews freedom from slavery. It also signified the Lord passing over their sins until the perfect sacrifice was made, saving everyone from the slave market of sin, **Lev 23:4ff**. On the same day the Passover Lambs were brought to the temple to be slaughtered, so too was Jesus Christ. Therefore, it represents the sacrifice of Jesus Christ on the Cross in the payment of the penalty for our sins, whereby those who would believe upon Him would be saved and never die. Therefore, the Feast was fulfilled by Jesus’ Death on the Cross, **1 Cor 5:7**.

1 Cor 5:7, “Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed.”

Then the Feast of Unleavened Bread is noted in **vs. 14-22**. This was a seven-day feast where they were not to eat anything that had yeast / leaven in it. And on the first day of the feast, they were to remove any yeast from their homes. This was a type of cleansing, signifying the removal of sin from their lives, which our Lord would accomplish for them upon the Cross. In **vs. 21-22**, Moses gave instruction for the killing of the Passover Lamb and the application of its blood on their doorways. This was no meaningless ritual, as when placing the blood in this fashion gives the outline of a cross.



The Feast of Unleavened Bread was one of the three “high holidays” for Israel along with the Feast of First Fruits (the Feast of Weeks / Pentecost), and the Feast of Ingathering (Booths or Tabernacles), where the men were to go before the Lord each year (i.e., the Tent / Tabernacle in the wilderness and later the Temple in Jerusalem), **Ex 23:14-19; Deut 16:16-17**.



Deut 16:16, “Three times in a year all your males shall appear before the LORD your God in the place which He chooses, at the Feast of Unleavened Bread and at the Feast of Weeks and at the Feast of Booths, and they shall not appear before the LORD empty-handed.”

Therefore, the Feast of Unleavened Bread was a seven-day feast commemorating the removal of sin. It entailed the removal of sin as depicted by the removal of all leaven (yeast) and the hiding away of the unleavened bread, **Lev 23:6**. It was fulfilled by Jesus Christ’s burial and time spent in the grave, **1 Cor 5:7-8**.

1 Cor 5:7-8. “Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed. ⁸Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.”

Vs. 2

Luke 22:2, “The chief priests and the scribes were seeking how they might put Him to death; for they were afraid of the people.”

The two groups besides Judas Iscariot involved in this betrayal were first the **“the chief priests,”** HO ARCHIEREUS in the Subject Nominative, Plural. At any one time there is only one high priest, so to have the plural here and elsewhere is interesting. The chief priests were the leaders of the priestly hierarchy which included the high priest. Therefore, it tells us that both Caiaphas and his father-in-law Annas, who was the previous high priest, were involved in this betrayal setup. Annas was officially high priest from 6-15 A.D. Then his son Jonathan was appointed for about 3 years. Next Caiaphas, Annas’ son-in-law, was made high priest and remained in office until 36 A.D. Because the people did not accept Annas’ deposition as high priest by the Romans, they still considered him to be the true high priest. Their thinking was also in line with God’s establishment of Aaron as high priest for life, and no other provisions given by God for term limits. As such, Annas remained the power behind the throne and that is why Jesus was first brought to him to be tried. Therefore, during the time of Jesus, Annas and Caiaphas along with their relatives, formed a closed corporation that ran the temple.

Luke noted this union at the very beginning of his Gospel in **Luke 3:2**. John writes about the trials that Jesus faced by both men, **John 18:13, 24**, and the **Book of Acts** notes them both as continuing to persecute the church after Jesus’ ascension, **Acts 4:6**.

Luke 3:2, “In the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness.”

John 18:13, “And led Him to Annas first; for he was father-in-law of Caiaphas, who was high priest that year.”

John 18:24, “So Annas sent Him bound to Caiaphas the high priest.”

Acts 4:6, “And Annas the high priest was there, and Caiaphas and John and Alexander, and all who were of high-priestly descent.”

Regarding their corrupt rulership over the people of Israel, Swindoll writes, *“Luke mentions Annas and his relatives because their presence adds a sinister element to an already-dark scene. The Sanhedrin wielded the visible power of Jerusalem; Annas controlled the invisible elements, the dark world of organized crime clothed in religious garb. In contemporary terms, Peter and John had been brought before a joint session of Congress and the Mafia.*

This is a remarkable display of how power operates in the absence of truth. People in power (especially religious power) who have no concern for truth will follow a predictable pattern when challenged by their constituents:

- *Intimidation: Use authority to strike fear into the hearts of those holding opposing views (Acts 4:1-6).*
- *Tradition: Invoke the long history of believing something and doing something a certain way. Don’t conduct a genuine investigation and refuse to hear opposing arguments (4:7).*

- *Coercion: Manipulate the behavior of opponents using any means necessary; threats, bribes, blackmail, flattery, and if necessary, eliminate them altogether (4:13-18).*

Some things never change.” (Swindoll's Living Insights New Testament Commentary – Acts).

Then we have **“the scribes,”** GRAMMATEUS in the Plural that means, “secretaries, clerks, or scribes,” which we have seen and noted previously as members of the Jewish religious group that harassed Jesus throughout His ministry. They were supposedly the experts of the Law and sometimes called “lawyers,” **Luke 7:30; 11:45-46, 52; 14:3.**

What this group was conspiring to do was **“seeking how they might put Him to death,”** ZETEO in the Imperfect, Active, Indicative that can mean, “seek, look for, wish for, desire, inquire into or about.” Rather than seeking for salvation through Jesus Christ, who would voluntarily die for their sins, they were seeking to kill Jesus Christ to destroy Him and His ministry. It uses the Aorist, Active, Subjunctive of ANAIREO that means, “take away, abolish, kill, or do away with.” From ANA, “up,” and AIREO, “to take,” it denotes to do away with someone or something, including the killing or destroying of someone by violent means such as war or assassination. Their thoughts were an all-out assault on Jesus to destroy Him.

Even though they were hell bent on doing this to Jesus **“for they were afraid of the people,”** GAR PHOBEO HO LAOS. They did not want to do this in the presence of or with the general population’s knowledge that were in Jerusalem for the Feasts, because the people held Jesus in high regard based on His teachings and miracles performed, and would rebel against the chief priests, scribes, and pharisees if they did such a thing. Therefore, they wanted to arrest and kill him but were afraid of what the people would do if people saw them doing it. That is why they did the deed at night, as we will see.

Vs. 3

Luke 22:3, “And Satan entered into Judas who was called Iscariot, belonging to the number of the twelve.”

Now enters in a third party to ensure the deed gets done. **“And Satan entered,”** is DE SATANAS with Aorist, Active, Indicative of the Verb EISERCHOMAI that means, “come in, go in, or enter.” Satan entered **“into Judas,”** EIS IOUDAS. This Judas is identified as, **“who was called Iscariot,”** HO with the Present, Middle Participle of KALEO, “to call,” or “is called,” with the Name ISKARIOTES. This was his surname or father’s name. Therefore, we see that Judas Iscariot was demonically possessed by the lead demon called Satan.

Luke is the only Gospel writer that tells us that Judas was possessed by Satan at this time. **John 13:2** indicates Satan put into Judas’ heart to plan the betrayal of the Lord, and then in **John 13:27**, that Satan possessed Judas during the last supper to perform the final act of betrayal. Therefore, we see two possessions of Judas by Satan himself; the first to plan the betrayal and the second to enact the betrayal.

John 13:2, “During supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him.”

John 13:27, “After the morsel, Satan then entered (EISERCHOMAI) into him. Therefore, Jesus said to him, “What you do, do quickly.””

The Doctrine of Satan

1. His Titles:

Both the Greek word SATANAS and our English word Satan are transliterations of the Hebrew word SATAN and the Aramaic SATANA, which is the title of “adversary.” This “adversary” is also known as the “devil,” which is only used in the New Testament (NT) with the Adjective DIABOLOS that means, “slandorous, false accuser, the adversary, and devil.” We see descriptions of Satan in all of these titles, and we most likely do not have his real name.

The Septuagint uniformly translates the Hebrew SATAN with the Greek word DIABOLOS, the root of our English word devil. Therefore, we get the interchangeableness of the two terms, Satan and devil, from the Greek translation of the OT. The identity of Satan with the devil is also made clear in the NT, **Rev 12:9**.

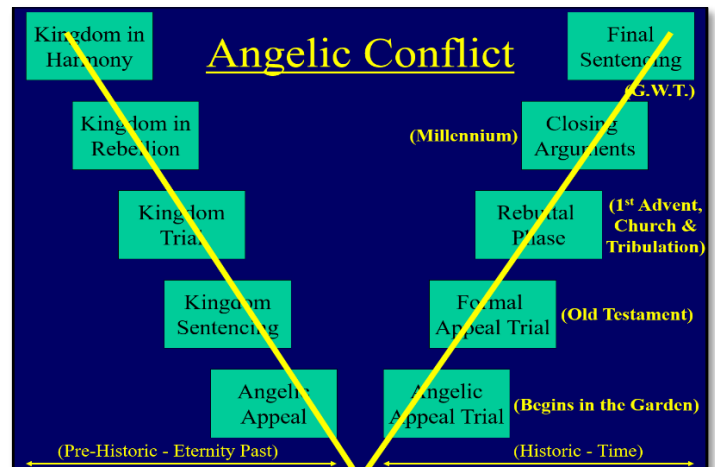
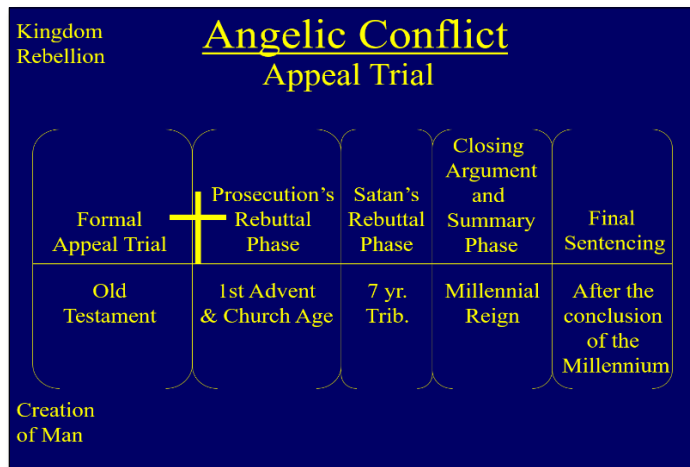
Rev 12:9, “And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him.”

In Matthew's Gospel, Jesus was tempted by the devil, **Mat 4:1**, whom Jesus also commanded, **"Begone, Satan!"**, **Mat 4:10**, when the temptations were completed. Cf. **Eph 4:27; 1 Peter 5:8; Rev 20:2**.

1 Peter 5:8, “Be of sober *spirit*, be on the alert. Your adversary (ANTIDIKOS, “*opponent, an adversary*”) the devil, prowls around like a roaring lion, seeking someone to devour.”

Rev 20:2, “And he laid hold of the dragon, the serpent of old, who is the devil (DIABOLOS) and Satan, (SATANAS), and bound him for a thousand years. ³and threw him into the abyss...”

God indicted Satan, found him guilty, in eternity past and sentenced him to the Lake of Fire. It appears Satan appealed the sentence by calling God unfair, unjust, and unloving. So, as God's opponent and ours, he is the slanderer the devil.



He is also called:

- The Serpent, **Gen 3:1; 2 Cor 11:3; Rev 12:9, 15; 20:2.**
- The Evil One, **John 17:15; 1 John 5:9.**
- The Dragon, **Rev 12:7, 9, 17.**
- The Prince or Ruler of this world, **John 12:31.**
- The God of this World or Age, **2 Cor 4:4.**
- The Prince of the Power of the Air, **Eph 2:2a**, as the head of the demonic hosts.
- The Spirit who works in the Sons of Disobedience, **Eph 2:2b.**
- The Accuser of the brethren, **Rev 12:10.**
- The Tempter, **Mat 4:3; 1 Thes 3:5.**
- Belial or Beliar, “worthless, wicked, or lord of the forest,” **2 Cor 6:15.**
- The source of all idolatry and religion.
- Beelzebul, **Mat 12:24; Mark 3:22.**
- Abaddon, Apollyon, **Rev 9:11.**

2. The Person of Satan:

Satan is a created being. His creation occurred in eternity past, either before or during the dateless period between the creation of the heavens and the earth, in that perfect form in which they first appeared, **Gen 1:1**, and the desolating judgments which ended that period, **Gen 1:2; Isa 24:1; Jer 4:23-26**.

Ezek 28:11-19 tells us of his creation. In **vs. 13**, “**On the day that you were created they were prepared,**” uses the Hebrew Verb BARA, which is used for God’s creation of the creature called Satan and the Devil. It refers to creating things, “ex nihilo,” out of nothing, as used for the creation of the heaven and earth, and mankind in **Gen 1:1, 27; 2:3-4; 5:1-2; 6:7**. Therefore, Satan did not evolve or bring himself into being, nor is he eternal without a beginning. He is as much a created being as you and I are.

Although these passages are addressed to the king of Tyre, it is also telling us about Satan himself. This is similar in that the **Psalms** speak of David’s greater son in supernatural terms that distinguish our Lord Jesus Christ, so too do these verses identify the highest of the angels. Other evidence includes the terminology expressed for his creation, “**seal of perfection, full of wisdom and perfect in beauty.**” These terms would not be used for unregenerated man.

“**In Eden the garden of God**” - The only members of the human race in the garden were Adam and the women.

“**Cherubim**” - This group of angels is related to the throne of God as protectors and defenders of His holiness. No man was given this role.

In reference to “**walking in the midst of the stones of fire,**” this may represent Jesus Christ Himself in reference to His authority to judge. In that case, this would allude to Satan’s walk with the Lord in unbroken relation to Christ’s Divine holiness (righteousness and justice combined).

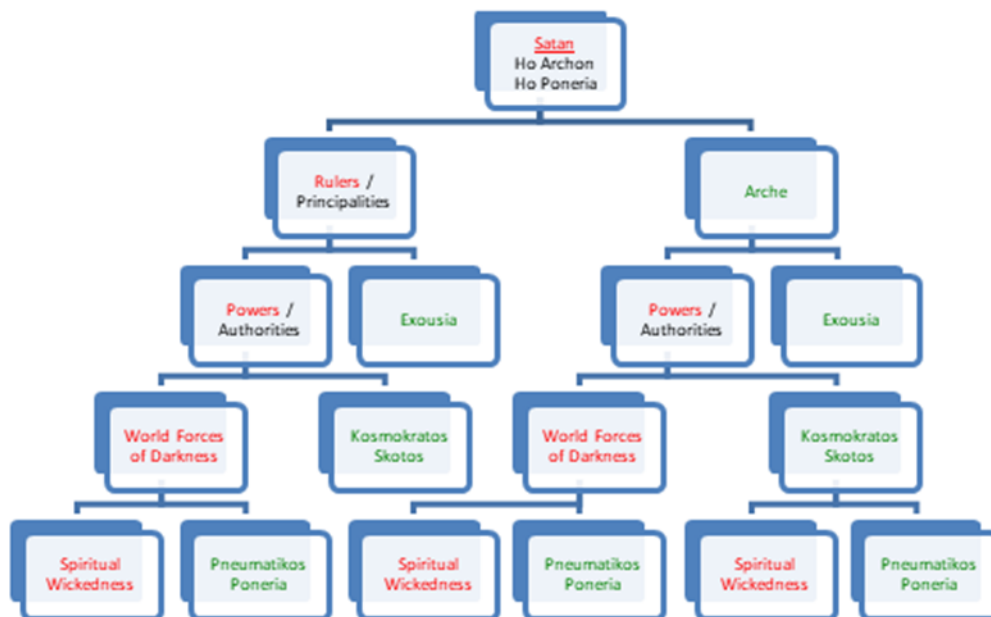
Finally, **vs. 15** states that he was created and created in perfection. Again, only Adam and the woman and Jesus Christ were created perfect as members of the human race. Like Adam, all angels were created in perfection. In this passage, God recorded the origin, estate, character, and sin of the greatest of angels.

As such, God created a holy angel possessing the power of choice between good and evil and that angel chose evil. As a result of the degenerating power of sin, Satan became a completely different being than what God had originally created. Therefore, He was the highest ranking of all angels, and is now ruler of all fallen angels, **Ezek 28:14-16; Mat 8:28; 9:34; 12:26; Luke 11:15-19**. He is called the Anointed Cherub. As such, he held the highest position of all angelic creatures. He is now lower than the Seraphim which are in command of the elect angels.

Mat 9:34, “**But the Pharisees were saying, “He casts out the demons by the ruler of the demons.”**”

Luke 11:15-19, “**But some of them said, “He casts out demons by Beelzebul, the ruler of the demons.”** ¹⁶Others, to test Him, were demanding of Him a sign from heaven. ¹⁷But He knew their thoughts and said to them, “Any kingdom divided against itself is laid waste; and a house divided against itself falls. ¹⁸If Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul. ¹⁹And if I by Beelzebul cast out demons, by whom do your sons cast them out? So they will be your judges.”

- He is the most perfect and beautiful creature to come from the hand of God. He has a voice like a pipe organ.
- He is superior in genius, beauty, personality, persuasiveness, and is invisible. As a creature, Satan had a throne, **Isa 14:13**, “**I will raise my throne above the stars (*angels*) of God.**”
- He is a prehistoric super-creature, **Isa 14:12-17; Ezek 28:11-19**. He was so brilliant in his defense during God’s trial that God created man to resolve the conflict.
- He is the central antagonist of the angelic conflict, **Hebrews 1-2; Genesis 6; 1 Peter 3:18-22**.
- He is an organizational genius with a great organization of demons, **Eph 6:10-12**.



There are four major demon attacks on the human race:

- 1) The genetic attack on the antediluvian civilization in **Gen 6:1-13**.
 - 2) The attack of demon possession.
 - 3) The attack of demon influence.
 - 4) The attack of demon armies in the Tribulation, **Revelation 9**.
- He is the origin of murder and violence in the human race, **Gen 6:4-11; John 8:44**. He does not play by any rules.
 - He is the enemy of Bible Doctrine, **Mat 13:9, 39; Rev 12:13, 15**, and attacks your capacity for life.
 - He is the enemy of the Church (the Royal Family), **Rev 2:9-13, 24**.
 - He is the enemy of Christ, **Rev 12:4**.
 - He is the greatest deceiver of history. To be such a deceiver, the devil must be the greatest and most effective liar in history, **John 8:44**.

John 8:44, “You are of *your* father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand for the truth, because there is no truth in him. Whenever he speaks a lie, from his own *nature* he speaks; because he is a liar, and the father of lies.”

- a. When there is no Doctrine or establishment truth circulating in the stream of consciousness of either believers or unbelievers, they will automatically lie. When Satan is the mentor of anyone, they have no truth and follow in the function of the mentor. Satan never tells the truth. The power of the truth in your soul as a believer is one of the greatest factors in insulating you against the power of Satan.
- b. Satan works through human beings who are liars, **2 Thes 2:9-10**. Therefore, believers can be deceived as easily as unbelievers by the satanic strategy if they do not possess the truth (Bible Doctrine) within their souls.

2 Thes 2:9-10, “That is, the one (the “lawless one,” the antichrist), whose coming is in accord with the activity of Satan, with all power and signs and false wonders, and with every deception of unrighteousness for those who perish, because they did not receive the love for the truth so as to be saved.”

3. Satan's Sin, Isa 14:12-17:

Ezekiel's prophetic vision looks from the viewpoint of angelic creation prospectively to the end of Satan's career. While Isaiah's prophetic vision stands at the end of this history and looks retrospectively at what occurred. In speaking about Satan's sin, we note that it was intended to be done in secret because of the phrase, **"you said in your heart."** This also indicates the primary sin of arrogance in his heart which brought forth evil intentions. The five "I Wills" are really one sin of arrogance with five outgrowths of evil intention. This is noted in Paul's writing to Timothy with instructions on choosing Deacons for the church. **1 Tim 3:6, "And not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil."**

The Five "I Wills" of Satan, Isa 14:13-14:

Vs. 13

"But you said in your heart," all five statements emanated from the **"heart,"** LEB, "heart, interior, will, or mind," of Satan. With his free will volition, he allowed arrogance to overwhelm the heart of his soul, the inner thoughts of his soul, so that his very thoughts became evil and sin leading to a rebellious attitude and nature against God his Creator.

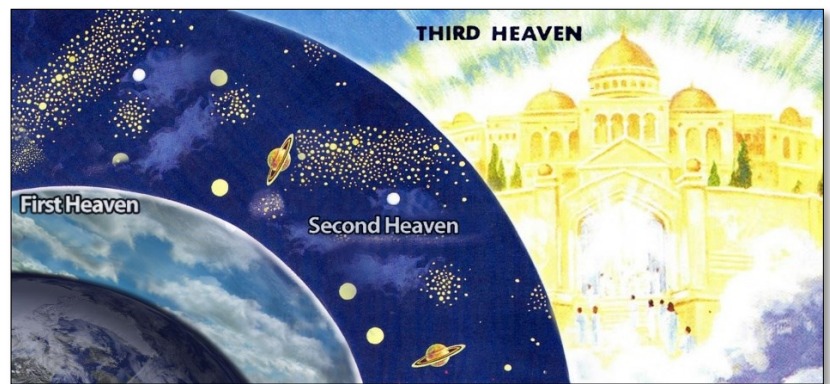
"He put his will above the will of God, and any creature who does that puts himself in the place of God." (Thru The Bible with J. Vernon McGee).

Satan was given great power and authority by God to lead the angelic realm in his pre-fallen state, but as Lord Acton's dictum goes, *"All power corrupts; absolute power corrupts absolutely."*

Therefore, these five evil thoughts are the basis for all that Satan does to emulate God and overthrow God's authority over him.

1. **"I will ascend to heaven"** is the active Qal Future Imperfect of the Verb ALAH, "to go up, to ascend, to mount, to climb," and with the Noun SHAMAYIM, "heaven."

This is speaking of the Third Heaven, God's throne room, which Satan wanted to permanently occupy by His own accord rather than leading the other angels in the worship and veneration of the God in Trinity. He wanted to be seated either on God's throne or at the right hand of God!



2. **"I will raise my throne above the stars of God"** is the declarative Active Hiphil Future Imperfect of the Verb RUM, "to be high or rise," and the Noun KISSE, "chair, seat, or throne," with the combined Prepositions MIN, "from within or away from," and MA'AL, "above," and with the combined Nouns KOKHAV, "stars," and EL, "God."

The stars of God are speaking to the angelic race. Therefore, Satan wanted to make himself permanently as ruler over the entire angelic race. He had the authority at one time over all the angels in heaven as bestowed on him by God, but because of his sin, he lost that authority and is now only ruler of the fallen angelic realm. During his sin to usurp God's authority, he lusted for having permanent autonomous authority over all angelic creatures to rule them as he desired. Also, since all ancient heathen or pagan gods were backed by one or more fallen angels, Satan desires to be the ruler above all gods / angels.

3. **"And I will sit on the mount of assembly in the recesses of the north"** is the Qal Future Imperfect of the Verb YASHAV, "to sit or dwell," with the combined Nouns HAR, "mountains or highlands," and MO'ED, "meeting place or assembly," with the Noun YARKAH, "rear or remotest part," and with the Noun TSAPHON, "north or northward."

As noted in the last portion above, this lustful desire speaks to a mythical mount in ancient Syria called Mount ZAPHON where the Canaanite gods assembled; *also called Casius, which is located about twenty-five miles North-east of the ancient site of Ugarit in Syria. It was the residence of Hadad or Baal, of the Canaanite pantheon. The site played a significant role in the Ugaritic/Canaanite mythological tradition.*” (Cornerstone Biblical Commentary)



Since these ancient gods ruled over mankind, Satan lusted to rule over mankind or any other created beings at the time of his fall.

Vs. 14

4. **“I will ascend above the heights of the clouds”** is the Qal Future Imperfect of the Verb ALAH once again, “to go up, to ascend, to mount, or to climb,” with the combined Preposition AL, “on, upon, above, etc.,” and Noun BAMA, “high ground or high places,” with AV, “clouds.”

“Clouds” here speak to the glory of God. Recalling the manifestation of the Jesus Christ in the Pillar of Cloud by day and Pillar of Fire by night to lead the Israelites in the wilderness after the exodus, **Ex 13:21-22; 33:9-10; 40:34ff.** The glory of God was identified with the cloud theophany as the visible manifestation of the God of Israel.



The manifestation of His glory is called the Shekinah Glory. It is a technical term from the verb SHAKAN that means to dwell, therefore it is the dwelling glory of our Lord. Shekinah was coined by the rabbis who wrote the Babylonian Targum during the Babylonian captivity. As such, the Shekinah glory in Israel was the presence of the Lord Jesus Christ in the Holy of Holies of the Tabernacle, **Ex 25:21-22; Lev 26:11-12; Psa 99:1; Heb 9:6.**

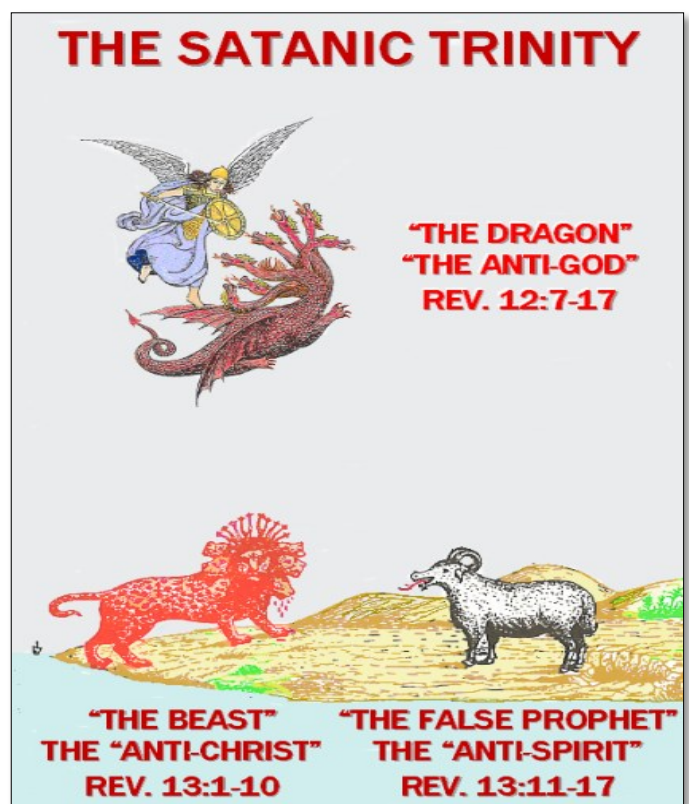
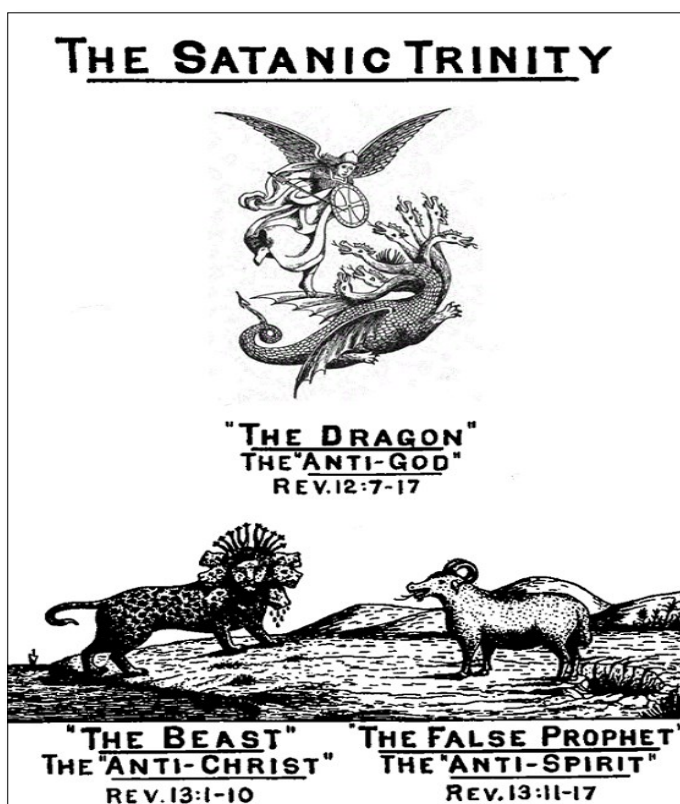
Furthermore, theologically the intricate balance of the clouds is a wondrous work of God, **Job 37:16**, as the Lord is sovereign over the clouds, covering the skies with clouds to give rain, **Psa 147:8**, and the withholding of clouds sends a drought, **Isa 5:6**. Our Lord descended in a thick cloud on Mount Sinai to speak with Moses, **Ex 19:9**. And figuratively, God is described as riding on the clouds as if they were chariots, **Psa 104:3; Isa 19:1**, and thick clouds are part of His hiding place, **2 Sam 22:12; Job 22:14; 36:29; Psa 18:11f; Isa 14:14; 18:4.**

Therefore, the “clouds” in Satan’s sinful thoughts represented the manifested glory of God, cf. **Ex 16:10; Lev 16:2**. Satan’s lustful desire was to have equal or greater glory lauded to him than that of God’s glory.

5. **“I will make myself like the Most High”** is the reflexive Active Hithpael Future Imperfect of the Verb DAMAH, “be like or emulate,” with the Pronominal Adjective ELYON, “upper, highest, or the Most High,” a term for “The God.”

This is the culmination of the evil that overwhelmed Satan’s heart that led to his rebellion against God his Creator. He wanted to be just like Him, that is the definition of the preposition “anti” that we use for the “antichrist.” He will make himself out to be the Christ during the Tribulation, usurping his authority here on earth. The antichrist of the Tribulation will be Satan possessed, endued with all his power and authority, **Rev 13:2-4; 2 Thes 2:3-4**. Likewise, Satan wants to be God himself.

Rev 13:2-4, “And the beast which I saw was like a leopard, and his feet were like those of a bear, and his mouth like the mouth of a lion. And the dragon gave him his power and his throne and great authority. ³I saw one of his heads as if it had been slain, and his fatal wound was healed. And the whole earth was amazed and followed after the beast; ⁴they worshiped the dragon because he gave his authority to the beast; and they worshiped the beast, saying, “Who is like the beast, and who is able to wage war with him”?”



2 Thes 2:3-4, “Let no one in any way deceive you, for it will not come unless the exit resurrection (*Rapture of the Church*) comes first, and the man of lawlessness (*antichrist*) is revealed, the son of destruction, ⁴who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God.”

Therefore, Satan’s sin is categorized as, “*Seeking to rise above the sphere in which he was created, and above the purpose and service assigned to him.*” (Lewis Sperry Chafer, *Systematic Theology*, Vol. 2, pg. 47).

That is the definition of arrogance.

Chafer also states, “*The essential evil character of sin....is an unwillingness on the part of the creature to abide in the precise position in which he has been placed by the Creator.*”

As Satan wanted to be like God, he also used that same ambition in tempting Adam and the women in **Gen 3:5**, “**For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.**” Just as he does with us today, **1 John 2:16**.

1 John 2:15-17, “Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. ¹⁶For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. ¹⁷The world is passing away, and *also* its lusts; but the one who does the will of God lives forever.”

Temptations: The Two Adams as the pattern for mankind			
Area of Testing	Genesis 3:6 First Adam	Luke 4:1-13 Second Adam - Christ	1 John 2:16 Mankind
Appetite	"The tree was good for food"	"Command this stone to become bread"	"The lust of the flesh"
Beauty	"It was pleasant to the eyes"	"The devil...showed Him all the kingdoms"	"The lust of the eyes"
Ambition / Pride	"A tree desirable to make one wise"	"Throw yourself from here"	"The pride of life"

4. Satan has four falls - Three are in the future:

1. His angelic sin of arrogance in which he said, **“I will be like the Most High God.”** He revolted against God, taking one-third of all angels with him, **Isa 14:13-14; Ezek 28:12-19, cf. Rev 12:4.**
2. He is cast out of heaven in the middle of the Tribulation, **Rev 12:7, 9.**
3. He is cast into the abyss at the 2nd Advent of Christ to remain there during the Millennial reign, **Rev 20:3.**
4. He is cast into the Lake of Fire, **Isaiah 14; Ezekiel 28; Rev 20:10.**

The following is a partial list of the indictments God brought against Satan regarding his fall. (Chafer’s Systematic Theology, Vol. 2, pg. 73.):

1. He repudiated God in the beginning, **Isa 14:12-14.**
2. He drew a third part of the stars of heaven after him, **Rev 12:4.**
3. He sinned from the beginning, **1 John 3:8.**
4. He is a liar from the beginning, **John 8:44.**
5. In the Garden of Eden he belittled God and advised the first parents to repudiate God, **Gen 3:1-5.**
6. He insinuated to Jehovah that Job loved and served Him only as he was hired to do so, **Job 1:9.** No greater insult could be addressed to Jehovah than that He is not really to be loved on the grounds of His own worthiness, but being rich is able to hire men like Job to pretend that they love Him.
7. When permitted to act on his own part, Satan brought five terrible calamities on Job, **Job 1:13-2:7.**
8. He stood up against Israel, **1 Chron 21:1; Psa 109:6; Zech 3:1-2.**
9. He weakened the nations, **Isa 14:12.**
10. He made the earth to tremble, **Isa 14:16.**
11. He did shake kingdoms, **Isa 14:16.**
12. He makes the world a wilderness, **Isa 14:17.**
13. He destroys the cities thereof, **Isa 14:17.**
14. He opened not the house of his prisoners, **Isa 14:17.**
15. He causes war on earth with all its horrors; for when bound, war ceases, and when loosed, war is resumed, **Rev 20:2, 7-8.**
16. He tempted the Son of God forty days and then left Him but for a season. He proposed to Christ that He forsake His mission, that He distrust His Father’s goodness, and that He worship the devil, **Luke 4:1-13.**
17. He bound a daughter of Abraham eighteen years, **Luke 13:16; cf. Acts 10:38.**
18. He entered Judas and prompted him to betray the Son of God, **John 13:2, 27.**

19. He blinds the minds of those who are lost, **2 Cor 4:3-4**.
20. He takes away the Word out of the hearts of the unsaved, lest they should believe and be saved, **Luke 8:12**.
21. He deals with saints with wiles and snares, **Eph 6:11; 2 Tim. 2:26**.
22. He has exercised and abused the power of death, **Heb 2:14; cf. Rev 1:18**.
23. He, an adversary, as a roaring lion goes about seeking whom he may devour, **1 Peter 5:8**.
24. He is opposed to God; is the persecutor of saints, the “father” of lies.
25. Through his emissaries he dethrones reason, tortures human beings, and moves them to superstition and idolatry.

5. He has Two Advents:

- a. His first advent is in the Garden of Eden, **Genesis 3**.
- b. His second advent is when he returns at the end of the Millennium to start a revolt against perfect environment, **Rev 20:8**. His advents are always related to perfect environment.

6. Satan’s Activities Judged at the Cross:

Satan’s activities are recorded in the NT starting with the Gospels that show heightened activity during the incarnation and First Advent of Christ, **Mat 8:28-34**. The last book of the Bible then shows extreme activity prior to our Lord’s Second Advent. **Rev 9:1-5; 12:7-17**.

From these revelations, we understand that Satan has a kingdom of evil spirits and that he has a kingdom here on earth as the “god of this world,” **2 Cor 4:4**.

2 Cor 4:4, “In whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God.”

Every activity of Satan will be related to one or the other of these spheres of authority. For all of Satan’s sin and evil activity, they too were judged at the Cross of Jesus Christ, **Col 1:15-22**.

The word for “**reconcile**” in **Col 1:20, 22** is APOKATALLASSO in the Aorist Tense, Active Voice and Infinitive Mood. It means, “reconcile or change from one state of feeling or being to another.” It is only used in these passages and **Eph 2:16**.

The Constative Aorist Tense is used here for simple action and looks at the action as a whole in summary fashion without focusing on the beginning or end of the action specifically. This could also be a Futuristic (Proleptic) Aorist, which stresses a future event as though it were past because the Reconciliation of all things is culminated at the Second Coming of our Lord. But the Constative is viewing the action as a whole which is centered on the Cross of Jesus Christ.

This is also an Infinitive of Purpose. An infinitive causes the verb to take on noun aspects, in this case reconciliation being a “thing” that we receive. The Infinitive of Purpose indicates the purpose or goal of the action. It means in order to do something or for the purpose of something. In this case, in order to reconcile all things to our Lord Jesus Christ.

Now APOKATALLASSO is a compound word from three Greek words. APO which means, “from or away from,” plus KATA which means, “down, against, according to,” and ALLASSO which means, “to change or alter,” where its root ALLOS means, “another, other, else, or different.”

Now the typical Greek word for reconcile is KATALLASSO, which means, “to change or exchange,” as coins for others of equivalent value or to reconcile (those who are at variance). It also can mean, “return to favor with or be reconciled to one, and to receive one into favor.”

But in **Col 1:20**, as in **Eph 2:16**, the prefix APO is emphatic, that is added for emphasis, to carry the understanding of something that was away from the sphere of God that is now brought near to God.

With ALLASSO as the root word in this passage, “reconciled” means, “to change thoroughly,” and therefore in relation to God all things have been completely changed by the Cross of Jesus Christ.

“This change or reconciliation means that the Cross has provided the grounds for judgment of those who have rejected God’s provision for salvation and redemption for those whom God has chosen based on their acceptance of His provisions for salvation.” (L.S. Chafer)

Satan is in the former class along with all fallen angels and unregenerated members of the human race. That is why **Col 1:20** states that Jesus reconciled **“all things to Himself.”**

“In Colossians 1:20-22 the concept that the Cross has effected “reconciliation” is crucial. The level of reconciliation in Colossians is not a “twin reconciliation” (man to man, man to God); rather, a cosmic reconciliation is seen in which God’s enemies (1:21) are “reconciled” (cf. “having made peace,” Colossians 1:20; cf. Ephesians 2:15) through the death of Christ (1:22). Here we recognize the Pauline perception that “reconciliation” is especially related to the universal scope of salvation. It is not a concept applied to God’s limited relationship with Israel but encompasses the total effect of the Cross (cf. Romans 8:19). These truths present a vision which is quite mind-boggling. In some manner, the heavenly world shall also participate in the blessing which proceeds from the reconciliation of Christ.” (Complete Biblical Library Greek-English Dictionary.)

This result of reconciliation is also seen in **Col 2:14-15**.

Col 2:14-15, “Having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross. ¹⁵When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.”

The Cross is effective in salvation and eternal condemnation for both man and angels. The judgment of Satan at the Cross is also seen in, **John 12:31; 16:11; Heb 2:14**.

John 12:31, “Now judgment is upon this world; now the ruler of this world will be cast out.”

John 16:11, “And concerning judgment, because the ruler of this world has been judged.”

Heb 2:14, “Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, ¹⁵and might free those who through fear of death were subject to slavery all their lives.”

“The Bible reiterates the truth that Satan and his hosts came to judgment, even being spoiled, unveiled, triumphed over, judged, and cast out by Christ in His death.” (L.S. Chafer, ibid, pg. 54)

And finally, remember that there is a difference between a judgment and the carrying out of a sentence. The judgment has been made against Satan. The sentence is to be carried out in the near future.

7. The Execution of Satan’s Judgments:

Satan has already received three separate judgments.:

- a) The moral degradation and corresponding loss of standing which was due to the fall, **Isa 14:12, 19; Ezek 28:14, 16**.

Isa 14:12, 19, “How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, you who have weakened the nations! ... ¹⁹But you have been cast out of your tomb like a rejected branch, clothed with the slain who are pierced with a sword, who go down to the stones of the pit like a trampled corpse.”

Ezek 28:14-16, “You were the anointed cherub who covers, and I placed you there. You were on the holy mountain of God; you walked in the midst of the stones of fire. ¹⁵You were blameless in your ways from the day you were created until unrighteousness was found in you. ¹⁶By the abundance of your trade you were internally filled with violence, and you sinned; therefore I have cast you as profane from the mountain of God. And I have destroyed you, O covering cherub, from the midst of the stones of fire.”

b) The sentence pronounced against him in the Garden of Eden, **Gen 3:14-15**.

Gen 3:14, “The LORD God said to the serpent, “Because you have done this, cursed are you more than all cattle, and more than every beast of the field; on your belly you will go, and dust you will eat all the days of your life; ¹⁵And I will put enmity between you and the woman, and between your seed and her seed; he shall bruise you on the head, and you shall bruise him on the heel.””

c) The judgment of the Cross, **Col 1:19-20**.

Col 1:19, “For it was the Father’s good pleasure for all the fullness to dwell in Him, ²⁰and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.”

As a result of the judgment of the Cross of Jesus Christ, the execution of the judgment will occur in three stages:

1) Satan will be cast out of heaven and restricted to the sphere of the earth along with all fallen angels, **Rev 12:7-12**.

Under the leadership of Michael, the Arch Angel, Satan and the fallen angels are overpowered by the elect holy angels.

At that moment, Satan finally realizes his impending demise and takes it out on the people of earth in what is called the great Tribulation, **Mat 24:21; Dan 12:1; Rev 12:13-17**.

As you know, all believers will stand before the BEMA Seat of Jesus Christ, **1 Cor 3:10-15; 2 Cor 5:10**. At that time no mention of our sins will be made because of the Cross. Such silence in heaven can only be achieved when the accuser of the brethren, **Rev 12:10**, is cast out, **Rev 12:7-9**.

2) Satan will be imprisoned at the Second Advent of Christ.

At the second coming of Jesus Christ, which terminates the Tribulation, **Mat 24:30**, and ends the reign of the man of Sin, **2 Thes 2:8-10**, Satan will be bound with chains and thrown into the abyss, **Rev 20:1-3**. At this time, and for 1,000 years, the earth will be free from the deceptions of Satan.

Towards the end of the 1,000 years, he will be “**loosed for a little while,**” **Rev 20:7**. At that time, war will break the span of peace created by the righteousness of Christ, **Isa 2:1-4**, as Satan continues his activities, **Rev 20:8-9**. This is a good indication that all wars are the result of satanic activity.

“This twofold truth that there is no war on earth when Satan’s power and deceptions are withdrawn and that it is immediately revived as soon as these deceptions are again cast over the earth, demonstrates clearly the cause of all was in the earth.” (L.S. Chafer Systematic Theology, Vol. 2, pg. 61)

The fact that Satan and all fallen angels are imprisoned is prophesized in **Isa 24:21-23**.

Principle:

- What befalls a king befalls his kingdom, **Dan 2:37-38**.

Some in Satan's kingdom are already imprisoned, **Jude 1:6; 2 Peter 2:4**, the others will be at the time of Satan's incarceration.

3) Satan’s Final Sentencing.

The final sentencing upon Satan occurs at the end of the Millennial reign just prior to the Great White Throne Judgment of Jesus Christ, **Rev 20:10**. There he is cast into the Eternal Lake of Fire along with all fallen angels, **Mat 25:41**, and followed by the internment of all unregenerated members of the human race, **Rev 20:11-15**.



Mat 25:41, “Then He will also say to those on His left, ‘Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels.’”

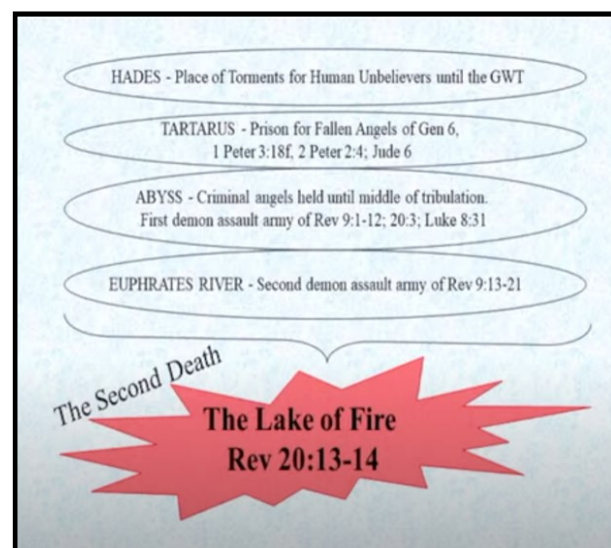
The Lake of Fire was made ready / prepared (HETOIMAZO) by our Lord in eternity past, as a result of the guilty verdict against Satan in his first trial for leading the rebellion against God. Once the appeal trial of the Angelic Conflict is completed (i.e., human history), Satan and all the fallen angels will be interned there for all of eternity.

Rev 20:10, “And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.”

8. The Eschatology of Satan’s Desperation:

The devil’s desperation begins at the moment when he is expelled from heaven in the middle of the Tribulation. Once Satan is confined to earth, he is desperate to avoid certain judgment. In his desperation, Satan attacks Israel in the greatest of all holocausts, the greatest antisemitism, which is the Seventh Trumpet Judgment and the beginning of the Third Woe, **Rev 11:15 - 12:17**.

The third woe is the entire course of the devil’s desperation. It has six parts:



- 1) The beginning of Satan’s desperation: the great holocaust of Israel, the Seventh Trumpet of **Rev 12:12-17**.
- 2) The Devil’s two witnesses: The Gentile dictator of the revived Roman Empire (the antichrist), and the Jewish dictator of the state of Israel in the Tribulation (the false prophet), **Revelation 13**.



- 3) Evangelism continues on the earth in spite of the fact that all demons are on the earth, and at the same time it will be the worst historical disaster in the world.
- 4) While Satan is still the ruler of the world and now confined to the world, his kingdom has become his temporary jail. Divine judgment is administered through the last seven plagues (Bowl Judgments), **Revelation 15-16**.
- 5) Satan's last attack on the human race, his ace trump is ecumenical religion, the greatest system ever, **Revelation 17-18**.
- 6) The Second Advent of Christ is when Satan and his whole system, both angelic and human, are defeated and destroyed. Satan is then imprisoned for 1,000 years.

The devil's desperation begins at the moment when he is expelled from heaven in the middle of the Tribulation. Once Satan is confined to earth, he is desperate to avoid certain judgment. In his desperation, Satan attacks Israel in the greatest of all holocausts, the greatest antisemitism, which is the Seventh Trumpet Judgment and the beginning of the Third Woe, **Rev 11:15 - 12:17**.

The third woe is the entire course of the devil's desperation. It has six parts:

- 1) The beginning of Satan's desperation: The great holocaust of Israel, the Seventh Trumpet of **Rev 12:12-17**.
- 2) The Devil's two witnesses: The Gentile dictator of the Revived Roman Empire (the antichrist) and the Jewish dictator of the State of Israel in the Tribulation (the false-prophet), **Revelation 13**.
- 3) Evangelism continues on the earth in spite of the fact that all demons are on the earth, and at the same time, it will be the worst historical disaster in the world.
- 4) While Satan is still the ruler of the world, and now confined to the world, his kingdom has become his temporary jail. Divine judgment is administered through the last seven plagues (Bowl Judgments), **Revelation 15-16**.
- 5) Satan's last attack on the human race, his ace trump, is ecumenical religion, the greatest system ever, **Revelation 17-18**.
- 6) The Second Advent of Christ is when Satan and his whole system, both angelic and human, are defeated and destroyed. Satan is then imprisoned for 1,000 years.

Satan's tyranny and frustration will be seen in the policies of his dictators in **Revelation 13**. The greatest attack of religion will hit the entire human race, but will especially hit Israel, **Revelation 13, 17-18**. The consequences of Satan's desperation are seen in the Armageddon campaign of **Rev 16:12-16**. Satan's human armies of the campaign are destroyed; his two dictators are cast into the Lake of Fire. In **Rev 20:1-3**, Satan himself is dethroned and incarcerated in

the abyss for 1,000 years, serving his sentence. Towards the end of the Millennium, he will be let out of jail, at that time he starts the Gog revolution. From then on, it is downhill into the Lake of Fire forever.

Therefore, the eschatology of Satan's desperation begins with the expulsion of Satan and all fallen angels from heaven, in the middle of the Tribulation, and concludes with the Second Advent of Christ 3 ½ years later. Essentially then, it is the last 3 ½ years of the Tribulation, and the last half of the **Book of Revelation, chapters 12-19**.

9. Satan has a specific policy called Evil:

Rom 12:1-2, 9-21, tells us to avoid the evil found in the world and remain in the Light of our Lord Jesus Christ. The key verses to this chapter regarding avoidance of evil includes:

Rom 12:9, "Let love be without hypocrisy. Abhor what is evil; cling to what is good."

Rom 12:17, "Never pay back evil for evil to anyone. Respect what is right in the sight of all men."

Rom 12:21, "Do not be overcome by evil, but overcome evil with good."

What is this evil we are talking about? To understand this better we will note a portion of the Doctrine as outline by Pastor R.B. Thieme, Jr.

The Doctrine of Evil

Evil was first seen in human history in the Tree of the Knowledge of Good and evil, **Gen 3:1-7**.

Evil is the policy of Satan as the ruler of this world. Evil has been the mode of operation of Satan from the time of his fall throughout the angelic revolution and down to the point when he became the ruler of the world, **Ezek 28:15-17; Isa 14:12-14**.

Evil is Satan's failure to produce a system of good in mankind and society that would bring in a pseudo-millennium. It is Satan's system by which he administers the rulership of this world. He cannot restrain sin, and he parlays human good into sin and evil.

All evil has two sources; a) sin and erroneous thinking, and b) human good (the motivation of evil) and erroneous thinking, **Mat 6:23; 15:19-20; 23:27-28**.

Mat 15:19-20, "For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders. These are the things which defile the man."

Mat 6:23, "But if your eye is evil, the entire body is full of darkness (*cosmic involvement*)."

Mat 23:27-28, "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men's bones and all uncleanness. So you, too, outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness."

Where the sin of self-righteousness plus human good or sincerity combine, there is a saturation of evil in a person and collectively in a nation.

The principle is that if Satan as the ruler of this world is not capable of ruling the world he controls, then no man can rule it either. Man cannot solve his problems by human solutions. All solutions to the problems of life depend on the imputation of God's perfect righteousness.

Evil is the function and innovation of that person who is consistently involved in the cosmic system. It is the adverse trend of society. It is the destruction of society, the malfunction of society, and the removal of legitimate authority and its function under the Laws of Divine Establishment, **Psa 50:16-21; 64:4-5; Prov 17:11**.

Just as grace and Bible Doctrine represent the genius of God in relationship to the human race, so evil represents the genius of Satan in relationship to the human race.

The soul is the battleground of every believer in the Church Age, especially because this is the intensified stage of the Angelic Conflict. What you think is more important than you realize.

There are two ways of thinking:

- a. Divine viewpoint is thinking Bible Doctrine, which glorifies Christ.
- b. Human viewpoint is thinking evil, which dishonors Christ.

Therefore, the issue is thought versus thought.

Recovery from sin is instantaneous through the use of the Rebound Technique, **1 John 1:9**, but recovery from evil takes a long time through persistent and consistent Faith Perception and Application of the Word of God.

Evil is the human good panacea which attempts to solve the problems of life apart from Bible Doctrine and Divine Establishment. The Word of God and Divine Establishment came first, being from the mind of God.

Evil is often a distortion of Bible Doctrine or a distortion of the Laws of Divine Establishment. Satan's temptation leading to Adam's original sin was a distortion of Bible Doctrine and God's one and only law in the Garden of Eden,

Gen 2:17, "But from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die."

Satan's deception was then, **Gen 3:4, "The serpent said to the woman, "You surely will not die! ⁵For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil"."**

Therefore, we understand that evil distorts the Word of God and law and order and substitutes it with evil, as in crime.

Evil comes in many forms; altruistic humanitarianism, philanthropy, religion, legalism, reversionism, socialism, political internationalism, government interference, distortion of the law, bribery in government, cutting down the military, gun legislation, sociology, public welfare, new world order, one world system, and the United Nations.

- a. Evil is the misconception of "brotherly love."
- b. The whole idea of government trying to abolish sickness, mental illness, economic problems, frustrations, and human problems by legislation and human solutions is evil. The world's problems can never be solved apart from Bible Doctrine and the Laws of Divine establishment.
- c. Evil also includes social action, the social gospel, restriction of human freedom for the greater good, the distortion of law to solve social and economic problems (i.e., the interference of government in business and free enterprise, setting restrictive regulations, legislating car requirements, government quotas, gun legislation, catering to minorities, etc.), these are all illegal and distorted laws.
- d. However, the greatest of all evils is religion. Legalism and apostasy are the greatest manifestations of evil.
- e. Evil includes all systems of Christian function outside of and apart from the local church. God only ordained and authorized one institution, and that is the local church. God has ordained and authorized the local church as the only vehicle for spiritual growth in the dispensation of the Church. No one has authority over believers in the spiritual realm except for the Pastor-Teacher, who must teach Bible Doctrine in the local church, **Eph 4:11-13**.
- f. This means that not only are denominations evil, but so are independent service organizations.
- g. Evil is what you think as an apostate, reversionistic liberal, a bleeding heart, guilty type.

Prov 5:13-14, “I have not listened to the voice of my teachers, nor inclined my ear to my instructors! I was almost in utter ruin in the midst of the assembly and congregation.”

Eph 5:15-18, “Therefore be careful how you walk, not as unwise men but as wise, making the most of your time, because the days are evil. So then do not be foolish, but understand what the will of the Lord is. And do not get drunk with wine, for that is dissipation, but be filled with the Spirit.”

Therefore, the worst and most detrimental thing that can happen to a believer is to come under the influence of evil. The recovery from evil is lengthy and very painful.

Evil is every deviation from Bible Doctrine and the Laws of Divine Establishment. Human good is the application of evil.

All reversionists have been deceived by Satan to the extent they are influenced by human good and evil, **Psa 36:1-4; John 3:19; 2 Tim 3:13.**

2 Tim 3:13, “But evil men and impostors will proceed from bad to worse, deceiving and being deceived.”

The Pastor is to take disciplinary action toward those opposed to Doctrinal teaching, so that they will recover from reversionism and be delivered from the devil's trap, **2 Tim 2:25-26.**

2 Tim 2:25-26, “The Lord’s bond-servant ... ²⁵with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will.”

The mature believer should be able to distinguish between sin and evil and between evil and honor, **Heb 4:12; 5:13-14; Titus 2:1-15.**

Heb 5:13-14, “For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant. But solid food is for the mature, who because of practice (*faith perception and application*) have their senses trained to discern good and evil.”

Therefore, the mature believer rightly divides the word of truth, so as to distinguish between sin and evil.

Principles of Demon Possession

Definition:

All demons, including Satan, are fallen angels. They are under the command of Satan, in contrast to elect angels under the command of God. Satan is the ruler of demons, **Mat 9:34; 12:24; Mark 3:22; Luke 11:15.** Demons are called ministers of Satan, **Luke 4:32-36; 9:1; 4:2; John 10:21.** They are well-organized under Satan, **Eph 6:10-12**, where there is rank and authority in Satan’s organization. Every angel is smarter than all human beings.

Demon possession versus demon influence:

The Greek word DAIMONIZOMAI means, “to be demon possessed or to be tormented by a demon,” **Mat 4:24; 8:16, 28, 33; 9:32; 12:22; 15:22; Mark 1:32; 5:15-18; Luke 8:36; John 10:21.** Demon is the Greek Noun DAIMON, which is the root word for DAIMONIZOMAI. DAIMONIZOMAI is translated in the NT as “demon-possessed” or “a demoniac” for the one who is possessed by a demon.

Demon possession is defined as demon invasion of the body of the unbeliever only, where they take control over the mind and body of the unbeliever. This generally occurs to those involved in false religions such as the phallic cult in the ancient days or some other form of way-out religion.

In contrast, demon influence is the demonic influence of the mind or soul of an unbeliever or believer with satanic thought, including the substitution of emotion for thought, **1 Tim 4:1-2; Eph 4:17-19.** It is the satanic invasion of the thoughts of a person that is expressed in terms of evil, including thoughts in terms of improving this world, doing nice things for your fellow man, and supporting crusades. It is false thinking comprising the policy and principles by which Satan operates. The believer enters demon influence through the various stages of reversionism.

1 Tim 4:1-2, “But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, ²by means of the hypocrisy of liars seared in their own conscience as with a branding iron.”

Eph 4:17-19, “So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, ¹⁸being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart; ¹⁹and they, having become callous, have given themselves over to sensuality for the practice of every kind of impurity with greediness.”

Demon influence includes bringing illnesses to people. Satan uses certain demons to produce disease in human beings, **Mat 12:22; Luke 13:16; Acts 10:38**. Demon influence attacks the body through demon-induced illness, as in the case of Job, **Job 1-2**. In addition, for the unbeliever or reversionistic believer, when the mentality of the soul is in certain conditions it can bring on certain kinds of diseases.

Acts 10:38, “You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good and healing all who were oppressed by the devil, for God was with Him.”

All demonic activity, especially demon possession, is related to man’s free will, that is human consent to satanic thoughts and principles must be involved, as we see in the case of Judas Iscariot. Demon possession never occurs apart from human consent, whereby some form of bad decision is made so that the demon can invade the body of the unbeliever.

The believer of the Church Age is indwelt by God the Holy Spirit who makes a temple out of the body of the believer, **1 Cor 6:19-20**. Therefore, a demon cannot dwell in that temple. In the OT and times of Jesus Christ, every believer received the imputation of perfect Divine righteousness in their souls, as do Church Age believers; therefore, they too could not be possessed by a demon.

The attack on the unbeliever in demon possession is to line him or her up with Satan’s policy, either to attack our Lord and His policies, (e.g., Judas Iscariot and the antichrist / the beast from the sea, **Rev 13:2a**), or attack the people associated with our Lord and His policies.

Free will mental attitude that leads to negative decisions and activities can lead to demonic possession for the unbeliever, including:

- Idolatry, **1 Cor 10:19-21**, is the basic system for demon possession as also taught in **Lev 17:7; Deut 32:17; Psalms 96:5; 106:37-39**.
- Drug (PHARMAKEIA) addiction, **Gal 5:20; Rev 9:21; 18:23; 21:8; 22:15**, translated “sorcery, witchcraft, and magic.” This is where we get our English word pharmacy from. In the ancient days, drug use and abuse were associated with sorcery and witchcraft. Cf. **Ex 7:11; 2 Kings 9:22; Psalms 58:5; Jeremiah 27:9; Daniel 2:2, 10, 27; Nahum 3:4; Mal 3:5**.
- Religious reversionistic sensitivity, dabbling or participating in the occult, consulting mediums, and the function of necromancy, **Isaiah 8:19**.
- Phallic cult activity, **Isaiah 2:6; Luke 8:2; Mark 16:9**.

This includes demonic orgiastic response, auto-eroticism, lesbianism, homosexuality, verbal response demons, promiscuity demons, group orgies, human sacrifice, idolatry, and unrestrained sexual lust. In themselves, these things do not imply demon possession, yet for the unbeliever who practices these things, they open up their soul to be ripe for demonic possession. For the believer it is the result and indication of demonic influence.

There are two systems of demon possession:

1. There is the unlawful isolation of dormant faculties. The body is brought under the control of the soul and the soul is given to Satan. Emotion takes over the soul. The satanic mass becomes the ceremony for turning the soul and volition over to Satan. Such a person becomes a disembodied person. Such a person can send his soul into space to determine what others are doing, e.g., mental telepathy, ESP, etc. This occurs when seances are involved, in astrology, etc. Under this system, the mind of one person can often influence and take control of another. Telepathy, thought

transmission, and mind reading are definitely related to this phase of demon possession. The mind of one person can both influence or hypnotize to such a degree so as to impart knowledge not previously known. Anything which orients you to authority makes it impossible for this system to work.

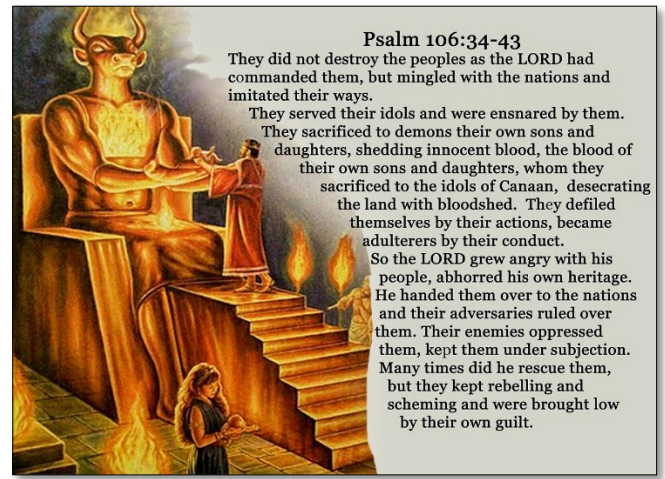
2. There is the passive submission to demons. This is accomplished through idolatry, drugs like LSD or other hallucinogenic drugs, the Hindu soma mysteries, whirling dances, tongues, the phallic cult, the Oracle of Delphi, etc. In this system, emotion must be stimulated to the exclusion of thought.

“The Oracle of Delphi, part of one of the most iconic ancient places in Greece, has become a byword for prophecy all around the globe; and many of the glories of Delphi’s architecture and art have survived to this day. According to the Byzantine-era encyclopedia called the Suda, Delphi took its name from the Delphyne, the she-serpent (drakaina) who lived there which was killed by the god Apollo. However, in other accounts, the serpent was the male serpent (drakon) called Python. For nearly 2,000 years, the Oracle of Delphi was the most prominent religious figure of the Ancient Greek world. Many believed the oracle to be the messenger of the Greek god Apollo. Apollo was the god of light, music, knowledge, harmony, and prophecy. The ancient Greeks believed the Oracle spoke the words of the god, delivered as prophecies whispered to her by Apollo. The Delphic oracle exerted considerable influence throughout the Greek world, and she was consulted before all major undertakings including wars and the founding of colonies. She also was respected by the Greek-influenced countries around the periphery of the Greek world, such as Lydia, Caria, and even Egypt.” (GreekReporter.com and Historycooperative.org, The Ancient Greek Oracle of Delphi and).



Demonism Related to Idolatry and Human Sacrifice:

Sacrifice to demons is prohibited by the Bible, **Lev 17:7; Deut 32:17**. Heathen nations and their worship was strictly demon possessed and influenced, **Psa 96:5**. The idols of these nations were demons called SAIR in Hebrew that means both “he goat and demon,” see **Lev 17:7**. Demon worship and idolatry included the most horrible sexual practices, such as rape, homosexuality, bestiality, and the sacrifice of children, **Psa 106:36-39**. Demon possession was the basis for the administration of capital punishment, **Lev 20:27**. Authority is necessary to restrain demonism.



Lev 17:7, “They shall no longer sacrifice their sacrifices to the goat demons with which they play the harlot. This shall be a permanent statute to them throughout their generations.”

Deut 32:17, “They sacrificed to demons who were not God, to gods whom they have not known, New gods who came lately, whom your fathers did not dread.”

Psa 96:5, “For all the gods of the peoples are idols, but the LORD made the heavens.”

Psa 106:37-39, “They even sacrificed their sons and their daughters to the demons,³⁸ and shed innocent blood, the blood of their sons and their daughters, whom they sacrificed to the idols of Canaan; and the land was polluted with the blood.³⁹ Thus they became unclean in their practices, and played the harlot in their deeds.”

Because of Satan’s Power, He is the Source of Disease, Death, Abnormal Behaviors and Miracle Cures:

As a result of demon possession, certain abnormal activities occur. Satan uses demons to do many of the following, **Psa 109:6-13.**

- * He blinds through religion, **vs. 7.**
- * He shortens life, **vs. 8a.**
- * He removes people from authority, **vs. 8b.**
- * He has the power of death, **vs. 9.**
- * He persecutes children, **vs. 10.**
- * He removes wealth, **vs. 11.**
- * He turns everyone against you, **vs. 12.**
- * He cuts off posterity to the second generation, **vs. 13.**
- * He is a killer, **Job 1:12, 18-19; John 8:44; Heb 2:14-15; 1 John 3:8, 12.**
- * He executes believers under the sin unto death, **1 Cor 5:5; 1 Tim 1:19-20.**
- * He is the source of certain demon induced diseases, **Job 2:6-8; Mat 12:22, cf. Luke 13:16; Acts 10:38.**
- * He produces certain mental diseases, **Mark 5:1-13.**
- * A few cases of dumbness are related to demon possession, **Mark 9:17; Luke 11:14.**
- * Dumbness and deafness, **Mark 9:25.**
- * Dumbness and blindness, **Mat 12:22.**
- * Epilepsy, **Mark 1:26; 9:20; Luke 4:35.**
- * Convulsions, **Mark 1:26; 9:20.**
- * Abnormal violence, **Mat 8:28.**
- * Abnormal strength, **Mark 5:4; Luke 8:29.**
- * Raving, screaming, **Mark 5:5.**
- * Self-mutilation, **Mark 5:5.**
- * Foaming at the mouth, **Mark 9:20.**
- * Nakedness in public, **Luke 8:27.**
- * Living among dead bodies, **Mark 5:3.**
- * Grinding the teeth, **Mark 9:18.**
- * Trying to destroy oneself, **Mat 17:15, (exposing yourself to known danger).**

Therefore, Satan uses healers, as he orders the removal of a demon that induced an illness or abnormal behavior, and the person appears to be cured. Satan also “heals” in certain strategic times, like during the Tribulation, **Mat 24:24; 2 Thes 2:9; Rev 13:3, 12; 16:14.**

Mat 24:24, “For false Christs and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even the elect.”

2 Thes 2:9, “That is, the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders.”

Rev 13:3, “I saw one of his heads as if it had been slain, and his fatal wound was healed. And the whole earth was amazed and followed after the beast.”

Rev 16:14, “For they are spirits of demons, performing signs, which go out to the kings of the whole world, to gather them together for the war of the great day of God, the Almighty.”

We teach these principles of Satan and demonic possession and influence, just as all aspects of God’s Word, not to escape the problems of life, but to have the Divine power within us to overcome them.

Satan and Demon Possession are the Source of the Present Tongues Movement:

Tongues was a sign to warn the Jews of the coming of the Fifth Cycle of Discipline. They were warned by being evangelized in foreign languages for forty years. **Isa 28:9-13** is said to be fulfilled in **1 Cor 14:21-22**. The prophecy of the gift of tongues is also given in **Joel 2:28-29**. The first historical reference is in **Acts 2:1-11**, which states that the purpose is to turn cursing into blessing. After the fall of Jerusalem in 70 A.D., the gift was removed, **1 Cor 13:8-10**. Tongues continues to be perpetuated by Satan for his use in the Tribulation, **2 Thes 2:7-12**.

The mechanics of tongues is related to the engastrimuthos demons, **Isa 8:19; 29:4; Rev 16:13-14**.

Isa 8:19, “When they say to you, “Consult the mediums and the spiritists who whisper (TSAPHAPH, *to chirp or whisper*), and mutter, (HAGHAH, *coo, growl, murmur, speak, to utter incoherent sounds*),” should not a people consult their God? Should they consult the dead on behalf of the living?”

Isa 29:4, “Then you will be brought low; from the earth you will speak, and from the dust where you are prostrate your words will come. Your voice will also be like that of a spirit from the ground, and your speech will whisper (TSAPHAH) from the dust.”

Isaiah mocked the advice of sorcerers as mere chirps and whispers, probably describing their channeling noises.

Rev 16:13-14, “And I saw coming out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, three unclean spirits like frogs; ¹⁴for they are spirits of demons, performing signs, which go out to the kings of the whole world, to gather them together for the war of the great day of God, the Almighty.”

ENGASTRIMYTHOS is used in the Septuagint (Greek translation of the Old Testament). It is used **Lev 19:31; 20:6, 27; Deut 18:11; 1 Sam 28:3, 7-9; 1 Chron 10:13; 2 Chron 33:6; 35:19; Isa 8:19; 19:3; 28:7; 44:25**. It literally means a “belly-talker,” where the “belly” was thought to be the seat of emotion, as in the NT. It can be translated as a “ventriloquist,” but in the KJV it is translated as “familiar spirit,” and the NASB translates it as “mediums,” that is those who speak with the dead. It refers to a ventriloquist demon, a fallen angel who controls the vocal cords of an unbeliever being indwelt by that demon. It causes that person to speak in a different voice and sometimes in a different language.

Our Lord warned Israel and us today not to associate or seek advice or counsel from the engastrimuthos in many of the above passages.

Lev 19:31, “Do not turn to mediums or spiritists; do not seek them out to be defiled by them. I am the LORD your God.”

Deut 18:9-12, “When you enter the land which the LORD your God gives you, you shall not learn to imitate the detestable things of those nations. ¹⁰There shall not be found among you anyone who makes his son or his daughter pass through the fire, one who uses divination, one who practices witchcraft, or one who interprets omens, or a sorcerer, ¹¹or one who casts a spell, or a medium, or a spiritist, or one who calls up the dead. ¹²For whoever does these things is detestable to the LORD; and because of these detestable things the LORD your God will drive them out before you.”

In ancient Greece and later pagan religions, it was used for witchlike descendants of the ancient Sibyls (clairvoyants, seers, psychics, etc.) or prophetesses. The Sibyls, Σίβυλλαι, were prophetesses or oracles in Ancient Greece. They prophesied at various holy sites. A Sibyl at Delphi has been dated to as early as the 11th century BC. First being female prophetesses, ENGASTRIMYTHOI were also male ventriloquists who disguised their voices and made mantic or divinatory utterances, as if a deity or demon were acting within and speaking through them.

During the time of Isaiah, the Jews had to contend with men who were false prophets. The false prophets were telling others to consult “familiar spirits” or “mediums.” The Hebrew word צִיָּא, OB, “spirit or necromancer,” pronounced “Ahv,” refers to the OB demon who is both a ventriloquist demon and a language demon. Sometimes, when the OB demon indwells the unbeliever, he takes over and controls the body. The demonic soul then controls the vocal cords of the unbeliever, and it controls his voice. The demon will impersonate voices or make the voice sound like someone who has already died. It makes it sound like the person has been contacted and is giving information about something, someone, or the future. The engastrimythos demon can also control the vocal cords of the non-Christian and enable that person to talk with a demonic voice or to speak in another language, **Mark 5:5**. Whenever an unbeliever is under the control of a demon, the demon controls the body, bypasses the human soul, and gives information from his demonic soul. In the tongues movement today, they typically speak in just a bunch of gibberish to act like they are filled with the Holy Spirit.

Given the warnings from the OT to not associate with mediums, spiritists, wizards, necromancers (those who call up the dead), diviners, sorcerers, interpreters of omens, nor witches (those that practice witchcraft or cast spells), we should not associate with those who speak in “tongues.” Speaking in tongues today is a cheap satanic substitute for the teaching of Bible Doctrine designed to create an euphoric emotional uplifting instead of inculcating the Wisdom of God’s Word, including the Gospel, so that it is resident within the soul, **2 Cor 6:11-16a; Rom 16:17-18**.

Demon Possession Explains Supernatural Phenomena:

Supernatural phenomena include such things as “divine healing,” speaking in tongues, the rise of certain world rulers, certain wars, anti-Semitism, contacting the dead, etc. Demons attack both through weirdo activity and antithetically through culture and intellect.

Jesus Christ Controls History by the Restraint of Demonism:

An example of Jesus’ control was the first-born judgment on Egypt, **Ex 12:12**. At the same time, demons were also judged, **Num 33:4**. Without the judgment of demons in Egypt, Israel would not have become a nation. **Isa 19:1, 3** says demons are powerless to change the course of history.

Num 33:4, “While the Egyptians were burying all their firstborn whom the LORD had struck down among them. The LORD had also executed judgments on their gods.”

The nations of Canaan were destroyed because of their demon activity, **Deut 18:9-14**.

Deut 18:9-14, “When you enter the land which the LORD your God gives you, you shall not learn to imitate the detestable things of those nations. ¹⁰There shall not be found among you anyone who makes his son or his daughter pass through the fire, one who uses divination, one who practices witchcraft, or one who interprets omens, or a sorcerer, ¹¹or one who casts a spell, or a medium, or a spiritist, or one who calls up the dead. ¹²For whoever does these things is detestable to the LORD; and because of these detestable things the LORD your God will drive them out before you. ¹³You shall be blameless before the LORD your God. ¹⁴For those nations, which you shall dispossess, listen to those who practice witchcraft and to diviners, but as for you, the LORD your God has not allowed you to do so.”

The same was true of Athens, Persia, Assyria, and the Mycenaeans. Military disaster can occur because of demon influenced leadership, as the practice of necromancy was the cause of personal judgment to Saul, **1 Sam 13:13-14; 15:23; 28:7-14; 1 Chron 10:13-14; 2 Kings 21:2-3**. The Jews reached the lowest form of apostasy throughout their history because of demon activity.

Summary:

Demon possession never occurs apart from human consent. Some bad decision is made which results in demon invasion of the body of the unbeliever. These decisions are related to cosmic involvement, idolatry, the occult, drugs, etc. Idolatry is a basic system for demon possession, **Lev 17:7; Deut 32:17; Psalms 96:5; 106:37-39**. The phallic cult uses human sacrifice, idolatry, and unrestrained sexual lust.

Passive submission to demons is accomplished through drug addiction, idolatry, the phallic cult, deliberate development of emotional revolt of the soul, the satanic mass, and any prolonged involvement in the Cosmic System.

Active submission to demon possession can be both violent and painful, **Luke 13:11-16**. This woman was positive, trying to get to Jesus and apparently could not speak because of the demon.

Whenever Jesus cast out a demon, there was always some arrogant, self-righteous person standing around to challenge exorcism by Jesus, **Mat 12:22-28**.

In **Mark 3:15**, Jesus delegated the authority of exorcism to his disciples. In **Acts 5:16; 8:7; 19:12**, he delegated that authority to the apostles of the church.

Acts 19:11-12, “God was performing extraordinary miracles by the hands of Paul, ¹²so that handkerchiefs or aprons were even carried from his body to the sick, and the diseases left them and the evil spirits went out.”

Because demon possession involves human sacrifice, it was the basis for capital punishment under the Laws of Divine Establishment, **Lev 20:27**. In the control of historical trends, our Lord often judges demon activity, **Ex 12:12**. Yet, demons are powerless to control history, **Isa 19:9**.

Demon activity results in the administration of the 5th Cycle of Discipline upon a nation, **Deut 18:9-12**. Demons are often used by God for the administration of the sin unto death. Demonization of a nation results in the destruction of that nation, **Isa 47; Jer 27:6-10**.

Satan uses certain demons to produce disease, **Mat 12:22; Luke 13:16; Acts 10:23**. Some diseases are demon induced. Healing is often Satan removing one of his demons to produce a cure.

Ministers who faithfully teach the word are targets for potential demon influence, **1 Tim 3:6-7**.

Now back in **Luke 22:3**. As we noted above in **Luke 22:3**, the person Satan possessed was Judas Iscariot as he entered “**into Judas**,” EIS IOUDAS. This Judas is identified as “**who was called Iscariot**,” HO with the Present, Middle, Participle of KALEO, “to call” or “is called,” with the Name ISKARIOTES.

Luke previously called him a “**traitor**,” PRODOTES, “traitor or betrayer,” in **Luke 6:16**. We also know this is Judas from the other Gospel accounts that identify him as the betrayer of Jesus, **Mat 26:14; Mark 14:10**, cf. **Mat 10:4; Mark 3:19; John 6:71; 12:4; 13:21, 26**, that utilize the Verb PARADIDOMI that means, “hand over, deliver up, or betray.”

Mat 10:4, “Simon the Zealot, and Judas Iscariot, the one who betrayed Him.”

Mark 3:19, “And Judas Iscariot, who betrayed Him.”

John 6:70-71, “Jesus answered them, “Did I Myself not choose you, the twelve, and yet one of you is a devil?”
⁷¹Now He meant Judas the son of Simon Iscariot, for he, one of the twelve, was going to betray Him.”

Luke also identifies him as one of the 12 disciples Jesus called to follow Him, as he writes **“Belonging to the number of the twelve,”** EIMI, “being,” EK, “from,” HO ARITHMOS, “number, sum, total,” HO DODEKA, “twelve.”

We now will understand the Doctrine of Judas Iscariot ...

The Doctrine of Judas Iscariot

I. Overview:

His name Judas Iscariot in Greek is Ἰούδας Ἰσκαριώτης (IOÚDAS ISKARIÔTES) and means, “Judas, man of Kerioth.” His name is uniformly the last in the list of the apostles, as given in the synoptic (i.e., the first three) Gospels.

“Judas” IOÚDAS is transliterated from the Hebrew YEHUDAH that means, “confessor of Jehovah or praise.” It can be translated as either Judah or Judas.

“Iscariot” ISKARIÔTES is the surname of Judas as he was the son of Simon Iscariot as noted in **John 6:71; 13:2, 26.**

John 6:71, “Now He meant Judas *the son* of Simon Iscariot, for he, one of the twelve, was going to betray Him.”

John 13:2, “During supper, the devil having already put into the heart of Judas Iscariot, *the son* of Simon, to betray Him.”

John 13:26, “Jesus then answered, “That is the one for whom I shall dip the morsel and give it to him.” So when He had dipped the morsel, He **took and *gave it to Judas, *the son* of Simon Iscariot.*”

Iscariot is an Aramaic word which means, “man of Kerioth,” which was probably derived from the name of a town in the country of Judah called Kerioth near Hebron, **Joshua 15:25**. He was called Judas Iscariot to distinguish him from the other Judas, the son of James, **Mat 10:4; 26:14; Mark 3:19; 14:10; Luke 6:16; 22:3; John 6:71; 12:4; 13:2, 26; 14:22.**

Easton’s and Holman’s Bible Dictionary:

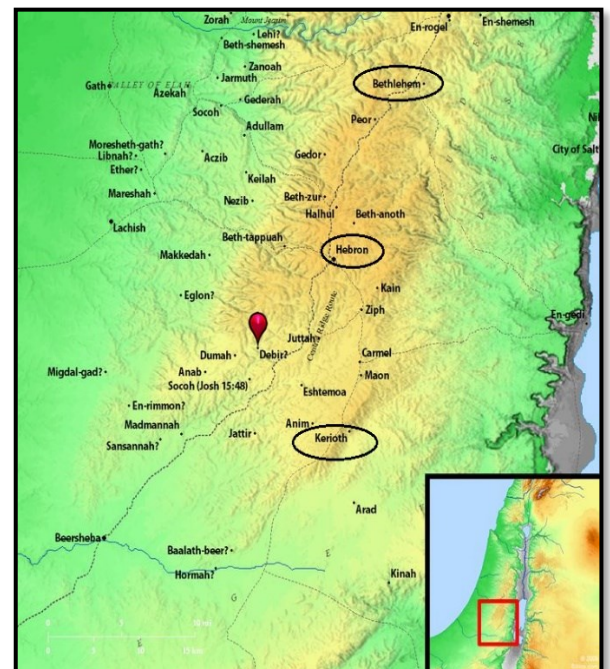
“The last of the named disciples was Judas Iscariot. All of the Gospels place him at the end of the list of disciples because of his role as betrayer. He was the only disciple from Judea.”

“He acted as treasurer for the disciples but was known as a miser and a thief (John 12:5-6). He was present at the Last Supper, during which Jesus predicted his betrayal (Luke 22:21; Matt. 26:20-21). The price of the betrayal was 30 pieces of silver, which Judas returned to Jewish leaders; then he went out and hanged himself.”

“The evil of his nature probably gradually unfolded itself till “Satan entered into (possessed) him” (John 13:27; Luke 22:3), and he betrayed our Lord (John 18:3).”

John 13:27, “After the morsel, Satan then entered into him. Therefore Jesus said to him, “What you do, do quickly.””

“Afterwards he owned his sin with “an exceeding bitter cry,” and cast the money he had received as the wages of his iniquity down on the floor of the sanctuary, and “departed and went and hanged himself” (Matthew 27:5). He perished in his guilt, and “went unto his own place” (Acts 1:25). The statement in Acts 1:18, that he “fell headlong



and burst asunder in the midst, and all his bowels gushed out,” is in no way contrary to that in Matthew 27:5. The suicider first hanged himself, perhaps over the valley of Hinnom, “and the rope giving way, or the branch to which he hung breaking, he fell down headlong on his face, and was crushed and mangled on the rocky pavement below”.

“He died in sorrow but without repentance. The money, which could not be returned to the treasury because it was blood money, was used to buy a potter’s field in Judas’ name (Matt. 27:3-10; compare Acts 1:18-19).”

“Why such a man was chosen to be an apostle we know not, but it is written that “Jesus knew from the beginning who should betray him” (John 6:64). Nor can any answer be satisfactorily given to the question as to the motives that led Judas to betray his Master. “Of the motives that have been assigned we need not care to fix on any one as that which simply led him on. Crime is, for the most part, the result of a hundred motives rushing with bewildering fury through the mind of the criminal”.”

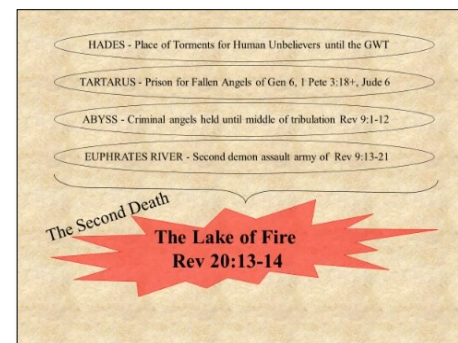
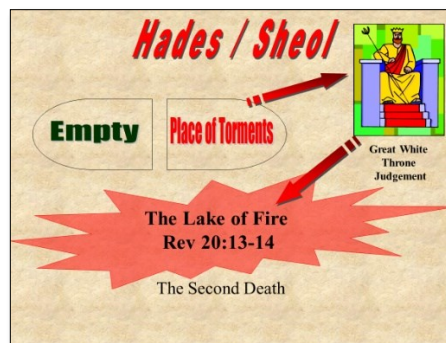
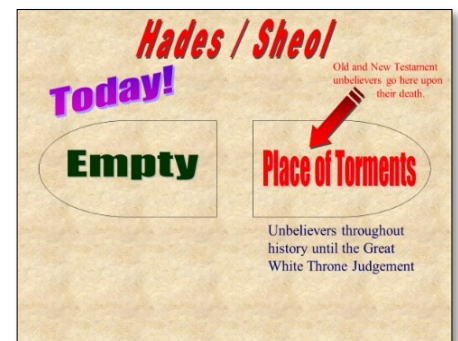
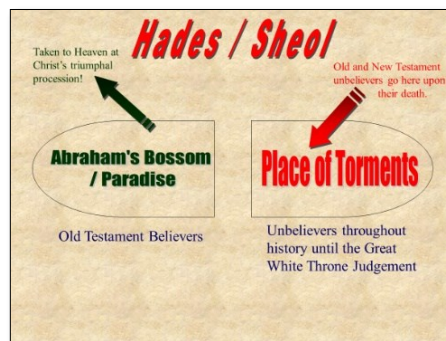
II. Judas Iscariot was NEVER Saved:

A question that often arises is, “Was Judas Iscariot ever saved?” or “Did he backslide and lose his salvation.”

The answer is, “Judas Iscariot was NEVER saved.”

The Bible says in the Book of **Acts 1:25** that he went to “his own place.” It is our firm belief that Judas went to Hades, because that is where all unbelievers go, cf. **Luke 16:23**, (also called SHEOL in the OT), and later will be thrown into the Eternal Lake of Fire with all other unbelievers at the Great White Throne Judgment Seat of our Lord Jesus Christ, **Rev 20:11-15**. There may be a special compartment in Hades where only Judas resides, yet the Bible provides no further information on this.

Rev 20:14-15, “Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. ¹⁵And if anyone’s name was not found written in the book of life, he was thrown into the lake of fire.”



Furthermore, Judas did not possess any “fruit” of being saved. He had no fear of God. He witnessed all of the miracles that Jesus performed. He saw people raised from the dead. Judas also heard the Lord speak about money and he cared nothing about what Jesus said about it, as he was the Treasurer and stole from the treasury box. He had no fear of Jesus as God. He was the treasurer of the disciples with greed in his heart and at the same time a follower of the Lord Jesus, but not a believer. In **John 12:4-6**, when Mary was wiping our Lord’s feet with her hair and perfume, Judas objected because his love of money was greater than his love for our Lord.

John 12:4-6, “But Judas Iscariot, one of His disciples, who was intending to betray Him, said, ⁵“Why was this perfume not sold for three hundred denarii and given to poor *people*?” ⁶Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it.”

Judas stole because his love for money was his god. Judas did not fear the Lord God or His commandments. **Ex 20:15**, the 8th Commandment says, **“You shall not steal.”** Judas had no fear of God or His commandments about stealing. For him to steal from the bag, he was stealing from the Lord. Judas did not regard the Ten Commandments. He was blinded by his own greed. He appeared to be religious outwardly, so much so that the disciples had no idea who was to betray the Lord. He was like the **“white washed tombs”** of **Mat 23:27**.

It is interesting that the penitent thief on the cross believed in Jesus and rebuked the other thief by saying, **“Do you not even fear God ...”** **Luke 23:40**.

Judas was the type of “follower” that Jesus spoke about in **Mat 7:21-23**, cf. **Psa 6:8; Mat 25:41; Luke 13:27**.

Mat 7:21-23, “Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. ²²Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’ ²³And then I will declare to them, ‘I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS’.”

In fact, Judas himself may have even performed miracles in the name of Jesus, **Mark 3:13-15**.

Mark 3:13-15, “And He went up on the mountain and summoned those whom He Himself wanted, and they came to Him. ¹⁴And He appointed twelve, so that they would be with Him and that He could send them out to preach, ¹⁵and to have authority to cast out the demons.”

Our Lord taught that some will be able to perform miracles and yet not be saved, because they did not believe in Him as their Savior, **Mat 7:21-23**. As a result, our Lord will say to those false prophets and teachers, **“I NEVER knew you,”** because they are not saved and will, like Judas, be cast into the Lake of Fire, cf. **Mat 25:11-12, 41; Luke 13:25-27**.

Mat 7:23, “And then I will declare to them, “I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.”

Mat 25:11-12, “Later the other virgins also came, saying, “Lord, lord, open up for us.” ¹²But he answered, “Truly I say to you, I do not know you.”

Mat 25:41, “Then He will also say to those on His left, “Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels.”

Luke 13:24-28a, “Strive to enter through the narrow door; for many, I tell you, will seek to enter and will not be able. ²⁵Once the head of the house gets up and shuts the door, and you begin to stand outside and knock on the door, saying, “Lord, open up to us!” then He will answer and say to you, “I do not know where you are from.” ²⁶Then you will begin to say, “We ate and drank in Your presence, and You taught in our streets;” ²⁷and He will say, “I tell you, I do not know where you are from; DEPART FROM ME, ALL YOU EVILDOERS.” ^{28a}In that place there will be weeping and gnashing of teeth ...”

Therefore, the fact that Judas might have cast out demons with the other disciples during Jesus’ ministry, **Mark 3:14-15; Luke 10:17**, is not proof that he was saved. Judas Iscariot did not truly believe Jesus was his Messiah; therefore, he was not a believer and not saved.

In **Mat 26:24-25**, when the discussion was happening at the Passover Supper about someone betraying our Lord, Judas asked Jesus, “Is it I?” This too demonstrated Judas’ unbelief that Jesus was God and the Messiah. Why would Judas ask the question, knowing that Jesus would answer? If he truly believed that Jesus was the Son of God, he would have known / believed that Jesus was omniscient. Could it be that Judas did not believe that Jesus knew the answer?

Judas, most likely, was testing Jesus to see if the Lord knew who would betray Him. Could it be that Judas doubted Jesus' knowledge of things? How else could he have also stolen from the treasury box in the first place?

Remember what our Lord states in **John 6:64**, **“But there are some of you who do not believe.” For Jesus knew from the beginning who they were who did not believe, and who it was that would betray Him.**”

It is apparent that Judas did not fear God but conspired to betray the Lord with the religious leaders of his day. Those particular leaders also did not fear God; for they crucified Jesus for fear that He would come and take their place, cf. **John 11:48**.

His evil heart also led him to commit this most heinous act in all of human history...the betrayal of the Messiah, the Lord Jesus Christ. He betrayed the Son of God with a kiss **Mat 26:23-25; 26:48; Mark 14:44; Luke 22:47-48**.

Mat 26:23-25, “And He answered, “He who dipped his hand with Me in the bowl is the one who will betray Me. ²⁴The Son of Man *is to go*, just as it is written of Him; but woe to that man (*Judas Iscariot*) by whom the Son of Man is betrayed! It would have been good for that man if he had not been born.” ²⁵And Judas, who was betraying Him, said, “Surely it is not I, Rabbi?” Jesus said to him, “You have said *it yourself*.””

Mark 14:44, “Now he who was betraying Him had given them a signal, saying, “Whomever I kiss, He is the one; seize Him and lead Him away under guard.””

Luke 22:47-48, “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. ⁴⁸But Jesus said to him, “Judas, are you betraying the Son of Man with a kiss?””

For these and other reasons we will note below, our Lord called Judas “a DIABOLOS,” that is a devil, adversary, false accuser, etc., **John 6:70-17**. Judas was a devil before he ever agreed to betray the Lord.

John 6:70-71, “Jesus answered them, “Did I Myself not choose you, the twelve, and yet one of you is a devil?” ⁷¹Now He meant Judas the son of Simon Iscariot, for he, one of the twelve, was going to betray Him.”

In addition, our Lord alluded to Judas as being “unclean,” **John 13:11**. When our Lord went to “wash” the feet of the disciples and Peter objected, our Lord used an interesting Greek word to say that Judas was “not clean.”

John 13:10-11, “Jesus said to him (*Peter*), “He who has bathed (LOUO) needs only to wash (NIPTO) his feet, but is completely clean (KATHAROS, “*pure, clean*”); and you are clean (KATHAROS), but not all of you.” ¹¹For He knew the one who was betraying Him; for this reason He said, “Not all of you are clean.””

The “bathing,” LOUO is analogous for being washed clean, made holy, pure, or sanctified positionally at the moment of salvation, because of faith in Jesus Christ. That happens to the believer at the moment they accept Jesus Christ as their Savior; they are positionally cleansed or sanctified. Yet, even believers still need to “wash,” NIPTO, their feet,” which is analogous for the confession of sins post salvation for experiential cleansing or sanctification, **1 John 1:9; Mat 6:12**. The important statement for Judas here is that he was not LOUOed resulting in his positional KATHAROS (purification, cleansing, sanctification, etc.), cf. **John 15:3; Eph 2:26; Titus 1:15; Heb 10:22**, and Jesus knew it. Therefore, at the Passover Supper, Jesus knew that Judas Iscariot was an unbeliever, **John 13:16-18**.

Heb 10:22, “Let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed (LOUO) with pure (KATHAROS) water.”

Titus 1:15, “To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled.”

John 13:16-18, “Truly, truly, I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him. ¹⁷If you know these things, you are blessed if you do them. ¹⁸I do not speak of all of you. I know the ones I have chosen; but it is that the Scripture may be fulfilled, ‘HE WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST ME.’” Cf. **Psa 41:9**.

Judas was called the “**son of perdition**” by our Lord in **John 17:12**, “**While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished but the son of perdition (APOLEIA, “*destruction, ruin, waste, etc.*), so that the Scripture would be fulfilled.**”

The only other person called the son of perdition is the antichrist, **2 Thes 2:3**, who will also be a man of greed, appearing outwardly pious. The antichrist too shall be a false prophet, perform miracles, take advantage of the poor, and blaspheme God.

2 Thes 2:3, “**Let no one in any way deceive you, for it will not come unless the exit resurrection (*rapture*) comes first, and the man of lawlessness is revealed, the son of destruction (APOLEIA).**”

Judas sat at the Lord’s Table, was with Him for over 3+ years, fellowshiped in His company and the rest of the disciples, followed Jesus, was a partaker in His ministry, and Jesus even called him, “Friend.” Yet, Judas cared nothing about his friendship with the Lord. He cared nothing about the disciples. He cared nothing about the poor. He cared nothing about God and His commandments, so he sold the Messiah, the Holy One of Israel, for 30 pieces of silver. He willingly betrayed Jesus from his heart that was very wicked. His unbelief, the love of money, the greed within him, and the evil of his heart had so consumed him that he was blinded to reality of who Jesus was (his God, Savior, Messiah, King, and Lord). And yet alas, the money was in his hand, but it did not satisfy him.

III. Judas Iscariot had All the Opportunity in the World to Believe in Jesus Christ as His Savior for Salvation:

1. Judas was from the same tribe as our Lord Jesus Christ; in effect, the ruling tribe of Israel, Judah. Given his surname from his father, **John 6:71**, “**Iscariot**,” or man of Kerioth; he was from the city of Kerioth that was part of the land for the tribe of Judah, cf. **Joshua 15:25**. Judas was the only one of the twelve who was not a Galilean.
2. Judas was called by Jesus Christ, **Mat 10:4; Mark 3:19; Luke 6:16**. We do not have the individual account of Jesus calling Judas or when Judas began to follow him, as we do with other disciples / apostles. Nevertheless, he was one of the twelve Jesus specifically choose.
3. He was numbered as one of the twelve, **Mat 10:4**. He was one of the “inner circle” of disciples.
4. He was given a trusted position; he was the treasurer, **John 12:6; 13:29**.
5. He was also present at the Last Supper, **John 13:26; Mat 26:25; Mark 14:17-21**.

The implications are that he was present at all of the discourses of our Lord between the time of his call and the time of the Last Supper. In grace, Jesus and the Father gave Judas every opportunity for salvation, but Judas, by his own volition, chose not to accept Jesus as His Savior, which led him to betray Jesus.

IV. Judas’ Negative Volition is Seen by What He Sowed.

Hosea 8:7a tells us, “**For they sow the wind, and they reap the whirlwind.**” This is the reap what you sow principle. As Judas had an evil and unbelieving heart, it came back to him in the end, where he is lost to destruction for all of eternity. Cf. **Mat 13:3f; Mark 4:3f; Luke 8:5f; Psalms 126:5; Hosea 10:12**.

1. He allowed himself to fall under demonic influence, **John 13:2**, so much so that he allowed Satan’s possession during the betrayal, **Luke 22:3; John 13:27**.
2. He protested the honoring of the Lord with perfume, **John 12:3-9**.
3. He was covetous, **John 12:4-6**.
4. He was a thief, **John 12:6**. Judas stole money from the treasury. He broke the 8th Commandment, **Ex 20:15**, by stealing from the money bag; he broke the golden rule, by stealing money that was meant for the poor; and he disregarded the Lord’s statement, “**You cannot serve God and wealth**,” **Mat 6:24; Luke 16:13**. Judas stole because his love for money was his god.

5. Judas used the poor as a pretense to hoard money, **John 12:4-6**.

John 12:4-6, “But Judas Iscariot, one of His disciples, who was intending to betray Him, said, ⁵“Why was this perfume not sold for three hundred denarii and given to poor *people*?” ⁶Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it.”

6. Judas had no fear of God and did not fear the Lord God. It is interesting that the penitent thief on the cross believed on Jesus and rebuked the other thief by saying, **“Do you not fear God ...,” Luke 23:40**. For him to steal from the bag, he was stealing from the Lord. Judas did not regard the Ten Commandments. He was blinded by his own greed. He appeared to be religious, outwardly, so much so that the disciples had no idea who was to betray the Lord.

7. Judas sought a way to, and bargained to, betray the Lord Jesus Christ, **Mat 26:14-15; Mark 14:10-11; Luke 22:6**.

Luke 22:6, “So he consented, and *began* seeking a good opportunity to betray Him to them apart from the crowd.”

- a. Judas actually sought opportunity. Apparently, he loved money so much; he would do anything to have it. His betrayal was premeditated, he was looking for an opportune time to betray Jesus and he was dishonest. All the while pretending to be Jesus’ friend, yet in his heart seeking a time to betray the Lord. He did not believe the words of Jesus, **“Before Abraham was, I AM,” John 8:58**.
- b. It is also apparent that Judas did not fear God in the fact that he entered into agreement to betray the Lord with the religious leaders of his day. Those particular leaders also did not fear God; for they crucified Jesus for fear that He would come and take their place, **John 11:48**.

8. He was bribed to become a traitor, **Mat 26:14-16**.

9. He had an unbelieving heart.

In **Mat 26:24-25**, Judas asked, **“Surely it is not I?”** Why would Judas ask the question, knowing that Jesus would answer? Could it be that he did not believe that Jesus knew the answer?

- a. Judas had an evil heart of unbelief. We know this by his “fruits.” Judas, most likely, was testing Jesus to see if the Lord knew who would betray Him. Could it be that Judas doubted Jesus’ knowledge of things or else how could he have stolen in the first place?

John 6:64, “Jesus said, “But there are some of you who do not believe.” For Jesus knew from the beginning who they were who did not believe, and who it was that would betray Him.”

10. He was a bad influence on the rest of the disciples, **Mat 26:7-13**, leading the disciples to malign Mary of Bethany, **John 12:3**, for anointing Jesus.

- a. The book of Matthew does not record who started the argument, but the book of John does. Judas Iscariot started it and influenced some of the other disciples to be angry with the woman.
- b. The anointing of Jesus seems to have been the catalyst for Judas’ desire to betray the Lord. He was angry that he could not sell the ointment and receive the proceeds. He was also rebuked by Jesus, **“Let her alone ...”** In any case, he saw the anointing of Jesus as “waste.”
- c. As a result, Judas went to the chief priests and asked them, **“What will you give me?”** in **Mat 26:14-15**. His motivation being one of greed.

Mat 26:14-15, “Then one of the twelve, named Judas Iscariot, went to the chief priests ¹⁵and said, “What are you willing to give me to betray Him to you?” And they weighed out thirty pieces of silver to him.”

Mark 14:10-11, “Then Judas Iscariot, who was one of the twelve, went off to the chief priests in order to betray Him to them. ¹¹They were glad when they heard *this*, and promised to give him money. And he *began seeking how to betray Him* at an opportune time.”

11. Judas was unclean which is a metaphor for “unsaved.”

John 13:11, “For He (*Jesus*) knew the one who was betraying Him; for this reason He said, “Not all of you are clean.””

a. In the above passage, the Greek word for “clean” is KATHROS and literally means, “clean, clear or pure.”

Titus 1:15 says, “To the pure (KATHROS), all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled.”

John 13:16-18, “Truly, truly, I say to you, a slave is not greater than his master, nor *is* one who is sent greater than the one who sent him. ¹⁷If you know these things, you are blessed if you do them. ¹⁸I do not speak of all of you. I know the ones I have chosen; but *it is* that the Scripture may be fulfilled, ‘HE WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST ME.””

12. He came up with “the kiss” idea all by himself, **Mat 26:47-48**, with **John 18:3**.

In Middle Eastern culture, a kiss on the cheek was a sign of friendship. Judas took a sign of affection and friendship in which to betray the Son of God. How evil he must have been. Notice that he also said, “hold him fast.” In other words, “seize him.” No wonder Jesus called him a “devil.”

This betrayal was prophesized in **Psa 41:9** and fulfilled in **Luke 22:48**.

Psa 41:9, “Even my close friend in whom I trusted, who ate my bread, has lifted up his heel against me.”

Luke 22:48, “But Jesus said to him, “Judas, are you betraying the Son of Man with a kiss?”

Jesus dealt with Judas in absolute grace. Our Lord honored him by giving him volitional privacy and the honorable morsel to dip after the main course. Judas repays our Lord’s gracious honor by kissing Him on the cheek, not out of love or friendship but to identify Him as a criminal, **Mat 26:14, 47-50; Mark 14:43-45; Luke 22:47-48**.

Notice Jesus’ reply in **Mat 26:50**, as He still calls Judas, “friend.” Here, Jesus does not use the typical word for “friend,” PHILOS that is a more intimate friendship word, cf. **John 15:13-15**, but HETAIROS that means, “companion, comrade, or close friend.” It is only used 3 times, in **Mat 20:13; 22:12**, and here. In all three cases, as in extra Biblical usages, it indicates the existence of a bond between speaker and hearer which the hearer has somehow disregarded or even spurned. In many cases, generosity is shown on the part of the speaker, in spite of the self-assertion of the hearer. That is the application here too between Jesus and Judas.

The use of HETAIROS in this passage also indicates that Judas was not a believer, as our Lord calls the disciples who were truly believing in him, and all believers, PHILOS, **John 15:13-15**. Yet, our Lord does not use PHILOS when addressing Judas here, to tell us of the different type of relationship or friendship that he has with the unbeliever compared to the believer.

Hosea 10:12, “Sow with a view to righteousness, reap in accordance with kindness; Break up your fallow ground, for it is time to seek the LORD until He comes to rain righteousness on you.”

V. Judas Iscariot Reaped What He Sowed, Unrighteousness; As Do All Who Reject God’s Plan of Salvation, Hosea 10:13; Gal 6:7-8:

Hosea 10:13, “You have plowed wickedness, you have reaped injustice, you have eaten the fruit of lies. Because you have trusted in your way.”

Gal 6:7-8, “Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. ⁸For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.”

Therefore, Judas Iscariot reaped:

1. Demonic influence and possession, as we have noted above, **Luke 22:3; John 13:2; 27**. A saved person cannot be demon possessed. Only an unsaved person can be demon possessed. Light and darkness cannot dwell together.
2. The eternal title of betrayer, because he willfully became a betrayer of our Lord Jesus Christ, **Mat 26:20-25; John 13:26-30**.
 - a. His name is always listed last among the lists of apostles with his ominous identification, **Mat 10:2-4; Mark 3:16-19; Luke 6:13-16**.

Mat 10:4, “and Judas Iscariot, the one who betrayed Him.”

Mark 3:19, “and Judas Iscariot, who betrayed Him.”

Luke 6:16, “and Judas Iscariot, who became a traitor.”

“**Betrayed**” is the Greek verb PARADIDOMI and means, “to hand over, to give or deliver over, to betray.” In Matthew, it is a Participle Verb in the Aorist Tense that means, “Judas was a betrayer that kept on betraying.” In Mark, it is a simple Aorist Tense Verb viewing the entirety of the action of His betrayal of Jesus Christ. In **Luke 6:16**, we have “**traitor**” which is the Greek noun PRODOTES that comes from the root word PRODIDOMI and means, “a betrayer or traitor.”

In contrast, notice what Scripture says about the remaining 11 after Judas’ betrayal and death where he is no longer listed among the disciples in **Acts 1:14**.

Acts 1:14, “These all (*the remaining 11*) with one mind were continually devoting themselves to prayer.”

3. The title of “DIABOLOS.” Because our Lord knew he was of the devil and would betray Him, **John 6:64; 70-71**, Judas was considered “a devil,” an adversary, well before he ever agreed to betray the Lord.

**John 6:70-71, “Jesus answered them, “Did I Myself not choose you, the twelve, and yet one of you is a devil?”
⁷¹Now He meant Judas *the son of Simon Iscariot*, for he, one of the twelve, was going to betray Him.”**

Devil is the Greek Adjective DIABOLOS that means, “to bring charges falsely, slanderous, accusing falsely, and an adversary.” As a result of Judas’ consistent negative volition to the Plan of God, including the rejection of Jesus Christ as His Messiah, his soul was filled with slanderous viewpoint, constantly falsely accusing and judging everyone including Jesus Christ.

1 Tim 3:11, “Women (*wives of deacons*) *must likewise be dignified, not malicious gossips* (DIABOLOS), but temperate, faithful in all things.” See also, **2 Tim 3:3; Titus 2:3**.

4. The title Son of Perdition (Destruction), **John 17:12**, means he is a type of the antichrist. The only other person called the Son of Destruction is the antichrist of the Tribulation, **2 Thes 2:3**, who will also be a man of greed, appearing outwardly pious. The antichrist too shall take advantage of the poor and shall blaspheme God.

In **John 17:12**, we have “**the son of perdition.**”

HO HUIOS, is the Article HO for “the,” and the Nominative, Masculine, Singular HUIOS that means “son.”

TES APOLEIAS is the Article “the,” plus the Attributive Genitive Noun APOLEIA in the Feminine, Singular that means, “destruction, ruin, or waste.” APOLEIA is from the Verb APOLLUMI and means, “destruction or loss.” The Attributive Genitive is used to express quality like an Adjective but with more sharpness and distinctness. It is more emphatic in its description. Also, note the play on words with APOLLUMI, “**perished**” in this verse.

Therefore, we have, **“the son of destruction.”** “Perdition” was the translation in the KJV and has the connotation of being thrown into “the Lake of Fire,” and it appears that the NASB stayed with that translation for Judas, since it became a familiar title for him and also the antichrist, **2 Thes 2:3; Rev 17:8, 11.**

2 Thes 2:3 (KJV), “Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, (APOSTASIA – *exit resurrection*), and that man of sin be revealed, the son of perdition.”

2 Thes 2:3 (NASB), “Let no one in any way deceive you, for *it will not come* unless the apostasy, (APOSTASIA – *exit resurrection*), comes first, and the man of lawlessness is revealed, the son of destruction.” (*Brackets mine.*)

It does not mean, “annihilation” as some have translated it, but instead “meeting one’s destiny,” a sad and terrible exception, cf. **Mark 14:21.**

Mark 14:21, “For the Son of Man is to go just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born.”

Here, it is a title for Judas Iscariot. Two different people have this title: One just before the Church Age begins and one at its end, after the Church has been raptured. It is a title used for only two people in history, and it is a title for someone who is personally possessed by Satan, **John 13:27.** The second person will be the dictator of the revived Roman Empire, the antichrist, in the Tribulation, **2 Thes 2:3; Rev 13:2.**

Jesus stated that he had kept safely all the disciples except Judas. **“The one doomed to destruction,”** literally, **“son of destruction.”** Because of this singular coincidence, some have assumed that the antichrist will be Judas resurrected, which is a fallacy. More likely this phrase was a common Semitism denoting an abandoned character, one utterly lost and given over to evil.

The language does not imply that Judas was a helpless victim who was destined to the Lake of Fire against his will. Rather, it implies that having made his decision, he had passed the point of no return; (**just as those who receive the mark of the beast in the Tribulation have passed the point of no return for salvation, Rev 14:9-11, cf. 20:4**) and by so doing, he carried out what the Scriptures had indicated would happen.

Some misinterpret this passage to be “proof” that a believer can lose his or her salvation, but a careful reading of the verse proves just the opposite.

Jesus said, **“None of them is lost but the son of destruction.”** This shows that Judas was never a part of the believing group of disciples. The words, “but or except” (EI ME) is a word of contrast, showing that Judas was in a different class from the others. In **vs. 11**, Jesus plainly stated that He kept all whom the Father gave Him; since Judas was lost, he could not have been among those who were given to the Son.

Many people today who teach that Judas “lost his salvation” make the same mistake Peter made in **John 6:66-71**, in thinking that Judas had salvation along with the rest of the disciples, when he did not. Peter and ten of the disciples affirmed their faith in Christ. Their faith came by hearing the Word, **Rom 10:17.** Judas, however, was a pretender and ultimately would betray Christ.

5. Physical death (according to God’s will and plan, not his own). In a failed attempt, he tried to kill himself, **Mat 27:5**, which resulted in crashing down onto a rock pile that finally killed him, **Acts 1:16-20.**

Mat 27:5, “And he threw the pieces of silver into the temple sanctuary and departed; and he went away and hanged himself.”

Act 1:18-20, “(Now this man acquired a field with the price of his wickedness, and falling headlong, he burst open in the middle and all his intestines gushed out. ¹⁹And it became known to all who were living in Jerusalem; so that in their own language that field was called Hakeldama, that is, Field of Blood.) ²⁰For it is written in the book of Psalms, “LET HIS HOMESTEAD BE MADE DESOLATE, AND LET NO ONE DWELL IN IT;” and, “LET ANOTHER MAN TAKE HIS OFFICE.” (Psa 69:25; 109:8)

6. Maintaining his Spiritual Death into the afterlife. Upon Judas's death, he was assigned "to his own place," that being Hades itself, **Acts 1:25**, cf. **Mat 26:20-25**, (vs. 24, "better not to have been born").

Acts 125, "... this ministry and apostleship from which Judas turned aside to go to his own place."

Judas' end was that of an unregenerate man. Notice that Judas did not go to God's place but rather, "his own place." Cf. **Prov 24:20; 1 Cor 6:9-10**.

Prov 24:20, "For there will be no future (ACHARITH – *eternal life*) for the evil man; the lamp of the wicked will be put out."

1 Cor 6:9-10, "Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate (*passive homosexual or male prostitute*), nor homosexuals, ¹⁰nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God."

VI. Judas had Remorse but Not Repentance unto Salvation:

Judas had remorse for his actions, yet did not come to repentant salvation, **Mat 27:3-5**.

Some have tried to make Judas a hero, saying that he deliberately sold Jesus to make sure the prophecies would be fulfilled. Yet, Jesus clearly stated that Judas was not a hero, but a devil, **John 6:70**, and that, though the prophecies would be fulfilled, he would still be guilty of deliberate sin, **Mat 26:24**.

Now to be fair, after Judas had committed his evil attack of betrayal against the Lord Jesus Christ, he did have remorse for his actions, yet he did not come to repentant salvation, **Mat 27:3-5**.

Mat 27:3, "Then when Judas, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders."

The KJV says, "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself...." "Repented" is not a good word here, whereas "he felt remorse" is a much better translation.

The Greek verb is METAMELOMAI and is used here as a Participle Verb in the Aorist Tense and Passive-Deponent Voice, and Nominative Case. It comes from the Preposition META that means, "with, among, or after" and has the understanding of "a change or reversal." With this is the verb MELO that means "to be an object of care or to care about," which means, "having feelings for someone, strong feels or emotion."

Therefore, METAMELOMAI means "a change of feeling" in regard to "regret, being or feeling sorry for, having remorse, and changing one's mind," emphasizing the feelings involved. That is why the NASB did a good job of translating this "he felt remorse."

METAMELOMAI is not the word used for repentance for salvation in the NT. That word is METANOEO (meh-tah-no-eh-o). The Complete Biblical Library Greek-English Dictionary notes regarding METAMELOMAI that it, "does not join with METANOEO in the New Testament to describe conversion or repentance in the Biblical sense."

Judas Iscariot felt sorry for himself, he was sincere in his sorrow for what he had done. He made restitution: He brought back the 30 pieces of silver to the chief priests and the elders, and he confessed his sin, "I have betrayed innocent blood."

Judas' remorse (METAMELOMAI) does not indicate a sorrow for sinning against God, but rather a remorse for the consequences of his actions. It is kind of like someone getting a speeding ticket and saying, "Oh, I'm sorry officer ...was I speeding... If I had known I would not have sped, ...please don't give me a ticket."

METAMELOMAI is a Verb of emotion. As noted above, it is translated "repented" in the KJV, and it is not a good translation. Judas felt sorry for himself, but the Greek word for true repentance for salvation is METANOEO, which

too is a compound word from NOEO that means “to think,” and as noted above META has the understanding of “a change or reversal.” Therefore, the whole word means, “a reversal in thinking, a complete change of mind or purpose.” This is the word generally translated “repent” in regard to salvation, **Mark 1:15; Luke 24:47; Acts 2:38; 17:30; 26:20; Rev 2:21-22**, etc.

Acts 2:38, “Peter said to them, “Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit”.”

Rev 2:21-22, “I gave her time to repent, and she does not want to repent of her immorality. ²²Behold, I will throw her on a bed of sickness, and those who commit adultery with her into great tribulation, unless they repent of her deeds.”

Therefore, METAMELOMAI here means to feel sorry, to feel guilty, and it is strictly an emotional connotation. The sad thing is that in the KJV it is translated “repent,” which had confused many in the correct interpretation here, and today repent means just about anything you want it to mean. Generally, in theological circles, it has been so abused that it means to feel sorry for sin, but it does not mean to feel sorry for sin, it never did mean to feel sorry for sin. Yet, the NASB and others appropriately translate it as regret or to feel sorry for your actions, but not unto repentance for salvation, which is the correct understanding of what Judas went through. It was simply a human good deed that he did for himself, trying to make himself feel better about the evil action he took against Jesus. Yet, it did not lead him to believe in Jesus for the forgiveness of his sins.

Repent means a complete change of mental attitude and the object of the change is declared by the Accusative Case in context. Yet, METAMELOMAI is strictly an emotional word, all emotion here. Judas has emotion plus sincerity plus a guilt complex, and this is about as low as you can get. These are some of the greatest enemies of the Christian life. There is no excuse for any believer having a guilt complex for more than five seconds, long enough to confess it. But also keep in mind that confession of sins (**1 John 1:9**) is for believers only. Judas Iscariot was an unbeliever and was not forgiven because he confesses his sin.

Mat 27:4, “Saying, “I have sinned by betraying innocent blood.” But they said, “What is that to us? See *to that yourself!*”

Confession of sins is for the believer only. Nowhere in the Bible does it say that repentance, confessing sins, and doing good works saves someone and neither was Judas saved by these actions. Judas Iscariot was an unbeliever and was not forgiven just because he confessed his sin or was sorrowful or gave back the money, nor did any of these things bring him salvation.

When Judas saw that Jesus was condemned, he was conscience stricken. Judas felt sorry for what he had done. That remorse led him to confess his sin when returning the silver, “**I have betrayed innocent blood.**” Therefore, He said, “**I have sinned,**” vs. 4, because he had been caught in the act and felt bad that Jesus was getting abused by the Pharisees and Romans, but he did not show any true repentance for salvation, as he did not believe that Jesus was his Savior or Messiah.

Notice what he said, “**I have betrayed...**” It was still all about him. Therefore, Judas did not repent of his sin for salvation. He had regret for betraying “innocent blood,” but notice that he did not say, “I betrayed the Messiah...the Son of David, or the Lord Jesus Christ.” Instead, he was trying to rid himself of his guilt. He did not storm in and yell, “Jesus is innocent. He is the Messiah and Savior.” Rather he only came to the chief priests in the morning; when he saw that Jesus was condemned to death. Apparently, the sentencing of Jesus went further than Judas had expected, so now he felt really bad about his part in the betrayal. He was sincere in his sorrow for what he had done. He made restitution and gave back the 30 pieces of silver to the chief priests and the elders. Yet, none of those things saves anyone, as our good deeds do not save us. Judas had rejected the truth of salvation by faith alone in Christ alone and believed a lie of good works for salvation.

In addition, Judas would not and did not call Jesus “Lord,” as in **Mat 26:25**, he calls Him “Rabbi.” Once again this shows his lack of belief in who Jesus was. Yet, one day he will be forced to call Jesus His Lord, **Phil 2:9-11**.

Mat 27:5, “And he threw the pieces of silver into the temple sanctuary and departed; and he went away and hanged himself.”

Interestingly, the guilt of his sins led him to try to kill himself, to rid himself of the extreme bad feelings he was having. He wrongly felt he had no other options, no way of escape, and no way to get away from his really bad feelings than to kill himself. Yet, if he had accepted Jesus as his Savior, he would have known and accepted that his Savior paid for his sins, and the penalty for those sins are removed from him for all of eternity. If he believed in Jesus as his Savior, he would not have had the extreme guilt and bad feelings that led to his attempt to commit suicide.

His love of money (and probably selfish desire to be a leader in an earthly kingdom) kept him in the band of disciples, but his heart was never with Christ. We see that the thing he loved the most he threw away, money. All night long, as Jesus was being tried and beaten and questioned, Judas held on to his money. It was only when he saw that Jesus was condemned to die that he went to the priests. It was an act to redeem himself, from his guilt, much like Pilate did when he washed his hands of condemning Jesus to death. It was a futile attempt to undo what he had done, cf. **Mat 27:24**.

Mat 27:24, “When Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he took water and washed his hands in front of the crowd, saying, “I am innocent of this Man's blood; see to that yourselves”.”

Notice that the last phrase in **vs. 24**, “**see to that yourself**,” is the same as what the chief priests and elders said to Judas when he confessed his sin to them and tried to return the money. They too were washing their hands of Judas’ sin.

An interesting side note is that the chief priests were unable to and unwilling to absolve Judas of his sin. Yet, Jesus paid for his sin upon the Cross and would have absolved him of it if Judas accepted Jesus’ sacrifice for his sins, which Judas did not do, ever.

What was his attitude toward Christ? He loved Christ the least; he loved himself and money the most. Christ was a detail; money was utopia. Now, if he throws money away, he will also throw away anything less than money in his own mind. Jesus Christ is less than money to him. Therefore, by throwing away the money, he is showing us that he has turned down Jesus Christ too.

As a result, Judas tried to take his own life because Satan is a murderer, **John 8:44**. But, it is interesting that Judas had to confess that Christ was innocent first, **Mat 27:4**. Judas went far toward repentance, he acknowledged that he sinned in that he betrayed innocent blood, yet his confession was not to salvation. He confessed his sin, but not to God; he did not go to Him, and say, “Father, I am a sinner and I need your Savior.” Cf. **Psa 41:4; 51:4; Isa 42:24; Luke 15:18**. God is not, nor should man be, satisfied with such partial convictions where the person remains full of pride, enmity, and rebellion.

Salvation is found only one way and that is through faith in the Savior alone, **Eph 2:8-9**, and Judas did not believe who Jesus truly was or why He had come. Rather than asking God for forgiveness, Judas chose to end his life. Apparently, he did not believe the words of Jesus concerning hell. He tried to kill himself, thinking that it would end it all for him, all his guilt and shame, yet as a result he would end up in an even worse place and state of being.

Jer 2:26 says that, “**the thief is shamed when he is discovered**.” Judas did not experience the “godly sorrow that leads to repentance,” but rather a worldly sorrow that leads to death, **2 Cor 7:10**.

2 Cor 7:10, “For the sorrow that is according to the will of God produces a repentance without regret, leading to salvation, but the sorrow of the world produces death.”

But alas, Judas awoke to find himself in eternity and Hades, from where there is no escape.

Contrast this with Peter, who cut off the ear of the servant in Gethsemane and followed Jesus from a distance. He, being let into the courtyard by the apostle John, wanted to be near Jesus but denied the Lord out of fear. Peter’s denial was not premeditated. It was spontaneous. At the Last Supper, he told the Lord, “I will never deny you,” but Jesus told him that he would. Peter’s heart did not want to deny the Savior. When the rooster crowed for the last time, Peter remembered the words of Jesus and ran away and wept bitterly. Peter loved Jesus and repented with a

godly sorrow not for himself but because he failed to stand up for the Lord. It was not self-pity. but rather godly repentance. Peter did not commit suicide, but rather wept bitterly for his sin against the Messiah.

And, in contrast to the life of Judas, we are command in **Hosea 10:12**, **“Sow with a view to righteousness, reap in accordance with kindness; break up your fallow ground, for it is time to seek the LORD until He comes to rain righteousness on you.”**

Christ’s death purchased the redemption of the world; Judas’ death purchased a cemetery for strangers!

VII. Conclusion:

Let us review what we have learned...

Judas, of his own free will, chose to steal from the Lord. He chose to break the commandments. He chose his own sinful way. He coveted the material wealth of this world; he stole from the moneybag; he cared nothing for the poor; he led others to argument and anger; he went to the chief priests of his own free will; he agreed to betray the Lord not because he believed in the cause of the chief priests, but because he was to receive money; he sought the perfect opportunity to betray Jesus.

“Man as of old by himself is priced. For thirty pieces Judas sold himself, not Christ.” ~ Hester H. Cholmondeley

Some “Christians” and denominations erroneously believe that Judas was once saved because of the miracles that he performed in the name of Jesus, but the Scriptures tell a different story. Judas Iscariot was NEVER saved. The Bible says in the Book of Acts that he went to “his own place.” It is our firm belief that Judas went to hades because that is where all unbelievers go.

Judas did not possess any “fruit” of being saved. He had no fear of God. He witnessed all of the miracles that Jesus did. He saw people raised from the dead. He, himself may have performed miracles in the name of Jesus, but Judas Iscariot did not truly believe in Jesus. He was not a Believer. He had unbelief. Judas heard the Lord speak about money, and he cared nothing about what Jesus said, and he cared nothing about Jesus. He betrayed the Son of God with a kiss.

Judas was the treasurer of the disciples with greed in his heart and a follower of the Lord Jesus, but not a Believer. His evil heart led him to commit the most heinous act in all of human history...the betrayal of the Messiah, the Lord Jesus Christ.

Just because one performs miracles in Jesus’ name does not make them saved. The Lord will say to those false prophets and teachers... **“I NEVER Knew you.”**

Jesus said in **Mat 7:20-23**, **“So then, you will know them by their fruits. ²¹Not everyone who says to Me, “Lord, Lord,” will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. ²²Many will say to Me on that day, “Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?” ²³And then I will declare to them, “I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS”.**

The Bible records the “fruit” of Judas’ heart that show no fruit of salvation, only fruit of wickedness and evil. So, in conclusion, one must come to the realization that in light of what the Scriptures say, Judas followed Jesus for his own personal gain, but he was never a true believer. The Bible gives us no indication that Judas was ever a believer. A true believer cannot be demon possessed. A true believer in Christ would NEVER do the things that Judas did.

Judas was a liar, hypocrite, thief, unbeliever, who only cared about himself and his need for greed. He was a lover of money. He cared nothing for the poor. He allowed Satan to possess him. An evil heart is cultivated over time, the hardening of his heart through the love of sin. Judas willingly, of his own free will, betrayed the Creator of the Universe, the Lord Jesus Christ with a kiss. Judas did not believe in the Lord Jesus Christ.

Christ Jesus said in **John 3:20**, **“For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be rebuked.**

Judas went to his “own place.” He willfully chose his own path and rejected the Messiah. Judas did not believe, which is blatantly obvious to anyone who has read the Gospels. He traveled the wide road, the road to perdition, the road to destruction. That is why Jesus called him “the son of perdition.”

Many people are walking in the way of Judas Iscariot today. They are religious. They go to church. They are outwardly pious, but inwardly far from God. They have never received Christ as their personal Savior. They have never had their sins forgiven. They have never been born again by the Holy Spirit. They are trying to attain Heaven by their own good deeds. The Bible tells us that our righteousness is as filthy rags, **Isa 64:6; Rev 22:11**. Only Jesus is righteous and that is why one must put their total faith in Him alone. Jesus is the ONLY way to Heaven. One must believe on the Lord Jesus Christ in order to be saved:

Isa 64:6, “For all of us have become like one who is unclean, and all our righteous deeds are like a filthy garment; and all of us wither like a leaf, and our iniquities, like the wind, take us away.”

Rev 22:11, “Let the one who does wrong, still do wrong; and the one who is filthy, still be filthy; and let the one who is righteous, still practice righteousness; and the one who is holy, still keep himself holy.”

Eph 2:8-9, “For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast.”

John 3:3, “Jesus answered and said to him (*Nicodemus, a Pharisee*), “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.”

One of the last things John the Baptist preached was **John 3:36, “He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him.”**

John 10:10, “The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly.”

John 12:46, “I have come as Light into the world, so that everyone who believes in Me will not remain in darkness.”

In the next three verses, we see that Judas goes to the Pharisees and completes the plan of betrayal.

Vs. 4

Luke 22:4, “And he went away and discussed with the chief priests and officers how he might betray Him to them.”

Judas now leaves the group “**went away**,” APERCHOMAI, to “**discuss**,” SULLALEO, “**with the**,” TOIS, “**chief priests**,” again the Dative Plural of ACHIEREUS, “**and**,” KAI, “**officers**,” STRATEGOS, “**how**,” TO POS, “**he might betray**,” PARADIDOMI (“hand over or deliver up”) “**Him**” is the singular of AUTOS, and “**to them**” is the plural of AUTOS.

PARADIOMI is used in regard to “handing someone over to the court,” in **Mat 10:17** and in **Mat 4:12**, it is used for “imprisoned,” and sometimes as in **Mat 17:22**, it can mean, “hand over to death.” In addition, it can mean, “betray,” in the sense of “give over,” as in our passage and **Mat 10:4; John 6:64, 71**. All of these meanings apply to this passage.

Here, we see a new group besides the pharisees, chief priest, elders, and scribes. Now we see the “**officers**,” STRATEGOS, being involved in the plotting. STRATEGOS is used in Greek for the “commander of an army, the governor, or magistrate.” This is the first time this word is used in the NT, and only by Luke here and **Luke 22:52; Acts 4:1; 5:24-26; 16:20-38**. Given the added description of the STRATEGOS in **vs. 52**, regarding the crowd that came to arrest Jesus in the Garden of Gethsemane, “**officers of the temple**,” we can assume that the officers in our verse are the commanders of the Jewish Temple guard. Cf. **1 Chron 9:11; Neh 11:11**.

A few ancient manuscripts have “**scribes**,” GRAMMATEUS here, but the most reliable ones have STRATEGOS.

Now that the “Captains or Officers,” were involved in the planning and plotting to arrest Jesus, tells us the plot was seriously and rapidly developing. These “officers” of the temple guard were the ones who would oversee and do the “dirty work” of arresting Jesus and bringing Him to the chief priests. Therefore, we see that the chief priests were working closely with these forces in the plotting against Jesus.

Vs. 5

Luke 22:5, “They were glad and agreed to give him money.”

Here, we see that the chief priests and officers had “**joy or gladness**,” the 3rd Person, Plural, in the Aorist, Passive, Indicative of CHAIRO that means, “rejoice, be glad,” that Judas came forward to betray our Lord and in regard to their participation in the betrayal of Jesus, as well as their whole hearted “**agreement**” (SUNTITHEMI, συντίθημι that means, “agree, covenant, or decide,” used here and **John 9:22; Acts 23:20; 24:9**) to pay Judas off and plan to have Jesus arrested. As they had indicated in the shadows and their whispers, they paid Judas (“**gave him**,” DIDOMI) “**money**,” ARGURION, “silver, money, a piece of silver” for his actions in the plan. They paid him up front to lead them to Jesus. As we know from **Mat 26:15**, they paid him 30 pieces of silver, cf. **Zech 11:12-13**.

Both Judas and these leaders were seeking how to destroy Jesus, and when Judas approached the chief priests and officers with his willingness to betray Jesus, they were very happy to find Judas so agreeable. So, they rapidly contracted with him to give him money for his betrayal. It is interesting that Luke’s Gospel emphasizes that we should use our money properly and well, for good and not for evil. Yet, Judas’ misuse of money as the Treasurer and his desire for more led him to join forces with these wicked men. And as we know, all of them were working in concert with Satan.

Vs. 6

Luke 22:6, “So he consented, and *began* seeking a good opportunity to betray Him to them apart from the crowd.”

Here, we see Judas’ love for money that played a major part in his betrayal of Jesus, as he agreed with the chief priest and temple officers to make a plan to betray Jesus and received money for doing it.

“**Consented**” here is an interesting word as it is the Verb EXOMOLGEO, ἐξομολογέω that can mean, “confess fully, acknowledge, praise, or promise.” It is the intensified form of the more often used Verb HOMOLOGEO. Both verbs mean, “to confess,” but EXOMOLOGEO has the more intensive thrust of confessing freely, openly, and fully. They can be used interchangeably, but EXOMOLOGEO was used when the author wanted to express, more strongly, an open confession. Here, it is used in the negative sense of Judas “promising” openly and freely to the plan to betray our Lord with the chief priest and officers.

Therefore, even though Judas was possessed by Satan, he was still wholeheartedly in agreement to betray our Lord and made a plan to do so. He strongly committed to join with the chief priest and officers in their diabolical scheme against Jesus. In fact, the plan largely comes from Judas, but it takes a little while to bring it to pass; two days in fact.

Also notice the contrast yet comparison with this confession to betray our Lord to perform evil against Him, and the confession of his sin, when he had remorse the next day for what he had done, **Mat 27:4**. Both confessions were wrought with human good and evil.

From this point forward, Judas “**began seeking a good opportunity**,” the Imperfect, Active, Indicative of the Verb ZETEO, “seek, look for, wish for, desire, inquire into or about,” with the Noun EUKAIRIA, “favorable opportunity or right moment,” only used here and **Mat 26:16**, regarding the same scene. It is a derivative of KAIROS, “time,” so it appears to convey a particular time of some importance, a moment that is suitable for a specific action. The Imperfect Tense denotes continuous action that tells us of the time needed for this betrayal.

“To betray Him,” HO PARADIDOMI once again, with the Accusative, Singular of AUTOS, **“to them,”** the Dative, Plural of AUTOS, **“apart from the crowd,”** the rare Adverbial Preposition ATER, “without, apart from, or in the absence of,” only used here and **vs. 35**, in the NT, OCHLOS, “crowd, throng, multitude, etc.” This verse tells us Judas agreed to follow one of their conditions: Jesus was to be arrested without the people being present. That is why Judas brought those who would seize Jesus to the Garden at night. As we know the rest of the story, it would be two days later when Judas Iscariot would lead the rabble to arrest Jesus in the Garden of Gethsemane.

The parallel passages to this section include **Mat 26:14-16; Mark 14:10-11.**

Mat 26:14-16, “Then one of the twelve, named Judas Iscariot, went to the chief priests ¹⁵and said, “What are you willing to give me to betray Him to you?” And they weighed out thirty pieces of silver to him. ¹⁶From then on he *began* looking for a good opportunity to betray Jesus.”

Mark 14:10-11, “Then Judas Iscariot, who was one of the twelve, went off to the chief priests in order to betray Him to them. ¹¹They were glad when they heard *this*, and promised to give him money. And he *began* seeking how to betray Him at an opportune time.”

We now move to the next scene in our Lord’s Passion week, the Passover Supper. Our outline is:

V. The Condemnation of the Son of Man for Men, Luke 19:28-24:49.

D. Wednesday, Luke 22:7-53.

1. The Lord’s Supper, vs. 7-38.

- a. Jesus’ Instructions for Preparation, vs. 7-13.
- b. The Bread and Wine of the Passover Supper, vs. 14-20.
- c. Jesus’ Acknowledgement of One Betraying Him, vs. 21-23.
- d. Argument of the Disciples as to Who is the Greatest, vs. 23-27.
- e. Jesus’ Promise of the Disciples’ Blessings in Heaven, vs. 28-30.
- f. Jesus Prophetied Peter’s Denial, vs. 31-34.
- g. Jesus’ Instruction for Preparation of Ministry, vs. 35-38.

We begin with ...

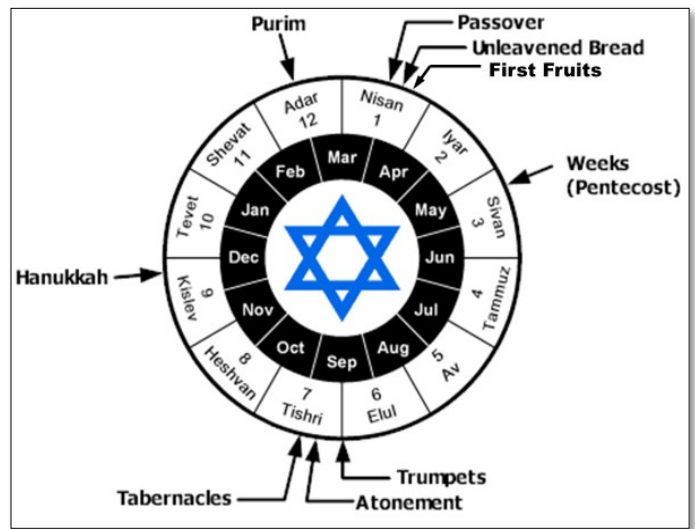
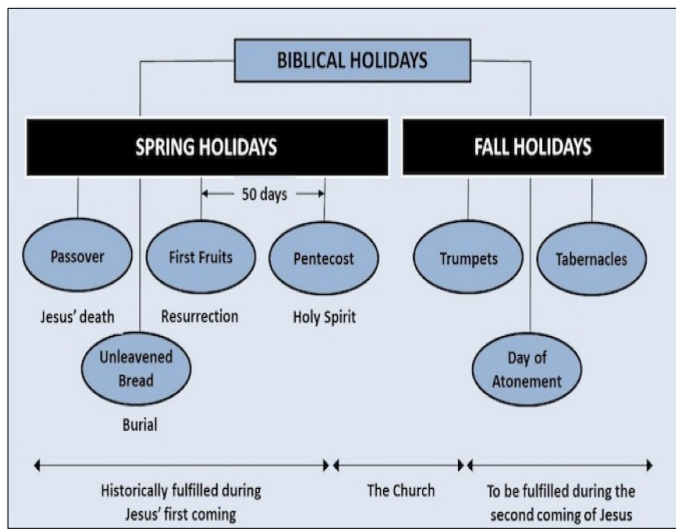
D. Wednesday, Luke 22:7-53.

1. The Lord’s Supper, vs. 7-38.

- a. Jesus’ Instructions for Preparation, vs. 7-13.

We have now arrived at the beginning of the end of Jesus’ ministry here on earth. We are now on the Wednesday of the Passion week, where our Lord instructs two disciples to go and make preparations for the Passover Supper celebration. This section is paralleled in **Mat 26:17-19; Mark 14:12-16.**





Vs. 7

Luke 22:7, “Then came the *first* day of Unleavened Bread on which the Passover *lamb* had to be sacrificed.”

As you can see, the word “first” is in italics, which means it is an addition for understanding. Yet, it rightly represents the first day of the Feast that had special rituals to be performed, as we will note below. Also keep in mind that when God gave Israel their Seven Feasts, He first gave them the Feast of Passover and then the Feast of Unleavened Bread would follow the next day. Because the Feast of Unleavened Bread was a “high holiday,” **Ex 23:14-15**, where the head of the household had to appear before the Lord, and the Feast of Passover is only a one-day celebration, where the Feast of Unleavened Bread is a 7-day celebration, the two were combined in their culture under the one heading of Unleavened Bread, as Luke has noted in this verse.

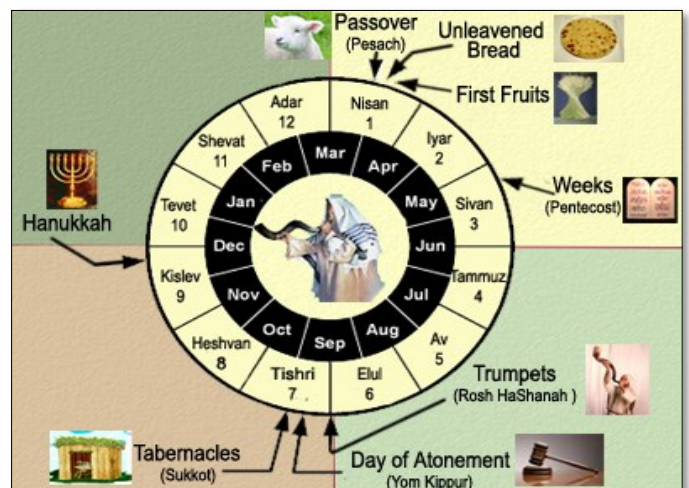
“Day of Unleavened Bread” is HEMERA HO AZUMOS, where AZUMOS means, “free from yeast or leaven, unleavened, or uncorrupted.” It is used in **Mat 26:17; Mark 14:1, 12; Luke 22:1, 7; Acts 12:3; 20:6; 1 Cor 5:7-8**.

As we have noted, it is combined with the **“Passover,”** PASCHA that can mean one of the following based on the context of the passage, “the Passover, the paschal lamb, or the Passover meal.” Context determines its usage in each application.

“Had to be sacrificed” is the Imperfect, Active, Indicative of the Verb DEI meaning, “it is necessary, must, has to, should, etc.,” with the Present, Middle, Infinitive of the Verb THUO that means, “sacrificed, slaughtered, or killed.” From this phrase, we understand the context of PASCHA above as being the actual Passover Lamb that was to be slain.

As we have noted in **vs. 1** above, these Feasts were given to Israel in **Ex 12:1-28, 42-51; 23:14-15**, (the three high holidays); **Lev 23:4-8; Deut 16:1-8; Num 9:1-5; 28:16-25**. Feasts were designed to commemorate the grace of God. They were also a test to see how much Doctrine the believer had in his soul.

Lev 23:4, “These are the appointed times of the LORD, holy convocations which you shall proclaim at the times appointed for them. ⁵In the first month, on the fourteenth day of the month at twilight is the LORD'S Passover. ⁶Then on the fifteenth day of the same month there is the Feast of Unleavened Bread to the LORD; for seven days you shall eat unleavened bread. ⁷On the first day you shall have a holy convocation; you shall not do any laborious work. ⁸But for seven days you shall present an offering by fire to the LORD. On the seventh day is a holy convocation; you shall not do any laborious work.”



As noted in **Exodus 12**, the Feast of Passover was a one-day feast on the 14th of the month called Abib or Nissan, 1441 B.C., which equates to our April time frame. This Feast commemorated the last plague against Egypt and the Jews freedom from slavery.

In **Ex 12:2**, the Passover was to be celebrated on the first month of the year, Abib in the Hebrew meaning, “young ear of grain;” therefore, it was designated as the time of the first harvest. After the Babylonian captivity and adoption of the Babylonian calendar, it was called Nissan; roughly our March-April time frame.

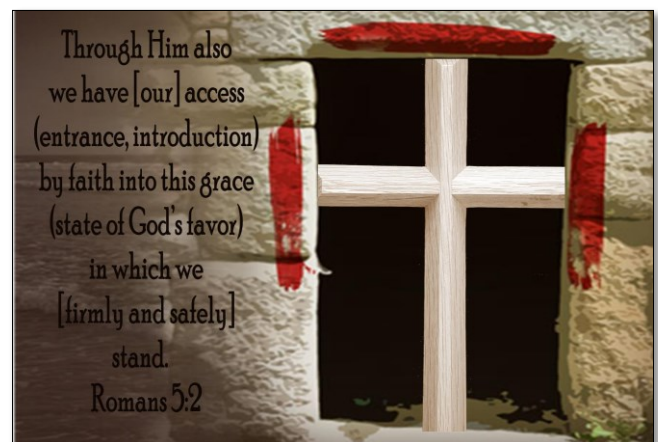
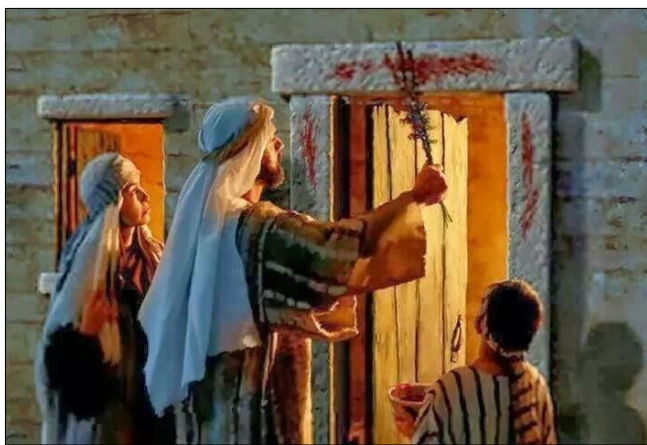
In **Ex 12:3**, the Lamb was selected on the 10th of the Month. This correlates to the Lord’s Triumphal Entry into Jerusalem. Also, each one was to take “a lamb for themselves.” This is a picture of personal acceptance of Jesus Christ as our Savior, the Lamb of God, **John 1:29, 36; Rev 5:6, 12; 6:9; 7:17; 13:8; 14:10; 15:3; 19:9; 21:23; 22:1, 3.**

Rev 5:12, “Saying with a loud voice, “Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing”.”

In **vs. 5**, the unblemished lamb represents the Impeccability of Jesus Christ; perfect and without sin.

In **vs. 6**, on the 14th, the whole congregation would kill their lamb. This correlates to our Lord’s crucifixion on the 14th by all the people.

In **vs. 7**, the blood from this lamb was to be placed on the lintel and door posts of the home. This would form the picture of a Cross. This was the poignant picture God gave to Israel in regard to what His Son, the Messiah and Savior, would do and accomplish for them, as He would give His spiritual life in the payment of the penalty for their and our sins upon the Cross. For Israel it signified the passing over of their sins until the Messiah would come to complete the payment of the penalty for their sins. Later in **vs. 22**, the Lord gave further instruction regarding sprinkling blood on the doorways of the house. They would use a bunch of hyssop to sprinkle the blood. “**Hyssop**,” or EZOV in the Hebrew, refers to the Syrian marjoram that was a woody plant with aromatic leaves and small flowers in the mint family. It contains a volatile oil that was used as a purifying agent and used in a variety of purification rights. The most prominent ceremony involving hyssop was Passover. Cf. **Lev 14:4ff, 49ff; Num 19:6, 17ff; Psalms 51:7.**



Psa 51:7, “Purify me with hyssop, and I shall be clean; Wash me, and I shall be whiter than snow.”

In **vs. 8**, the lamb was to be completely consumed that night. That signifies the complete acceptance / consumption of Jesus Christ as your Savior, **John 6:52-53.**

John 6:53, “So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves”.”

The lamb was to only be “**roasted with fire**,” that speaks to the judgment Jesus received for our sins while upon the Cross. They were to eat the lamb with “**unleavened bread**,” which once again represents Jesus having no sin of His own, Impeccability. The “**bitter herbs**,” represented the bitterness of Jesus taking on our sins.

In **vs. 9-10**, the command to “**not eat it raw or boil it with water,**” represents the false doctrines regarding salvation that should not be consumed / believed. And, that only by “**roasted fire**” it is to be cooked and consumed, which represents the true Gospel of Jesus Christ that He was judged and paid the penalty for our sins. Finally, they were to consume the whole lamb, which again represents complete consumption or acceptance of Jesus’ work upon the Cross alone, as the means for your salvation.

In **vs. 11**, they were to be prepared when eating it, and do so in haste. This represents that the time is now for your salvation, and when you receive the lamb, you are prepared for your salvation by God through the common and efficacious grace ministry of the Holy Spirit.

In **vs. 13**, the Lord passing over their house represented the Lord passing over their sins until the perfect sacrifice was made by Jesus upon the Cross, saving everyone from the “Slave Market of Sin,” **Lev 23:4ff**.

Notice that on the very first Passover night, the Lord came through the cities and towns to see if the blood of the sacrificial lamb was on the lintel and doorpost. He did not enter the household to see if they were worthy to be saved. He only looked for the blood of the lamb upon their dwelling place. That is the same picture for all of human history. The Lord does not look at a person to see if they are worthy to be saved and give them eternal life. He only looks to see if they have the blood of THE LAMB upon them, (i.e., accepted the sacrifice of the Lord Jesus Christ upon the Cross in the payment of the penalty for their sins).

Therefore, this feast portrayed the work of Christ on the Cross with emphasis on redemption. It portrayed freedom from slavery and the establishment of a new client nation. People who have capacity are the only people who are ready for freedom and can enjoy freedom. In the Church Age, when we believe in Jesus Christ, we are freed from the Slave Market of Sin, **John 8:35-36; Rom 6:5-11, 16-19**, and created as a new creature, a new creation in Christ Jesus, **2 Cor 5:17; Gal 6:15**.

2 Cor 5:17, “Therefore if any man is in Christ, he is a new creature; the old things passed away; behold, new things have come.”

Gal 6:15, “For neither is circumcision anything, nor uncircumcision, but a new creation.”

As such, the Passover emphasized redemption, the Cross, and the road to glory in the supergrace life. Finally, the Passover connoted the beginning of God’s plan for salvation, **Eph 2:8-9**. Jesus Christ fulfilled this Feast by His death on the Cross, **1 Cor 5:7; Heb 9:11-28**.

In **vs. 15**, the Feast of Unleavened Bread was a seven-day feast immediately after the Passover, commemorating the removal of sin, from Abib 15-21. On the first day of this Feast, they were to remove any leaven / yeast from their homes and maintain an unleavened house for 7 days. This entailed the removal of sin from their lives, **Lev 23:6**. Seven is the number of spiritual completion or perfection and speaks to the completed work of Jesus Christ upon the Cross by having no sin of His own, impeccability, and the removal of the penalty of sin from man as He was judged for our sins.

In **vs. 16-20**, they were to eat unleavened bread on the first day of the Feast to commemorate the removal of sin for salvation; their positional sanctification. Then they were to eat unleavened bread each day until the 7th day to commemorate their spiritual perfection post salvation, their experiential sanctification.

Unleavened bread represents fellowship with God, as this feast taught that all Israel is not Israel. To be true Israel, you had to believe in Jesus Christ, **Lev 23:6-7**. It portrayed living grace, which is everything God provides to keep you alive in Satan’s world, **1 Cor 5:8**. It also portrayed the hypostatic union of Christ, for Jesus Christ is called the Bread of Life, **John 6:33, 35, 48, 51**. So, unleavened bread also emphasizes the impeccability of the humanity of Christ in His prototype spiritual life, and therefore His qualification to be our sin offering. As such, this Feast was fulfilled by Christ’s burial and time spent in the grave. **1 Cor 5:7-8**.

Vs. 8

Luke 22:8, “And Jesus sent Peter and John, saying, “Go and prepare the Passover for us, so that we may eat it.””

Our Lord “**sent**” (the Verb APOSTELLO, the basis for the word APOSTOLE and APOSTOLOS meaning, “apostles” or the sent ones), “**Peter and John**” (PETROS, “stone or rock,” KAI IOANNES, “John”), to “**go**” (POREUOMAI, “to go, depart, travel, etc.”), and “**prepare**” (the Aorist, Active, Imperative of HETOIMAZO, “to get ready, put or keep in readiness, or prepare”), “**the Passover for us**” (PASCHA), “**so that we may eat it,**” HINA with the Subjunctive of the Verb ESTHINO. This PASCHA is broad in context, as all three usages in this section are, to include preparing the Passover Lamb for consumption and preparing the Passover meal, so they could celebrate the Passover Feast.

The fact that our Lord arranged for the Passover Feast indicates He knew there were plots in play against Him. Until the disciples arrived at the Upper Room, only Jesus, Peter, and John knew where the feast would be held. Had Judas known prior, he might have been tempted to inform the authorities.

Peter and John were two of the closest disciples to Jesus. During our Lord’s ministry, they are named first and sometimes solely, along with James and Andrew, at special occasions, **Mat 10:2; 17:1; Mark 5:37; 9:2; 13:3; 14:33; Luke 6:14; 8:51; 9:28; 22:8**. After our Lord’s resurrection and ascension they continued to play lead roles amongst the Apostles, **Acts 1:13; 3:1-4, 11; 4:13, 19; 8:14; Gal 2:9**.

Click on the bulleted icon on the left of the linked page for the Doctrine of:
(The 12 Apostles) for more information on these two on our web site.
<https://webweaverprogracefellowship.s3.amazonaws.com/People+in+the+Bible.pdf>

Acts 4:13, “Now as they observed the confidence of Peter and John and understood that they were uneducated and untrained men, they were amazed, and *began* to recognize them as having been with Jesus.”

Acts 8:14, “Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent them Peter and John.”

Gal 2:9, “And recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, so that we *might go* to the Gentiles and they to the circumcised.”

Vs. 9

Luke 22:9, “They said to Him, “Where do You want us to prepare it?””

Rightly, these two questioned Jesus as to, “**where do You want us to prepare it?**” PUO with the Present, Active, indicative of the Verb THELO, “wish or desire to have, purpose to do, or willing us to do,” with the Aorist, Active, Subjunctive of the Verb HETOIMAZO, once again.

Principle:

- In faith, they petitioned the Lord for greater details, as we can too. Yet, we are never to question God in doubt.

Vs. 10

Luke 22:10, “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.”

Jesus’ reply was a prophesy and test of their faith. His instructions were reminiscent of the obtaining of the colt earlier in the week, **Luke 19:30-31**, for his Triumphal Procession.

The sign of this prophesy was “**a man carrying a pitcher of water,**” ANTHROPOS BASTAZO, “bear, carry, pick up, lift up, or sustain,” KERAMION, “earthenware vessel, jar, pitcher, pot, etc.,” (only used here and **Mark 14:13**, for the same prophesy. This is where we get our English word ceramic from.), with HUDOR, “water.”

The scene of a man carrying a pitcher of water is a very unusual sight, since it was usually women who carried water jars in the ancient days, (cf. **Gen 24:11** and **John 4:7**, the Samaritan woman who met Jesus at the well). Since it was unusual for a man to be carrying a water jug from the well, it would have been easy for the disciples to look for and find him, as there were not a lot of men doing this.

Principle:

- God's answers to our prayers are typically obvious and easy to see or find. It is usually our hard headedness or disbelief that does not see the simple and obvious answers to our prayers. We must have the faith of a child to excel in the spiritual life.

There instructions were to **"follow him into the house that he enters,"** which is the Aorist, Active, Imperative of the Verb AKOLOUTHEO, "follow, accompany, to cleave steadfastly to, etc.," with OIKIA, "house or dwelling," and EISPOREUO, "goes in or enters." The house this servant entered was the place in which they would celebrate the Feast of Unleavened Bread and the Passover.

Principle:

- Likewise, we are to follow the servants of our Lord to His house in celebration and worship of Him.

It is fascinating to note that the first feast our Lord attended to begin His ministry was at the wedding in Canaan, where He performed the miracle of changing water into wine, **John 2:1-11**. And now, we have the last feast He would attend to end His ministry, the feast of Passover/Unleavened bread, where He prophesied the miracle of following a man with a pitcher of water to the house where they would celebrate the Feast, where our Lord gives the ordinance of the wine representing His shed blood. There are many comparisons and analogies here regarding our Lord's ministry and purpose for coming. The main one is that in both cases, the water was changed to wine, speaking of the earthly ministry of Jesus being completed with the payment of the penalty for our sins through His spiritual sacrifice upon the Cross.

It is also a metaphor for the believer that was changed from an earthly creature without spiritual life, into a heavenly citizen with spiritual life, based on faith in the completed work of Jesus Christ upon the Cross.

Vs. 11

Luke 22:11, "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?'"

The man carrying the pitcher of water must have been a servant, because it was not his house to which he brought the water pitcher, but another's, as the disciples were to speak to, **"the owner of the house,"** OIKODESPOTES, "master of a house, head of a household," with OIKIA.

The identification of our Lord to the homeowner was as **"Teacher,"** DIDASKOLOS, being equivalent to the Hebrew Rabbi.

"Guest room," is the Noun KATALUMA and can mean, "lodging place, inn, or guest room." It is only used here and **Mark 14:14**, for the same scene and **Luke 2:7**, for the **"there was no room for them in the inn,"** in Bethlehem at our Lord's birth. Matthew's parallel in the Greek, simply states to **"keep the Passover with you,"** where the word "house" is added to most all English translations, yet not in italic as it should be. Given the "with you" request, it is assumed this was the man's home and not a hotel or inn.

"In which I may eat the Passover with My disciples," uses PASCHA with the Aorist, Active, Subjunctive of the Verb ESTHINO that means, "eat or get sustenance," and META HO MATHETES, "disciples, pupils, etc." Therefore, this PASCHA context is in regard to the meal first, with the lamb in view, and then the holiday.

Principle:

- The Lord uses those who are faithful and obedient to His Word.

From the descriptions in the Bible, we assume that only Jesus, the 12 disciples, and the homeowner and his family were at this last supper. What a privilege it was for all, especially the homeowner, to have hosted this eternally monumental event.

Vs. 12

Luke 22:12, “And he will show you a large, furnished upper room; prepare it there.”

Jesus continues the sign by stating, “**he will show you a large, furnished upper room,**” which uses the Verb DEIKNUMI, “show, teach, make known, etc.,” with the Adjective MEGA with the Verb used Adjectively STRONNUMI meaning, “spread or furnished,” and ANOGEON that means, “a room upstairs,” used on here and parallel in **Mark 14:14**. This was the second floor of a home in Jerusalem, where our Lord celebrated the Feasts and gave a great discourse that only John wrote about in **John 13-16**, called the Upper Room Discourse that was capped with His Great Intercessory Prayer, **John 17**.

Click on the bulleted icon on the left of the linked page for: (**Upper Room Discourse**) on our web site.
<https://webweaverprogracefellowship.s3.amazonaws.com/Jesus'+life+and+teachings+.pdf>

Principle:

- Our Lord has prepared in advance for His will to be done in our lives.

Our Lord’s final command was to “**prepare it there,**” the Aorist, Active, Imperative of the Verb HETOIMAZO, once again, with the Adverb EKEI, “there or in that place.” Preparations included the slaughtering of the lamb to be eaten, if the homeowner had not already done so, along with preparing other foods, settings, and placements necessary for the group that was to join them.

Vs. 13

Luke 22:13, “And they left and found *everything* just as He had told them; and they prepared the Passover.”

Here, we see the faithful obedience of Peter and John as “**they left,**” APERCHOMAI, “gone away, go, go out and spread, go in search of, etc.” They heeded the Lord’s commands and left the group to go find the man carrying the pitcher of water, the homeowner, and prepare for the meal. They turned their mental faith in action that produced Divine Good.

Their faith was rewarded as they “**found *everything* just as He had told them.**” It uses the Aorist, Active, Indicative of the Verb HEURISKO, “find, discover, obtain, ascertain,” with the Conjunction KATHOS, “just as, as,” with the Active, Pluperfect, Indicative of the Verb EREO, “say or speak,” and the Pronoun AUTOS, “them.”

The Pluperfect Tense of the Verb EREO is rare. It is similar to the Perfect Tense of completed action but emphasizes completed action in the past. Therefore, this Extensive or Consummative Pluperfect emphasizes what Jesus prophesied in the past as completed action, as they now saw it fulfilled. It emphasizes that He prophesied these things in the past, without much emphasis to the present results, although that is evident from what they “found.”

Principle:

- Our faithful obedience to the Word of God is rewarded by finding everything just as God has said in His Word. This is claiming the promises of God and seeing them fulfilled in your daily walk.

“**And they prepared the Passover,**” uses HETOIMAZO once again, with the Article HO and the Noun PASCHA. We understand this PASCHA to mean the meal first, the Lamb second, and to celebrate the Feast third.

Peter and John had done everything necessary, according to **Exodus 12**, to prepare for the Passover meal, which we assume, because it is not mentioned here, included placing the blood on the doorposts and lintel. To prepare they needed to slaughter the lamb, and they needed bitter herbs, unleavened bread, and wine. We can assume the homeowner had all these things and if not Peter and John would procure them.

Principle:

- We do our work as the Lord has instructed in His Word.

At this time in Judea, the tradition included having completed all the tasks for preparation by midday on the fourteenth of Nisan. All work came to an end as a representative of each family carried their lamb to the temple. At about 3 p.m., a Levite Priest blew the ram's horn and worshipers filled the temple court. The massive gates of the Temple closed behind them. Then each representative killed his own lamb, skinned it, and drained its blood into a basin to bring to the priest at the altar and home to place on the lintel and doorpost.

“Josephus says that as many as 256,500 lambs were slain at a single Passover.” (Jamieson, Fausset, and Brown, New Commentary on the Whole Bible).

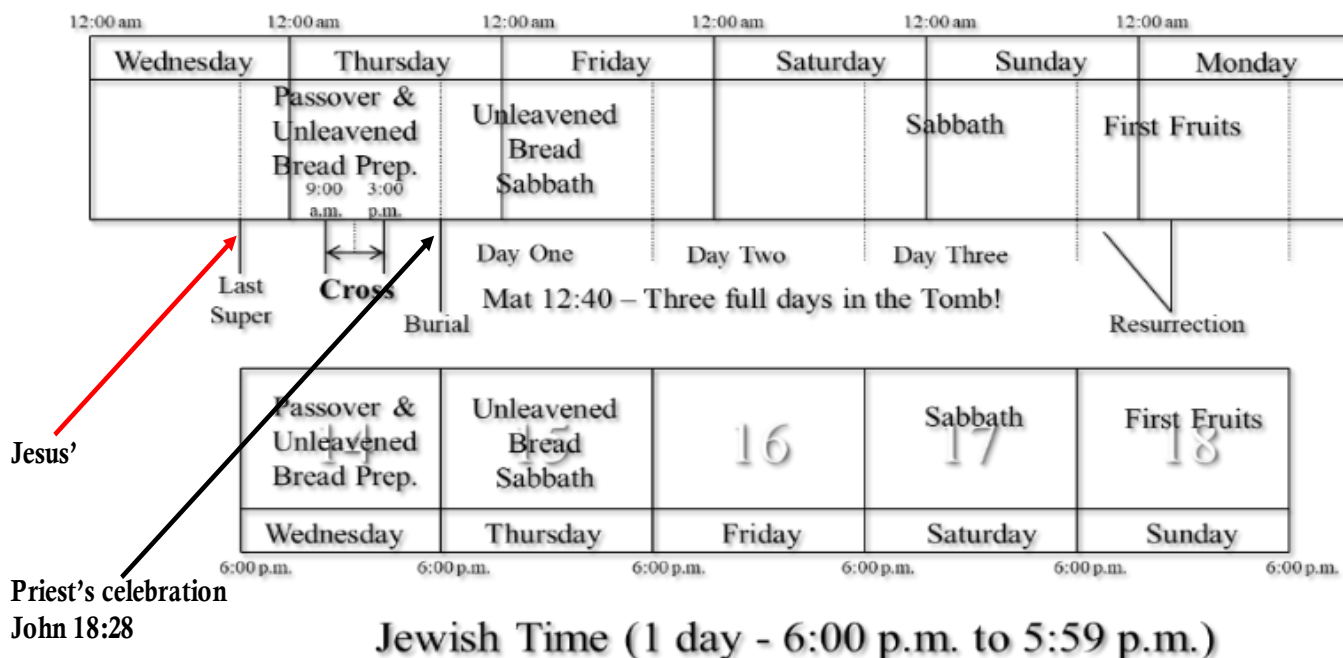
As Chuck Swindoll notes, *“While this mass killing of lambs is hard for the twenty-first-century reader to imagine, we must keep in mind that ancient people didn't have the luxury of packaged meat from the grocery store. They kept meat fresh by keeping it alive. Killing a lamb and preparing it for supper was as ordinary a task as driving to the supermarket is for us.”* (Swindoll's Living Insights New Testament Commentary).

At this time, for the Passover Feast, the lamb was killed in the temple to consecrate it as a substitute for their sins. They drained the animal's blood into a basin and would bring it to the priest who would splash it against the base of the altar to signify atonement for sin. The fat and kidneys were burned on the altar as a part of the “peace offering,” reaffirming good relations between God and the worshiper's family. After the sacrifice, each head of a household took the lamb home before sunset and roasted the meat for consumption during the meal.

As we see Jesus and the disciples partaking of the meal in the following verses, we see that Jesus and His disciples fulfilled the requirements of the Law in obedience to the instructions in **Exodus 12**, and the other OT passages related to the Feast of Passover.

And remember that Jesus Christ is our Passover, **1 Cor 5:7**, **“Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed.”**

Time Line of Christ's Death and Resurrection In the Jewish month of Nisan Gentile Time (1 day - 12:00 a.m. to 11:59 p.m.)



D. Wednesday, Luke 22:7-53.

1. The Lord's Supper, vs. 7-38.

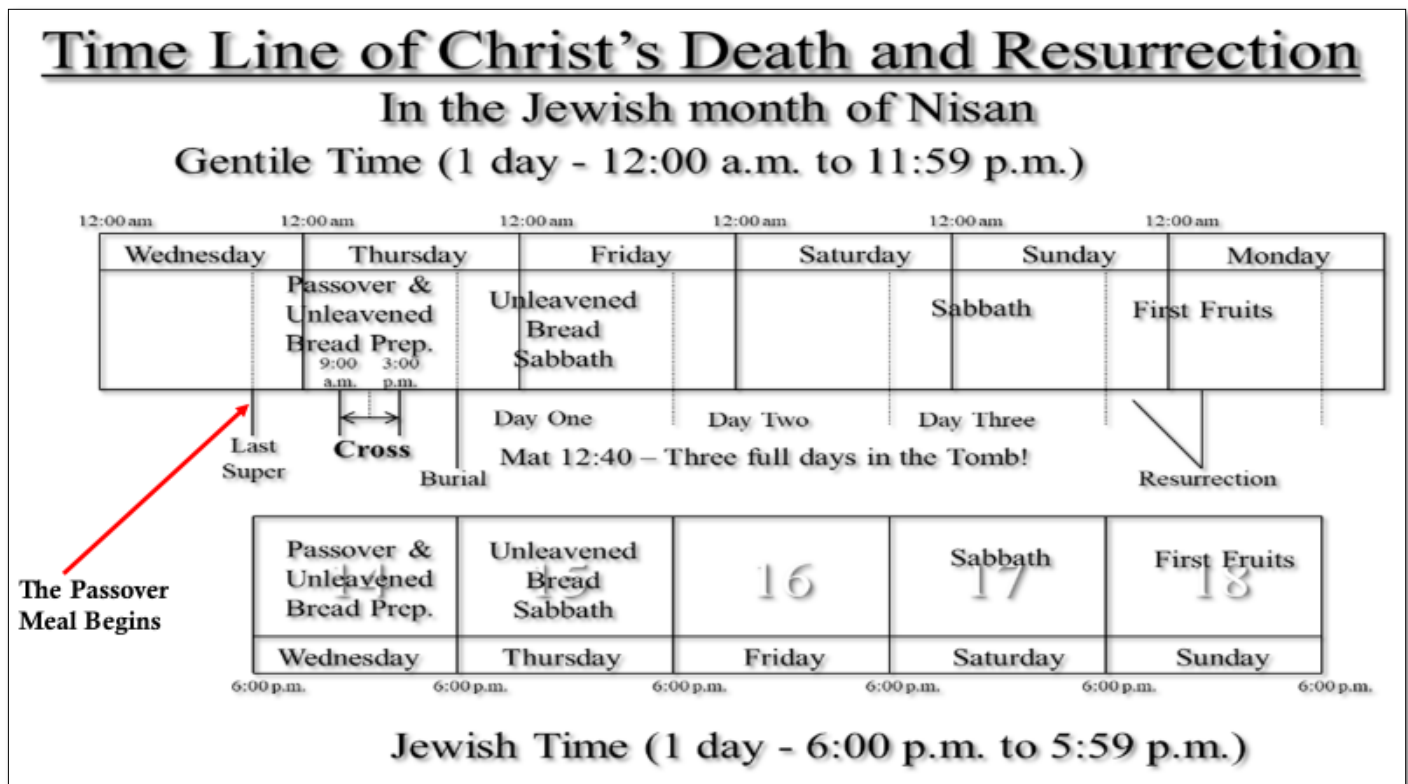
b. The Bread and Wine of the Passover Supper, vs. 14-20. This section is paralleled in **Mat 26:20-30; Mark 14:17-26.**

This section is paralleled in **Mat 26:20-30; Mark 14:17-26**, in a much more abbreviated form, although in **Mat 26:21-25; Mark 14:18-21**, they lead with Jesus' prophesy and warning that one of the disciples would betray Him, and expand upon that, which Luke records after the Bread and Wine in **vs. 21-23**. We will compare Matthew and Mark's depiction of the betrayal prophecy when we get to **vs. 21-23**. Also, John writes about the betrayal, but does not write about the Bread and Wine institution. Yet, he gives us other important information regarding the Last Supper in **John 13-17**, which we have noted in our study of what is called the "Upper Room Discourse."

Vs. 14

Luke 22:14, "When the hour had come, He reclined *at the table*, and the apostles with Him."

Luke begins with "**when the hour had come**," with the Conjunctions KAI and HOTE, "and when," with the Verb GINOMIA, "to be, come into being, etc.," and the Accusative of HO HORA, "the hour." Both Matthew and Mark use "evening," OPSIOS, instead of HORA here. Yet, Luke's use of "the hour" which is ripe with meaning, as it can simply mean the evening time, or the time to begin the celebration of the Passover, or even the time period that begins our Lord's greatest work of suffering on the Cross in the payment of the penalty for our sins. Luke's first intention is the time to begin the celebration of the Passover, which began after sundown, to start the new day on the 14th of Nisan.



"**He reclined *at the table***" is the Aorist, Active, Indicative of the Verb ANAPIPTO that means, "recline or lean back," cf. **John 13:12**. In the ancient times, they did not sit on chairs around a table as we do today, but they sat on pillows on the floor around a table or just on the ground to eat if outside. The person would lie down with his feet protruding backwards. Leaning on one elbow, he would eat with the other hand. So, reclining is used over sitting here. The Greek word ANAKEIMAI also has the meaning of "to recline at a table." Nevertheless, this signifies the beginning of the Passover meal.

"**And the apostles with Him**," KAI HO APOSTOLOS SUN AUTOS. Some manuscripts have added "twelve" DODEKA, but it should have been. Nevertheless, that is the context of the Apostles who were present as all twelve were there at this time.

Vs. 15

Luke 22:15, “And He said to them, “I have earnestly desired to eat this Passover with you before I suffer”.”

Here, Jesus uses a double emphasis, using both the Noun and Verb forms of EPITHUMIA, “desire, longing, craving,” and Aorist, Active, Indicative of EPITHUMEIO, “desire, long for; lust for or after.” That is why the KJV translates this, “**With desire I have desired to...**” Yet, the NASB adds the Adverb “earnestly,” to show the deep desire Jesus had to “eat,” ESTHINO, “**this Passover,**” HOUTOS HO PASCHA, “**with you,**” META HUMEIS. Because of the word ESTHINO, the PASCHA emphasizes the Passover meal.

There are two reasons for Jesus’ desire. The first is He wanted to teach the disciples experientially and doctrinally about the meaning of His impending death. His reference here to His death brought a new, transcendent meaning to this Passover, as He would be the once and for all time sacrifice for our sins. This is memorialized in the Eucharist celebration.

Second, because of Jesus’ death, it is highly important for believers to experience fellowship at Eucharist as we are all one in Christ. Unity among the believers is a vital aspect of the Lord’s Supper, cf. **1 Cor 11:17-34**. In addition, the elements of this meal pointed beyond themselves to the work Jesus accomplished on the Cross, which we are to solemnly remember each time we partake of them.

Passages like, **Ex 12:1-13:16; Deut 16:1-8**, contain the commands that shaped the proceedings of this Feast, and **Psalms 113-118** have been associated with the Passover celebration.

“The traditional Passover feast began with a thanksgiving, which was followed by the first cup of wine. They then ate some bread dipped in the bitter herbs, sang Pss. 113-114 and drank the second cup. This was followed by the eating of the roasted lamb and the bread, the drinking of the third cup, and the singing of Pss. 115-118. The feast ended with the drinking of the fourth cup.” (Wiersbe Expository Outlines).

We will review the Passover meal and its symbolisms in greater detail below.

Then Jesus adds, “**before I suffer,**” PRO HO EGO PASCHO in the Aorist, Active, Infinitive. PASCHO, πάσχω means to, “experience suffering, or endure or undergo punishment.” Here, it is a broad use regarding the trials and abuse Jesus would receive at the hands of the Jewish religious leaders, and Herod - the civilian leader, as well as the Romans, culminating in Jesus’ Crucifixion.

Note that by changing the A to an O in PASCHA, has the slight nuance of going from “being killed or slaughtered,” to “experiencing suffering, or enduring or undergoing punishment.” Jesus endured both at the hands of man. Also, with PASCHO we note the “punishment” aspect, as Jesus was unjustly punished by the Jews and Romans, but justly by God the Father when He was judged for our sins.

Jesus had prophesied / told the disciples this several times using exactly the same word in **Mat 16:21; 17:12; Mark 8:31; 9:12; Luke 9:22; 17:25**. In addition, the proof of Jesus’ completed work was the fulfillment of the prophecies of His suffering, **Acts 1:3; 3:8; 17:3; Heb 2:18; 9:26; 13:12; 1 Peter 2:21-24; 3:18** (“died” = PASCHO); **4:1**.

Mat 16:21, “From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day.”

Luke 17:25, “But first He must suffer many things and be rejected by this generation.”

Acts 1:3, “To these He also presented Himself alive after His suffering, by many convincing proofs, appearing to them over a period of forty days and speaking of the things concerning the kingdom of God.”

Heb 13:12, “Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate.”

1 Peter 3:18, “For Christ also died (PASCHO - suffered) for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit.”

1 Peter 2:21-24, “For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, ²²WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH; ²³and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously; ²⁴and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.”

Even on this night of the Passover celebration, when Jesus told the disciples that He the PASCHA, “sacrificial Lamb of God,” would “suffer,” PASCHO, they did not understand what He was telling them at that time. Yet, they would after He endured it all.

Vs. 16

Luke 22:16, “For I say to you, I shall never again eat it until it is fulfilled in the kingdom of God.”

Luke once again records a double emphasis, as he writes of Jesus making this statement twice, here and in **vs. 18**. Matthew and Mark only record it once and are more in line with **vs. 18**, as we will note below. Here the emphasis is on the Passover Meal, in **vs. 18**, the 3rd Cup of the Meal. In both instances, it is a subtle prophecy of His return.

But here we have, **“I shall never again eat it,”** which uses the double negatives, OUK and ME for “absolutely not,” with ESTHINO, “eat,” in the Aorist, Active, Subjunctive, and the Pronoun AUTOS for “it,” speaking of the Passover meal.

Next, we have the condition for eating the Passover meal once again, **“until it is fulfilled,”** HEOS, “until,” with HOSTIS, “whoever, who, whichever, whatever, etc.,” and the Verb PLEROO in the Aorist, Passive, Subjunctive, “completed, accomplished, brought to completion, or fulfilled.”

In view is the redemption of Israel with the fulfillment of the unconditional covenant promises, as a result of Jesus’ completed work upon the Cross. Because of His finished work, during His 1st Advent, He can fulfill His promises in the 2nd Advent, and celebrate the Passover once again.

When the work of being judged for our sins upon the Cross was completed, Jesus stated, “TELELESTAI,” from TELEO, “it is finished, completed, performed.”

As John writes, in **John 19:28, “After this, Jesus, knowing that all things had already been accomplished (PLEROO), to fulfill the Scripture, said, “I am thirsty.””**

Then, we have the place of the fulfillment and eating the Passover meal once again, **“in the kingdom of God,”** EN HO BASILEIA HO THEOS.

Because the Passover feast looked back to Israel’s deliverance from Egypt and forward to the Messiah’s sacrifice for their sins, the Lord’s Supper, which is the replacement for the Passover celebration, now looks back to Christ’s death on the Cross and ahead to His Second Coming, **vs. 18**, with **1 Cor 11:26**.

1 Cor 11:26, “For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until He comes.”

Jesus saw a future fulfillment of the Feast when His people would be gathered together in His glorious kingdom, **vs. 16, 18, 29-30**. Jesus is the Passover Lamb, **John 1:29; 1 Peter 1:18-21**, who died, not only for the sins of the people of Israel, but for the sins of the entire world.

Both the Passover and the Lord’s Supper were demonstrations of His love for a lost world!

Vs. 17

Luke 22:17, “And when He had taken a cup *and* given thanks, He said, “Take this and share it among yourselves.””

“He had taken a cup” is the Verb DECHOMAI, “take, receive, etc.,” with the Noun POTERION, “cup or drinking vessel.” Luke mentions two cups shared, Matthew and Mark only one. Yet, there were four cups used in the Passover celebration.

This is one of two first cups of the Passover Feast. The first cup represents God’s provision of Sanctification for man; being set apart and made holy. The second cup represents Israel’s deliverance from Egyptian slavery, but more importantly everyone’s deliverance from the slave market of sin.

“Given thanks” is the Verb EURCHARISTEO that means, “to be thankful, give thanks,” and sometimes “pray,” in regard to prayers of thanksgiving. Paul also used this word in **1 Cor 11:24**, in the Lord’s Supper ordinance. We see this again in **vs. 19**. The traditional Passover feast began with a thanksgiving prayer, which was followed by these first cups of wine. We will note the four cups used in the Passover celebration and their meaning below.

His command here was to **“take this and share it among yourselves,”** which uses the Aorist, Active, Imperative of the Verb LAMBANO with HOUTOS KAI with the Aorist, Active, Imperative of the Verb DIAMERIZO, “divide, distribute, etc.,” and the Pronoun HEAUTOU in the Plural for “yourselves.”

This sharing represents God’s universal provision of sanctification and deliverance for all of mankind that is made effective for those who believe in Jesus Christ as their Savior. Therefore, all believers share equally in God’s provisions of Sanctification and Deliverance from the slave market of sin.

Vs. 18

Luke 22:18, “For I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes.”

Luke 22:16, “For I say to you, I shall never again eat it until it is fulfilled in the kingdom of God.”

In **Mat 26:29**, he records this statement last and records Jesus saying, “My Father’s Kingdom.” **Mark 14:25**, also records it as the last statement, but keeps the “kingdom of God,” description.

Mat 26:29, “But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom.”

Mark 14:25, “Truly I say to you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.”

“I will not drink,” once again uses the double negative OUK ME for “absolutely not,” with the Aorist, Active, Subjunctive of the Verb PINO, “to drink.”

What Jesus will absolutely not drink is **“the fruit of the vine,”** GENNEMA, “that which is produced or born, offspring, progeny, generation,” with AMPELO, “grapevine or vine,” also used in **Mat 26:29; Mark 14:25**, and other places, so we know He is speaking of grape juice or wine.

Then the time frame to which He will not drink is **“from now on until the kingdom of God comes,”** APO HO NUM HEOS HO BASILEIA HO THEOS with the Aorist, Active, Subjunctive of the Verb ERCHOMAI, “to come or appear.”

Matthew and Mark simply state the location of drinking the cup again with the Apostles, while Luke gives us a time frame perspective. The “Kingdom of God the Father” presently exists in heaven and Jesus could be drinking it there today, if that is all that is meant. Yet, that Kingdom will come to earth at the end of the Tribulation and the beginning of the Millennial reign of Jesus Christ here on earth. Therefore, Jesus set a moratorium for Himself, that He would not partake of this celebration until the Millennial Kingdom is established after His Second Advent.

Next, He established the Eucharist celebration using the Passover elements.



Vs. 19

Luke 22:19, “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”.”

“**Bread**” is ARTOS, bread, loaf of bread, etc.” He prayed over the bread as He did the cups of wine, giving thanks for God the Father. The word is EUCHARISTEO once again.

This unleavened bread was part of the Passover Supper as mandated in **Ex 12:8, 15, 19, 39; 13:3; 34:18; Deut 16:3.**

Deut 16:3, “You shall not eat leavened bread with it; seven days you shall eat with it unleavened bread, the bread of affliction (for you came out of the land of Egypt in haste), so that you may remember all the days of your life the day when you came out of the land of Egypt.”

Then He “**broke it,**” KLAO, and gave it / shared it with the disciples, KAI DIDOMI AUTOS. Interestingly, KLAO is only used in the NT regarding the breaking of bread and sharing it with others, **Mat 14:19; 15:36; 26:26; Mark 8:6; 8:19; 14:22; Luke 22:19; 24:30; Acts 2:46; 20:7, 11; 27:35; 1 Cor 10:16; 11:24.** Yet, it represents the suffering He endured leading up to and while upon the Cross, as well as a sharing in His sacrifice by all who believe in Him.

Acts 20:7, “On the first day of the week, when we were gathered together to break bread, Paul began talking to them, intending to leave the next day, and he prolonged his message until midnight.”

Next, our Lord gave the symbolism of the bread in the new institution, “**This is My body,**” HO SOMA, “body,” EGO, “my.” This unleavened bread represents the body of Jesus Christ, which had no sin of its own, that gives us the meaning when He instructed people to “eat His flesh and drink His blood,” **John 6:51**, as Jesus is the “**Bread of Life,**” **John 6:35, 48, 53-58.**

Then He spoke of the sacrificial giving of His body on the Cross in the payment of the penalty for our sins, as He stated, “**which is given for you,**” HOUTOS with the Present, Active, Indicative of EIMI, “is,” with HO HUPER, “for the sake of,” HUMEIS, “you,” and DIDOMI, “given.” This speaks to the substitutionary spiritual sacrifice of Jesus Christ that atoned our sins, so that those who believe in Him would be redeemed of their sins and entered into eternal life with God.

And finally, we have the memorial instituted, **“do this in remembrance of Me,”** POIEO HOUTOS EIS HO ANAMNESIS, “remembrance, reminder, or a memorial,” (which is only used here, **1 Cor 11:24-25; Heb 10:3**), with EMOS, “of me.”

1 Cor 11:24-25, “And when He had given thanks, He broke it and said, “This is My body, which is for you; do this in remembrance of Me.” ²⁵**In the same way *He took* the cup also after supper, saying, “This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me.”**

Heb 10:3, “But in those *sacrifices* there is a reminder of sins year by year.”

In classical Greek, the primary meaning of ANAMNESIS is “recollection or calling to mind.” It is used to signify past events that may have been forgotten or pushed to the back of one’s mind and are now brought to the memory by a particular event. Therefore, each time we partake of the Communion Supper, we are to recall that the bread represents the body of Jesus Christ that was sacrificed for our sins. This was accomplished while the body of Jesus Christ hung upon the Cross and took on our sins, as God the Father judged Him for them once and for all time.

Vs. 20

Luke 22:20, “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.”

Matthew states it, **Mat 26:27-28, “And when He had taken a cup and given thanks, He gave *it* to them, saying, “Drink from it, all of you; ²⁸for this is My blood of the covenant, which is poured out for many for forgiveness of sins.”**

Mark states, **Mark 14:23-24, “And when He had taken a cup *and* given thanks, He gave *it* to them, and they all drank from it. ²⁴And He said to them, “This is My blood of the covenant, which is poured out for many.”**

“And in the same way” is KAI with the Adverb HOSAUTO, “likewise, in the same way, etc.” Originally, HOSAUTO was two words, HO AUTOS, in the Greek language but became one word. It was used to replace details concerning what was said or done as explained in a preceding verse or phrase. Therefore, just as Jesus took the first two cups and the unleavened bread and said a prayer of thanksgiving (“a blessing”) for them to God the Father and then shared it with the disciples, He did the same with this cup.

“*He took the cup,*” HO POTERION, “cup or drinking vessel.” This now is the 3rd Cup of the Passover celebration that represents God’s redemptive work for mankind. It represented God purchasing Israel from the Egyptians through the shed blood being placed on their doorposts and lintel, as the angel of death passed over their houses. Its greater meaning is the purchasing of believers from the Slave Market of Sin so that the second death, the Lake of Fire, will not harm them, **Rev 2:11; 20:6.**

He took this cup **“after they had eaten,”** META HO DEIPNEO, “eaten dinner, dined, etc.” That is why this is the 3rd Cup in the Passover celebration. It was taken after they ate. We will see this below in the discussion of the Four Cups of the Passover celebration.

Next, He gives the symbolism of this cup going forward, **“This cup which is poured out for you is the new covenant in My blood,”** HOUTOS HO POTERION, “cup or drinking vessel,” HO KAINOS, “the new,” DIATHEKE, “covenant, last will and testament, will, contract, etc.,” EN HO HAIMA, “in the blood,” EGO, “of me,” HO EKCHUNO, “poured out, shed, or spilled,” HUPER HUMEIS, “for you.”

As blood is a liquid, “pouring it out, shedding it, or spilling it out” is the more vivid and appropriate analogy to use. It reminds of the shed blood of all the sacrificial animals and the pouring of the “libation or drink” offerings of wine in the OT sacrifices.

Gen 35:14, “And Jacob set up a pillar in the place where He had spoken with him, a pillar of stone, and he poured out a libation on it; he also poured oil on it.”

Ex 29:40, “And there shall be one-tenth of an ephah of fine flour mixed with one-fourth of a hin of beaten oil, and one-fourth of a hin of wine for a libation with one lamb.”

Num 4:7, “Over the table of the bread of the Presence they shall also spread a cloth of blue and put on it the dishes and the pans and the sacrificial bowls and the jars for the libation, and the continual bread shall be on it.”

Just as the “bread” or body of Jesus Christ in **vs. 19, “is given for you,”** here the “blood” or spiritual sacrifice of Jesus **“is poured out for you.”** Both “given” and “poured out” convey the meaning of His substitutionary atonement for our sins.

This cup represents the shedding of Jesus’ blood as the sacrificial lamb shed its blood. But the difference is that the life of a lamb is in its blood. Once poured out its life is ended. But for Jesus it was His spiritual life that was in view, as He experienced spiritual death while on the Cross in the payment of the penalty for our sins. Therefore, His shed blood represents the work on the Cross when He received our sins and was judged for them.

Then we have, **“the new covenant in My blood.”** The Greek for “covenant” is DIATHEKE that means, “covenant, last will and testament, a will, a contract, etc.” Since the principle of covenants emanates from OT promises from God, the Hebrew word is BERITH. It is used 256 times in the OT. The foundational concept of covenant is the notion of a legal contract. Legal contracts are developed to establish and regulate a relationship where none previously existed. Therefore, the covenants that God has made with man is a disposition made by one party (God) in favor of another party (man).

Interestingly, in the ancient world, *“The idiom for establishing a covenant is “to cut a covenant.” The likely origin of this phrase resides within the ceremonial act of slaughtering and dismembering animals in the process of ratifying covenants. The implication of this act is a warning to the one who might break the covenant. He may receive a similar fate as the animal.”* (Complete Biblical Library Hebrew-English Dictionary).

This shed much light on the relationship of the New Covenant Jesus instituted with the shedding of His blood, (i.e., His spiritual death upon the Cross).

Therefore, when we speak of the Covenants and especially the New Covenant, we see it as a new life insurance contract between God and Man, where anyone who believes upon Jesus as their Savior will receive the forgiveness of their sin and eternal life in Christ. Jesus said that this new life insurance contract was written **“in My blood,”** EN HO HAIMA, which again represents the spiritual life He gave up in the payment of the penalty for our sins. Therefore, as a result of His completed work in the payment of the penalty for our sins upon the Cross, there is a New Covenant.

Covenants of God

God has made several covenants with man in the OT. Most of the Covenants are unconditional, which means God has made a promise to man which He will keep, regardless of mankind’s actions. The most prominent are:

1. The Noahic Covenant where God promised to never destroy the world with water again, where the sign of that covenant is the rainbow, **Gen 6:18; 9:9-17**. This is a covenant for all of mankind. The ones following were for Israel only.

They include:

2. The Abrahamic Covenant defines the race for client nation Israel. Abraham became a Jew at age 99; circumcision was the sign, **Gen 12:1-3; 13:15-16; 15:18; 22:15-18; 26:3-4; Ex 6:2-8**.
3. The Palestinian Covenant defines the land for client nation Israel, **Gen 15:18; Num 34:1-12; Deut 30:1-9; Joshua 1:3-4**. This is the real estate of the client nation.
4. The Davidic Covenant defines the dynasty for client nation Israel, **2 Sam 7:8-16; Psalms 89:20-37**.

5. The New Covenant defines the restoration of the client nation Israel at the Second Advent and its Millennial modus operandi, **Jer 31:31-34**.

There is also the “conditional” covenant God made with Israel, when He freed them from Egyptian captivity and gave them the Law, **Leviticus 26**, which is called the Mosaic Law Covenant. It was dependent upon Israel keeping the Law of God. The Mosaic Law defined the policy for client nation Israel (both spiritual and temporal policy). This is the one conditional covenant God made with Israel. This conditional covenant stated that if Israel would keep the Law to the best of their ability, God would bless them as a client nation. But if they did not keep it, they would break the contract and lose their client nation status.

Because there is mention of a “New Covenant” in Jeremiah’s writings, and our Lord established a “New Covenant” during the Passover Supper, there is some controversy and confusion as to what and who the New Covenant is intended for that Jesus established at the Passover celebration. The fact is, there are two applications of the New Covenant established by our Lord at the Passover Celebration: One for Israel and one for the Church. Yet, as we will note below, they are overlapped and combined when the Kingdom of God is established on earth at the Millennial Reign of Jesus Christ.

First, we note the New Covenant in **Jer 31:31-34**, which defines the restoration of the client nation Israel at the Second Advent of our Lord and its Millennial modus operandi. This New Covenant requires both the sacrifice of our Lord in His First Advent and His establishment of the Kingdom of God on earth at His Second Advent. In other words, you need the Cross before you can have the Crown. As such, when Jesus said, “This cup is the New Covenant in my blood,” it signified that the first part of fulfillment would be completed through His sacrifice upon the Cross.

Jer 31:31-33, “Behold, days are coming,” declares the LORD, “when I will make a new covenant with the house of Israel and with the house of Judah, ³²not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares the LORD. ³³“But this is the covenant which I will make with the house of Israel after those days (*The Tribulation*),” declares the LORD, “I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. ³⁴They will not teach again, each man his neighbor and each man his brother, saying, ‘Know the LORD,’ for they will all know Me (*in the Millennium*), from the least of them to the greatest of them,” declares the LORD, “for I will forgive their iniquity, and their sin I will remember no more.” Cf. Ezek 37:26; Heb 8:8-12; 10:16-17.

This New Covenant was a promise by God that will be fulfilled in two parts:

1. During the great power experiment of the hypostatic union, the New Covenant is fulfilled in the provision of a Savior. The First Advent of Christ made Him the mediator and High Priest of the New Covenant, as He was qualified to be our Savior. The New Covenant cannot be realized by any Jew unless he has eternal life. The point of the Cross fulfills this salvation requirement. This is taught in **Isa 61:1**.
2. During the Millennium and the eternal state. When our Lord established His Millennial Kingdom, He will also restore Israel as His client nation to the world for that dispensation and on into eternity. This is taught in **Isa 61:2-11; 59:20-21**, quoted in **Rom 11:26-27**.

The new covenant to Israel is an eternal covenant, **Isa 55:3; Jer 32:38-41; Ezek 16:60-62; 20:37; 34:25; 37:26**.

Ezek 16:60, “Nevertheless, I will remember My covenant with you in the days of your youth, and I will establish an everlasting covenant with you.”

Ezek 37:26, “I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will place them and multiply them, and will set My sanctuary in their midst forever.”

Therefore, the Jewish recipients of this covenant must have eternal life to be beneficiaries. To have eternal life, they must have salvation and eternal life, which means they must believe in Jesus Christ as He was revealed in the OT, as He was presented during His incarnation, as He is presented in the Church Age, as He will be presented by the 144,000 Jewish evangelists during the Tribulation, or as He will be presented in the Millennium.

As the book of Romans teaches, all Israel is not true Israel, cf. **Rom 9:6**. To be true Israel, you must be born again. So, the guarantee of the salvation part of the New Covenant is fulfilled in the person of Jesus Christ. Christ's death put this New Covenant into effect, **Heb 8:8-13**. By His sacrifice, all those who believe in Him become spiritual Israel, the people of God.

The Covenants to Israel guaranteed Jewish monopoly and privilege in the Dispensation in Israel, the privilege of evangelism in the Tribulation, and again becoming the client nation to God in the Millennial reign of Christ. These monopolies and privileges exist for true Jews in the Millennium and eternal state. This is guaranteed by the New Covenant to Israel.

However, certain radical changes have occurred in Jewish monopoly as a racial species. That monopoly has been superseded by the creation of a new spiritual species in the Church Age, **2 Cor 5:17; Gal 6:15; 1 Peter 2:9-11a**. Every Church Age believer is a new spiritual species having equal privilege and equal opportunity, there being no more human distinctions among believers by means of the Baptism of the Spirit, **Rom 10:12; Gal 3:28; Col 3:11**. So during the Church Age, the past Jewish monopoly during the dispensation of Israel no longer exists.

The book of Hebrews was addressed to Jewish believers of the Church Age. It teaches about the future of their ancestors and progeny after the Church Age, but it also teaches that God has something far better for Jews who believe in Christ during the Church Age. That is why the New Covenant is also called a "better covenant" in **Heb 7:22; 8:6-7**; cf. **12:22-24**. We know that the better covenant refers to the New Covenant because the guarantee of the saving work of Christ on the Cross is called the blood of Christ in **Heb 8:6-13**. Therefore, the New Covenant to Israel is based on the saving work of Jesus Christ on the Cross during the great power experiment of the hypostatic union, **Heb 9:14-16**; cf. **13:20**. In the same way, the New Covenant for the Church establishes a Royal Priesthood during the Church Age and into the Millennial Reign and eternity future, **1 Peter 2:9-11**, which is also based on the saving work of Jesus Christ upon the Cross.

When our Lord instituted the Eucharist the night before He was crucified, on the day of Passover, He made a specific reference to the New Covenant to Israel that also has application for the Church. This indicated that Jesus Christ is the fulfillment of the Levitical offerings and Priesthood. All the animal blood shed under the Levitical offerings were designed to portray Jesus Christ as Savior, so that Jews could believe in Him and be part of the Millennial Kingdom. This was a reference to the New Covenant to Israel. At the same time, Jesus Christ became a better Priesthood in superseding the Levitical Priesthood, as He became a King/Priest in the order of Melchizedek, establishing the Royal Priesthood of Church Age believers, whether Jew or Gentile, **Heb 5:6-10; 6:20; 7-9; Psalms 110:4**.

The New Covenant that has been ratified by God is valid because of the blood of Christ, the efficacious spiritual death of Christ on the Cross, being judged for our sins. The physical blood of Christ is not what saves us. "Blood" means redemption, reconciliation, and propitiation. The blood of Christ links animal blood in the representative analogy of the OT sacrifices with the saving work of Christ on the Cross.

Now for the Church Age, we are given the Eucharist, which is the only ritual that belongs to the Church, and it does not belong to Israel. Yet, the New Covenant which also belongs to Israel is mentioned in this Church Age ritual because it is enacted by the spiritual sacrifice of Jesus upon the Cross, which provided for salvation for all of mankind throughout human history. In every dispensation of human history, salvation is always the same and is always clearly revealed in every dispensation. Since our Lord's audience at the Passover was strictly Jewish, as He initiated the Lord's Table, our Lord mentioned the New Covenant, so that it would be clear that salvation is always the same and is always revealed. In the great power experiment of the hypostatic union, the blood of Christ is used to communicate redemption, propitiation, reconciliation, sanctification, etc. Since salvation is the same in every dispensation, the blood of Christ is represented in the eucharist by the cup. Therefore, when we drink from the cup, we remember what our Savior did for us on the Cross. Drinking itself portrays faith because drinking is a non-meritorious function as is faith. Therefore, the New Covenant is used in relationship to the Church to establish a contrast between salvation by works and salvation by grace through faith in Christ, just as it was during the OT times.

For the Church, which is all believers of the Church Age both Jews and Gentiles, the New Covenant represents the life insurance contract that gives new eternal spiritual life to all who believe in Jesus Christ as their Savior. This New Covenant to the Church is a spiritual legacy to the Royal Family of God and authorizes the royal priesthood. The New Covenant applies only to those who are born again. Hence, the New Covenant is God's grace disposition to the Royal Family in time and eternity. The New Covenant supersedes the shadow covenant of the OT, the Mosaic Law.

Scripture regarding the New Covenant to the Church, **Mat 26:28; Mark 14:24; Luke 22:20; 1 Cor 11:25; 2 Cor 3:6; Heb 7:22; 9:15-20; 10:29; 12:24**. It authorizes a new universal priesthood for the Royal Family of God which operates positionally in the Holy of Holies, as the Church is also the Temple of God, **1 Cor 3:16-17; 6:19; Eph 2:21**.

Eph 2:19-22, “So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, ²⁰having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner *stone*, ²¹in whom the whole building, being fitted together, is growing into a holy temple in the Lord, ²²in whom you also are being built together into a dwelling of God in the Spirit.”

The Mosaic Law authorizes the Levitical priesthood and Tabernacle of the Age of Israel. The New Covenant to the Church authorizes the royal priesthood of the Church Age and the spiritual holy temple in the Lord. In a similar manner, the New Covenant to Israel authorizes the Levitical priesthood of the Millennium and the Millennial temple of **Ezek 40-48**, while the New Covenant to the Church authorizes the Royal Priesthood of the Millennium and the spiritual Temple of God.

For the Church it means new forgiveness in Christ's efficacious work on the Cross for salvation and rebound post-salvation, **1 John 1:9**, and our union with Jesus Christ being “in Christ,” as we have been made members of the Royal Family of God. It is only through being “in Christ” that Church Age believers participate in the New Covenant. We are elect “in Christ,” and because of Christ's unique relationship with the Father, we are heirs together with Christ, **1 Cor 3:22-23**.

Therefore, the New Covenant to the Church provides for eternal life, a new spiritual species through regeneration, a priesthood, its royalty, a Portfolio of Invisible Assets with its escrow blessings; sharing God's happiness, and the operational Divine Power System.

In addition, for Israel the New Covenant represents the guarantee and ratification of the unconditional covenants that will be fulfilled beginning in the Millennium, based on the shed blood of Jesus Christ upon the Cross, (i.e., His substitutionary spiritual sacrifice for our sins), **Heb 7:27; 9:14-15**.

Heb 9:14-15, “How much more will the blood of Christ, who through the agency of the eternal Spirit, offered Himself without blemish to God, purify your conscience from dead works? And for this reason, He is the mediator of a New Covenant, since a death has taken place resulting in the redemption from the transgressions which were under the first covenant (*the Mosaic Law*), so that those who have been called may receive the promise of eternal inheritance.”

Heb 7:27, “(*Jesus Christ*) who does not need daily, like those high priests, to offer up sacrifices first for his own sins and then for the sins of the people, because of this He did once and for all offer Himself.”

So, here we see the celebration of Passover with Jesus and His disciples that He eagerly looked forward to celebrating with them, so that He could tell them the final meaning of the celebration and institute its new memorial going forward, until He returns to establish the Kingdom of God here on earth, starting with His Millennial reign after His Second Advent.

L.S. Chafer notes, “*Israel's covenant, however, is new only because it replaces the Mosaic, but the Church's covenant is new because it introduces that which is God's mysterious and unrelated purpose. Israel's New Covenant rests specifically on the sovereign “I will” of Jehovah, while the New Covenant for the Church is made in Christ's blood. Everything that Israel will yet have, to supply another contrast, is the present possession of the Church-and infinitely more.*” (Systematic Theology)

Larry D. Pettegrew notes, “*This doctrine has emphasized that the relationship of Christ to the New Covenant and the church to Christ does not in any way negate the future fulfillment of the New Covenant with Israel. The Lord made the New Covenant with Israel and presented it to Israel as a foundation of the messianic kingdom program. But the nation rejected the Messiah and His kingdom. Thus, the New Covenant will not be fulfilled with Israel until the Day of the Lord events when the nation in repentance accepts the One whom it previously considered to be “stricken, smitten of God, and afflicted” (Isa 53:4; cf. Zech 12:10-14). Before that happens, Gentiles outside God's*

covenant program and Jews under the shadow of a curse are blessed to be able to participate in the New Covenant. This they can do through Spirit baptism into Christ at the time of conversion. Though the Servant/Messiah came to His own people, “His own did not receive Him. But as many as received Him, to them He gave the right to become the children of God, even to those who believe in His name . . .” (John 1:11-12).” (THE NEW COVENANT, Larry D. Pettegrew, Professor of Theology, The Masters Seminary)

The death of Christ is the key to the validity of the contract, will, or covenant, **Heb 9:16-17**. Thus, the “shedding of blood” in **vs. 22**, using the Greek word **HAIMATEKCHUSIA** (that is used only here in all antiquity) speaks of the death of the sacrifice, which is a necessary component of both the Old Covenant (Mosaic Law) and the New Covenant. In **vs. 22** it states that, **“without shedding of blood there is no forgiveness.”**

As such, the blood of Jesus Christ represents the New Covenant (the life insurance contract) that God has made with the believer, **Mat 26:28; Mark 14:24; Luke 22:20**, which Jesus instituted as an ongoing memorial to His finished work on the Cross and our new life in Him through the Communion Cup. As such, “His Blood” is represented in the Communion Cup, **1 Cor 11:25**. The New Covenant for the Church, **Luke 22:20**, incorporates every promise of saving and keeping grace for those of the present age who believe. Its many blessings are either possessions or positions in Christ.

Summary:

The reason this is a New Covenant to the Church is the fact that Jesus Christ’s efficacious work on the Cross for the forgiveness of our sins provides for mankind a new spiritual heritage during the Church Age. It provides for a new spiritual species through regeneration, eternal life, and a Portfolio of Invisible Assets during the Church Age.

The New Covenant requires the spiritual death of Christ on the Cross, His efficacious offering of the blood, so that God the Father could ratify a New Covenant. A will or testament becomes operational by physical death. The New Covenant to the Church is made in favor of the royal family. This is God’s greatest experiment of grace. It supersedes the shadow covenant of the OT, the Mosaic Law. It authorizes a new universal priesthood for the royal family of God which operates positionally in the Holy of Holies.

The New Covenant ratified by God is valid because of the blood of Christ, the efficacious spiritual death of Christ on the Cross, being judged for our sins. So, the physical blood of Christ cannot be what saves us. “Blood” means redemption, reconciliation, propitiation, etc. The blood of Christ links animal blood in the representative analogy with the saving work of Christ on the Cross. The New Covenant is the reality in contrast to the shadows of the Old Covenant, the Levitical code. Hence, the New Covenant is the legacy of the royal priesthood with God the Father as the ratifier and God the Son as the mediator, **Heb 8:6-13**.

Heb 8:6, “But now He has obtained a more excellent ministry, by so much that He is also the mediator of a better covenant, which has been enacted on the basis of better promises.”

The better covenant is the New Covenant to the Church with its spiritual heritage versus the Covenants to Israel, which spoke to their physical heritage.

The New Covenant to the Church is the basis for establishing the royal family forever. Part of the plunder of the strategic victory of Christ on the Cross is the establishment of the royal family composed of Church Age believers only. The New Covenant to the Church includes its priesthood, its royalty, its escrow blessings, sharing God’s happiness, and the operational Divine Power System.

All the shadows of the Old Covenant point to the person and work of Jesus Christ. He is the reality. He is the guarantee of a better Covenant between God and man, **Heb 7:22**. The blood of the Covenant has set us aside as royal family, **Heb 10:29**. Cf. **Rom 11:27; Heb 9:15-20; 10:16; 12:24; 13:20**.

At the Last Supper, Jesus Christ acknowledged the implications of His upcoming death by referring to His blood, symbolized in the wine, as “shed blood.” In the Gospels, we see the account of this memorial as each writer, though consistent in the theological meaning of this act, gives us a unique perspective of its application.

Like the writer of Hebrews, Matthew clearly interprets the act of the Cross as represented in the Communion Cup with the forgiveness of sins, **Mat 26:26-28**, a phrase which neither Luke nor Mark have. Such an understanding highly suggests that an OT sacrificial backdrop based upon **Leviticus 17** was in mind.

Mark showed the death of Jesus was a covenant sacrifice, **Mark 14:22-24**, with the image of being “**poured out**,” cf. **Ex 24:6-8; Jer 31:31-33**. The blood was shed on behalf of many. This recalls **Isa 53:12**; Jesus was “**numbered among the transgressors**,” **Mark 15:28**, and died in their place.

In Jeremiah, the New Covenant included three things: 1) transformation, 2) a new forgiveness of sins through Christ vs. the Law, and 3) a new Relationship.

In **Luke 22:17-20**, he also tied the blood to the New Covenant of **Jer 31:31ff**. It is reminiscent of the Sin Offering ritual in **Lev 4:7, 18, 25, 30, 34**; cf. **Lev 8:15; 9:9; Ex 29:20**.

John used “blood” in **Chapter 6**, in a clearly sacramental context. It is where Jesus told potential followers in **John 6:53-56**, that they had to “**eat His flesh and drink His blood**.” The concept of eating the flesh and drinking of blood suggests partaking of the whole of Christ and is reminiscent of the Last Supper in its implications for the believer. It meant believing and receiving Him as the revelation of the Father. He had explained to them that coming to Him (i.e., believing in Him) is to have eternal life, **vs. 47-48**. As such, the Communion Supper is our reminder, as well as a memorial to Christ, of our eternal life that He gained for us upon the Cross.

For the Church, it means a new spiritual species, new forgiveness in Christ’s efficacious work on the Cross for salvation and rebound post-salvation, and our union with Jesus Christ being, “in Christ,” as we have been made members of the Royal Family of God. It is only through being “in Christ” that Church Age believers participate in the New Covenant. We are elect “in Christ,” and because of Christ’s unique relationship with the Father, we are heirs together with Christ, **1 Cor 3:22-23**.

How do we get into Christ? Clearly it is through the baptism of the Spirit at the time of conversion, **Gal 3:27**. Through Spirit baptism and putting on Christ, we are identified with Christ with a sense of bound-up-with-ness that qualifies us to participate in the New Covenant blessings. Through such intimacy, Church saints, whether Gentiles or Jews, inherit what Christ inherits and are sons of Abraham because Christ is, **Gal 3:29**.

The Four Cups of the Passover

It is very significant Jesus chose the Passover to celebrate His last meal with the disciples and institute a new sacrament for the Church Age utilizing the four cups of the Passover meal and specifically one for the new rite to be celebrated, **Mat 26:2, 18; Mark 14:12-14; Luke 22:7-11**.

Mat 26:18, “And He said, “Go into the city to a certain man, and say to him, ‘The Teacher says, “My time is near; I *am* to keep the Passover at your house with My disciples”’.”

There are so many correlations linking the Passover imagery to the Lord and Savior Jesus Christ we could study this subject for weeks.

Today, however I will bring into remembrance some specific rituals of the Passover, demonstrating God’s provisions for His people Israel and the correlation to our Lord’s Last Supper and its meaning for the Church Age, as depicted by the four cups drank at the Passover celebration.

Why the Need for a Passover:

- 1) Nation of Israel in bondage in Egypt.
- 2) Prayed for deliverance.
- 3) Moses sent to become the deliverer.
- 4) Plagues caused the ultimate release of the nation Israel (blood, frogs, lice, flies, cattle disease, boils, hailstones, locusts, darkness, and death of 1st born).

God gave instructions to Moses for the Jews to protect His people from the 10th plague, if they followed God's instruction of placing the blood of the sacrificial lamb on their door posts and lintels, the angel of death would Passover their home and spare the first born of the household, **Ex 12:1-36**.

Passover:

- On the 10th day of Nisan, they were to select a spotless Lamb for the sacrifice.
- They were to sacrifice the Lamb on the 14th day at twilight (the start of their day).
- They were to sprinkle the blood of the lamb with a hyssop reed on the door post and lintel.
- They had to roast the lamb with fire and consume it completely before midnight. (Anything they could not consume was to be burnt in the fire.)
- They also consumed bitter herbs and unleavened bread.

The imagery in the Passover Feast represents God's provisions for sanctification (being set apart), deliverance or salvation (from bondage), redemption (bought back), and the establishment of His kingdom (restoration to eternal rulership).

All of which point to our Lord and Savior Jesus Christ and His work on the Cross. These principles were brought to the Israelites attention in the commandment for the first Passover Supper as instructed by our Lord in **Ex 6:6-7**.



Ex 6:6-7, "Say, therefore, to the sons of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage. I will also redeem you with an outstretched arm and with great judgments. ⁷Then I will take you for My people, and I will be your God; and you shall know that I am the LORD your God, who brought you out from under the burdens of the Egyptians'."

In fact, the Hebrew Mishnah teaches that these cups correspond to the four verbs of **Ex 6:6-7**, describing God's redemption of Israel. Mishnah is a transliteration from the Hebrew that means, "study by repetition," from the Verb SHANAH, שנה or "to study and review." The book called Mishnah is the first major written collection of the Jewish "oral traditions," which is known as the Oral Torah. The Mishnah was written from the 1st - 3rd Centuries AD, when the persecution of the Jews, beginning in 70 A.D., with the destruction of Jerusalem and the Temple, and the passage of time raised the possibility that the details of the oral traditions of the Pharisees from the Second Temple period, 516 BC – 70 AD, would be forgotten. Therefore, Rabbis began writing down the oral laws to ensure they were not lost. Most of the Mishnah is written in Mishnaic Hebrew, but some parts are in Aramaic. Within the Mishnah it states that the four cups of the Passover correlate to the four "I will" verbs of **Ex 6:6-7**, as follows.

Ex 6:6-7, "Say, therefore, to the sons of Israel, 'I am the LORD, and I will bring you out (1st Cup) from under the burdens of the Egyptians, and I will deliver you (2nd Cup) from their bondage. I will also redeem you (3rd Cup) with an outstretched arm and with great judgments. Then I will take you (4th Cup) for My people, and I

will be your God; and you shall know that I am the LORD your God, who brought you out from under the burdens of the Egyptians’.”

The four verbs include:

- 1) YATSA - I will bring you out.
- 2) NATSAL - I will deliver you.
- 3) GAAL - I will redeem you.
- 4) LAQAKH - I will take you to be my people. This is also known as the “Joy of Israel.”

The ministry of Jesus Christ as the Messiah speaks to each of these four promises:

- 1) The Messiah Sanctifies us, **John 17:19, “And for their sakes I sanctify Myself, that they also may be sanctified by the truth.”**
- 2) The Messiah Delivers us, **John 8:32, “And you shall know the truth, and the truth shall make you free.”**
- 3) The Messiah Redeems us, **Gal 4:4-5, “But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons.”**
- 4) The Messiah is our Joy, **John 15:11, “These things I have spoken to you, that My joy may remain in you, and that your joy may be full”**

Therefore, in relationship to the four cups of the Passover celebration, each of these principles is associated with the cups of the Passover in the order in which they were drank:

- 1) The first cup is the Cup of Sanctification.
- 2) The second cup is the Cup of Deliverance.
- 3) The third cup is the Cup of Redemption.
- 4) The fourth cup is the Cup of Restoration or Joy, the Elijah Cup.

The Passover celebration included:

Leaven Removed

Before the Passover Feast, the home had to be cleansed from top to bottom and all leaven had to be removed from the home, cf. **1 Cor 5:6-8**.

(At the moment of salvation, we are clean).

1 Cor 5:6, “Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough? ⁷Clean out the old leaven so that you may be a new lump, just as you are *in fact* unleavened. For Christ our Passover also has been sacrificed. ⁸Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.”

Washing

After the leaven is removed, everyone washes their hands in a special laver and towel. In **John 13:2-17**, Jesus washed the feet giving us an unparalleled lesson in humility, as well as the need to utilize **1 John 1:9**, post salvation.

Lighting Candles

The ritual of the Lighting of candles by the woman of the House showed the correlation that through the woman God brought the Light into the world, **John 1:9; 3:19; 8:12; 9:5; 12:46.**

John 8:12, “Then Jesus again spoke to them, saying, “I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life”.”

First Cup

After the washing and lighting of the candle, they would then drink from the first cup, the Cup of Sanctification or setting apart, which spoke of God bringing His people out from under the yoke of slavery and setting them apart to Himself.

“The children of Israel were enslaved in Egypt for 400 years. Their tears were bitter! They started out their time as dignified guests but with time and regime change, they became slaves. The yoke of slavery was burdensome and heavy. During Passover, they remembered how God brought the children of Israel out from slavery and made them into a great nation with a name and a great purpose. You see, Israel always had a purpose and calling—to be light to the nations (Isaiah 42:6, Isaiah 49:6, Acts 13:47) and to bring Messiah Jesus into the world!” (Chosen People Ministries, www.chosenpeople.com/jesus-the-messiah-in-the-four-cups-of-passover).

Ex 6:6a, “Say, therefore, to the sons of Israel, ‘I am the LORD, and I will bring you out from under the burdens of the Egyptians, ...’”

The first Cup represented Sanctification, the setting apart His people from all peoples. For the Church this now signifies our **Positional, Experiential, and Ultimate Sanctification**, setting apart, based on the work of our Lord Jesus Christ. The correlation to the Church Age is that Jesus Christ through His work on the Cross established the Church and sanctified all that believe in Him, **John 3:16-17; Act 20:32; 26:18; 1 Cor 1:2; 6:11; Heb 2:11; 10:10, 14.**



John 17:19, “For their sakes I sanctify Myself, that they themselves also may be sanctified in truth.”

Acts 20:32, “And now I commend you to God and to the word of His grace, which is able to build *you* up and to give *you* the inheritance among all those who are sanctified.”

1 Cor 6:11, “Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.”

Heb 10:10, “By this will we have been sanctified through the offering of the body of Jesus Christ once for all.”

Heb 10:14, “For by one offering He has perfected for all time those who are sanctified.”

Bitter Herbs

Next, they were to eat bitter herbs, KARPAS, dipped in saltwater representing the remembrance of their toil and tears while in bondage. It also speaks to Jesus’ suffering leading up to and while upon the Cross for our salvation, **Heb 2:9.**

Heb 2:9, “But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone.”

Second Cup

Then they would drink the second cup, the Cup of Deliverance. This cup was in remembrance of the 10 Plagues, which ultimately caused Pharaoh to let the nation Israel go free, as well as to demonstrate God's power, delivering them from bondage.

Ex 6:6b, "... and I will deliver you from their bondage..."

A portion of the wine was to be spilled out (wine represented joy), and the spilling represented the diminished joy in the suffering of others, **Prov 24:17**.

We, as Church Age believers, need to be mindful of the suffering of Christ and of those without salvation in Christ and do all we can to deliver the Gospel message, so that they too are, like we are, delivered from the slave market of sin and its bondage over our lives. And remember, Jesus was "delivered over" to suffer, so that we would be saved from the slave market of sin, **Acts 2:23; 3:13; Rom 4:25; 8:32; Gal 5:1; Heb 2:14-15**.

Acts 2:23, "This Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death."

Acts 3:13, "The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified His servant Jesus, the one whom you delivered and disowned in the presence of Pilate, when he had decided to release Him."

Rom 4:25, "*He* who was delivered over because of our transgressions, and was raised because of our justification."

Rom 8:32, "He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?"

Gal 5:1, "It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery."

Heb 2:14-15, "Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, ¹⁵And might free those who through fear of death were subject to slavery all their lives."

It is a Biblical truth that all people, both Jew and Gentile, are under God's judgment unless they accept salvation, that is, substitutionary atonement, through Jesus the Messiah, **John 14:6; Rom 5:9; 1 Cor 15:1-5**.

Rom 5:9, "Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him."

John 14:6, "Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me"."

AFIKOMEN

This has to do with the Unleavened Bread that was kept in a white linen bag with three compartments. This was to bring into remembrance Abraham, Isaac, and Jacob, **Gen 22:2** (Isaac as the middle person). The middle piece of bread was taken out and broken in half. Half was wrapped in white linen, hidden and to be brought back later after the meal. The correlation for this is the Trinity with Jesus Christ being the middle Person of the Trinity who was broken on the Cross (died physically). It also reminds us that He was wrapped in linen and put in the tomb upon His death and later rose from the dead on the third day.

The Bread

The Bread used in the Passover is the same Unleavened Bread we use in the Communion:

- It is without leaven.
- It is bruised and striped.
- It is pierced through.

It represents His suffering and physical death. **Isa 53:5**, “**But He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being *fell* upon Him, and by His scourging we are healed.**” Cf. **John 6:32-35**, 41.

The Meal

Then they would eat the lamb and herbs. There is much imagery and analogy here regarding Jesus as the “Lamb of God,” which we have noted previously. After this, the bread was eaten at the end of the meal, **Mat 26:26**.

Third Cup

After the bread, they would drink the third cup of the Passover called the Redemption Cup, which was the first cup to be drunk after the meal speaking of “first fruits” in a way, as a result of Jesus’ redeeming work. This cup represents the purchasing of the nation Israel through the shed blood of the sacrificial lamb that was placed on the door post and lintel. It spoke to God’s redemption of Israel and all peoples, through the blood of the Lamb of God, Jesus Christ. Because of the protection of the blood, the 1st born of the children of Israel were passed over by the Angel of Death. This ultimately caused Pharaoh to let the nation Israel go free from the bondage of slavery, **Ex 12:7-13**.

This cup traditionally remembers how the Lord redeemed Israel with an outstretched arm. This is noted in the third aspect of God’s promises to Israel in **Ex 6:6c**, “... **I will also redeem you with an outstretched arm and with great judgments.**” The “great judgments” speak to the 10 plagues against Egypt, but more importantly the judgment of our sins in the person of Jesus Christ.

The correlation for the Church Age is Jesus chose the Third Cup of the Passover, the Redemption Cup, to show what His blood would be shed for. It represents redemption of sins through the blood of the Paschal Lamb, signifying the Father’s propitiation in the payment for our sins. This represents Jesus’ spiritual death while upon the Cross, when He bore all the sins of mankind, **Mat 26:28; Mark 14:24; Luke 22:20**, and purchased us from the slave market of sin, **Rom 3:24; 6 - 7; 1 Cor 1:30; Gal 3:13; Eph 1:7, 14; Heb 9:12-15; 1 Peter 1:18-19**.

Mat 26:28, “**For this is My blood of the covenant, which is poured out for many for forgiveness of sins.**”

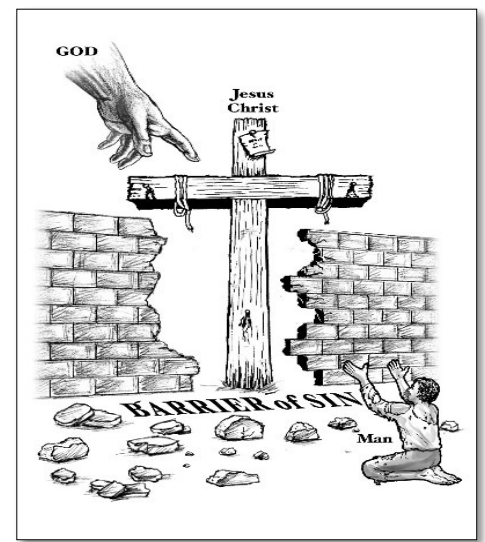
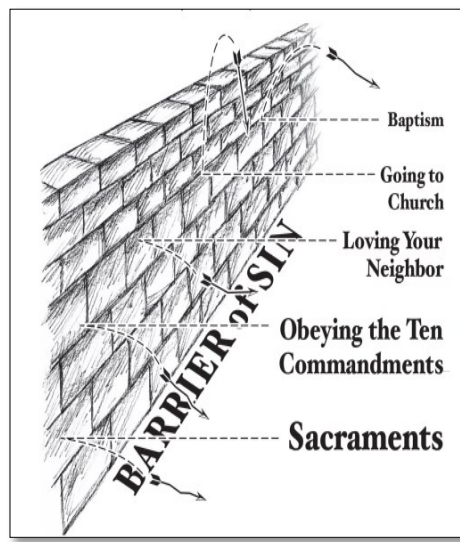
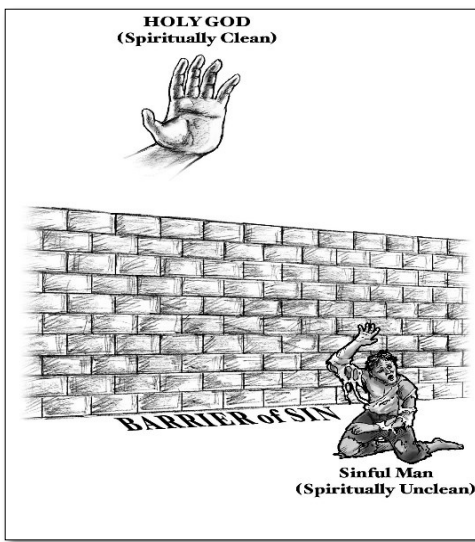
Luke 22:20, “**And in the same way *He took* the cup after they had eaten, saying, “This cup which is poured out for you is the new covenant in My blood.”**”

Rom 6:6-7, “**Knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; ⁷for he who has died is freed from sin.**”

Rom 6:22-23, “**But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life. ²³For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.**”

Eph 1:7, “**In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace.**”

1 Peter 1:18-19, “**Knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, ¹⁹but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.**”



“As the blood of the Passover Lamb covered the believing Israelites and Egyptians back in Egypt, so the blood of Jesus covers Jewish and Gentile believers today!” (Chosen People Ministries, www.chosenpeople.com/jesus-the-messiah-in-the-four-cups-of-passover).

It is with this cup that our Lord gave us the new ritual or sacrament to celebrate His completed work upon the Cross for the forgiveness of our sins called “The Lord’s Supper, Communion, or the Eucharist.” This ritual is to be followed by every Church Age believer to bring into remembrance the unique person of our Lord Jesus Christ and His work upon the Cross until His return. It is also the basis for fellowship with God and members of the body of Christ, which is the Church, **Luke 22:19-20; Mat 26:26-29; Mark 14:22-24; 1 Cor 10:16-17; 11:23-26.**

Hymns of Praise

After the third cup they would sing praise hymns to our Lord, traditionally thought to be the final Hallel Psalms from **Psa 115-118**. With this they would conclude the meal with the drinking of the fourth cup.

Fourth Cup

This was the last cup to be drank at the Passover. Its meaning is in its name, the “Cup of Completion / Acceptance,” also called the “Elijah Cup,” and sometimes the “Cup of Praise.” This signified the Lord, YHWH, taking His people and establishing His kingdom.

Ex 6:7, “Then I will take you for My people, and I will be your God; and you shall know that I am the LORD your God, who brought you out from under the burdens of the Egyptians.”

Of this cup, we know that Jesus did not drink from it, and most likely the disciples did not either. Although Luke places Jesus’ refusal to drink from the “**fruit of the vine until the Kingdom of God comes,**” before instituting the Bread and Wine and drinking the third cup, Matthew and Mark place it after sharing the third cup and then they write of singing the hymns and their departure to the Garden of Gethsemane, **Mat 26:29-30; Mark 14:25-26.**

Mat 26:29-30, “But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom.”³⁰After singing a hymn, they went out to the Mount of Olives.”

He was signifying His Second Advent, when He would establish His Millennial Reign. The kingdom is represented in the 4th Cup, just as God led Israel to the Promised Land after releasing them from the captivity of the Egyptians. So too, will He restore Israel to its promised land upon His 2nd Advent.

In Summary, the Passover Seder is divided into four parts:

1. Preliminary course blessing over 1st Cup followed by serving bitter herbs.
2. Passover narrative followed by drinking of the 2nd Cup.

3. Eating of the meal lamb / bread followed by drinking of the 3rd Cup.
4. Concludes with singing of Hymns (Great Haleil) followed by drinking of the 4th Cup.

Jesus never drank from the Fourth Cup during the celebration in the Upper Room. This is apparent because of the singing of the hymns which followed the Third Cup. Why?

1. Jesus did not intend to conclude the Passover yet. When Jesus pledged not to drink of the vine until the Kingdom of God comes, He knew the work to usher in the Kingdom was not yet finished, **Mat 26:29; Mark 14:25**.
2. The work for salvation and to usher in the Kingdom was not yet finished or completed. John's Gospel gives us more insight to this, even though He does not speak of the bread and wine at Passover at all. Although John's Gospel account is different (emphasizing Christ as the Son of God, Deity, written for Christians), it is complimentary, not contradictory. Nevertheless, he gives us some understanding of what Jesus meant when He said He would not drink of the fruit of the vine until He was in the Kingdom of God, **John 3:14; 7:37-39; 8:28; 13:31**.

John speaks of various images of the Kingdom and Passover in depicting Jesus' trials and Passion. John gives us a better understanding of what Jesus meant when He uttered, **"IT IS FINISHED," John 19:30**. Yet, just prior to this Jesus, the spotless sacrificial Lamb, in His hour of glory on the Cross said, **"I am thirsty," John 19:28**. Jesus was surely thirsty before this. To say this in the closing moments of His life, it must have been more than a desire for a last drink. He seems to be in full possession of Himself as He realized all was finished.

What was finished? "It is finished" seems to be very much related to the words He spoke fulfilling the Scripture, **"I am thirsty," in Psa 69:21**.

Psa 69:21, "They also gave me gall for my food and for my thirst they gave me vinegar to drink."

What followed Jesus' expression of thirst while upon the Cross shows the correlation. A bowl of sour wine was there. So, they put a sponge full of sour wine on a reed and held it to His mouth, which only John noted that the reed used to offer Jesus the sour wine, when He said He was thirsty, was made from **"a branch of hyssop," John 19:29**, cf. **Mat 27:48; Mark 15:36**.

John 19:29, "A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon a branch of hyssop and brought it up to His mouth."

Interestingly, the branch described in the Passover Law for the sprinkling of the blood of the Lamb was from hyssop, **Ex 12:22**.

Ex 12:22, "You shall take a bunch of hyssop and dip it in the blood which is in the basin, and apply some of the blood that is in the basin to the lintel and the two doorposts; and none of you shall go outside the door of his house until morning."

This reveals something Jesus had left unfinished at the Passover by not drinking from the Fourth Cup. He stated His intention not to drink from the fruit of the vine until He came into the glory of His Kingdom. He refused wine offered earlier in **Mark 15:33**, before being nailed to the Cross. Yet, at the end, He drank the sour wine, **John 19:30; Mat 27:48; Mark 15:36; Luke 23:36**.

John 19:30, "Therefore when Jesus had received the sour wine, He said, "It is finished!" And He bowed His head and gave up His spirit."

It was the Passover that was finished. Jesus transferred the Passover sacrifice of the Old Covenant into the New Covenant in His blood, **1 Cor 5:7-8**.

1 Cor 5:7, "Clean out the old leaven so that you may be a new lump, just as you are *in fact* unleavened. For Christ our Passover also has been sacrificed. ⁸Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

Therefore, now that the payment of sin is completed / finished for all time through the Lamb of God, **John 1:29, 36**, that was sacrificed for our sins, cf. **Rev 5:6, 12; 13:8; 15:3**, the Kingdom of God can come. Having drank the fourth cup upon the Cross to show the completion of His work, He could now usher in the Kingdom and drink the fourth cup again with the disciples in the Millennial Kingdom. Our Lord will drink from the Fourth Cup of the Passover celebration at that time.

John 1:29, “The next day he saw Jesus coming to him and said, “Behold, the Lamb of God who takes away the sin of the world!””

Rev 15:3, “And they sang the song of Moses, the bond-servant of God, and the song of the Lamb, saying, “Great and marvelous are Your works, O Lord God, the Almighty; Righteous and true are Your ways, King of the nations!””

Rev 22:3, “There will no longer be any curse; and the throne of God and of the Lamb will be in it, and His bond-servants will serve Him.”

D. Wednesday, Luke 22:7-53.

1. The Lord’s Supper, vs. 7-38.

c. Jesus’ Acknowledgement of One Betraying Him, vs. 21-23.

As we noted in the previous section, this section is paralleled in **Mat 26:21-25; Mark 14:18-21**, as they lead with Jesus’ prophesy and warning that one of the disciples would betray Him before the institution of the Bread and Wine, which Luke records after the bread and wine. John writes about the betrayal in **John 13:18, 21-30**. In **John 13:18**, he also reminds us of the prophecy of Judas’ betrayal from **Psa 41:9**.

John 13:18, “I do not speak of all of you. I know the ones I have chosen; but it is that the Scripture may be fulfilled, ‘HE WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST ME’.”

Psa 41:9, “Even my close friend in whom I trusted, who ate my bread, has lifted up his heel against me.”

Matthew, Mark, and John provide more details of this scene as follows:

John 13:21-27, “When Jesus had said this, He became troubled in spirit, and testified and said, “Truly, truly, I say to you, that one of you will betray Me.” ²²The disciples *began* looking at one another, at a loss *to know* of which one He was speaking. ²³There was reclining on Jesus’ bosom one of His disciples, whom Jesus loved. ²⁴So Simon Peter gestured to him, and said to him, “Tell *us* who it is of whom He is speaking.” ²⁵He, leaning back thus on Jesus’ bosom, said to Him, “Lord, who is it?” ²⁶Jesus then answered, “That is the one for whom I shall dip the morsel and give it to him.” So when He had dipped the morsel, He took and gave it to Judas, *the son* of Simon Iscariot. ²⁷After the morsel, Satan then entered into him. Therefore Jesus said to him, “What you do, do quickly.”

Mat 26:20-25, “Now when evening came, Jesus was reclining *at the table* with the twelve disciples. ²¹As they were eating, He said, “Truly I say to you that one of you will betray Me.” ²²Being deeply grieved, they each one began to say to Him, “Surely not I, Lord?” ²³And He answered, “He who dipped his hand with Me in the bowl is the one who will betray Me. ²⁴The Son of Man *is to go*, just as it is written of Him, (*a reference to Psa 41:9*); but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born.” ²⁵And Judas, who was betraying Him, said, “Surely it is not I, Rabbi?” Jesus said to him, “You have said *it yourself*.”

Mark 14:17-21, “When it was evening He came with the twelve. ¹⁸As they were reclining *at the table* and eating, Jesus said, “Truly I say to you that one of you will betray Me—one who is eating with Me.” ¹⁹They began to be grieved and to say to Him one by one, “Surely not I?” ²⁰And He said to them, “*It is one of the twelve, one who dips with Me in the bowl.* ²¹For the Son of Man *is to go* just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! *It would have been good for that man if he had not been born.*”

Luke’s record is abbreviated compared to the others.

Vs. 21

Luke 22:21, “But behold, the hand of the one betraying Me is with Mine on the table.”

It begins with, “**but**,” which Luke uses the Classical Greek Conjunction PLEN rather than the usual Koine Greek Conjunctions DE or KAI. PLEN can mean, “however, except, only, unless, but, etc.,” and can be used as an Adverb, Preposition, or Conjunction, the latter here. Luke often uses PLEN in the Classical Conjunction manner, as it serves to break off one thought in order to proceed to a new sentence and adds a thought to what has been previously stated. Therefore, this is a strong adversative to give additional information distinct from the institution of the new ritual of the Bread and the Wine, yet it occurred around the same timeframe. That means that the bread and cup did not have meaning or impact for Judas.

Then our Lord uses the Imperative Mood of EIDON, “**behold**, look at, etc.,” to gain their attention regarding what He is about to say.

“**The hand of the one**,” HO CHEIR HO is a Semitic idiom to indicate someone is about to do something. The something is “**betray Me**,” which uses PARADIDOMI EGO once again that means, “hand over or deliver up,” cf. vs. 4, 6, 21, 22, 48.

“**Is with Mine on the table**,” META EGO EPI HO TRAPEZA. TRAPEZA is related to the word for square, and therefore refers to a four-legged or square table. This table may have been round or square as the word became known simply for a “table,” but either would fit in this situation, as opposed to a long rectangular table as depicted in paintings and images of the last supper.

In **Mat 26:23; Mark 14:20; John 13:26**, it tells us that the hand of the one betraying Him was identified as the one who was dipping his hand, presumably with bread in it, into the Au jus bowl on the table. Therefore, they all must have been able to reach it on the table, unless there were several bowls of Au jus on the table. Nevertheless, Jesus dipped His bread in the Au jus while Judas also did, thereby identifying the one who was about to betray Him. As we read in the other Gospels, even though Jesus made this announcement, apparently, they did not see Judas dip his bread when Jesus did, because they did not understand why he later left the table.

Vs. 22

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

Jesus prophesizes that the prophesies of His betrayal are about to be fulfilled according to the Scriptures.

“**For indeed**” is an interjection with HO MEN. “**The Son of Man**” is HUIOS HO ANTHROPOS, the favorite designation by Luke of our Lord, indicating His hypostatic union as the Messiah, as prophesied.

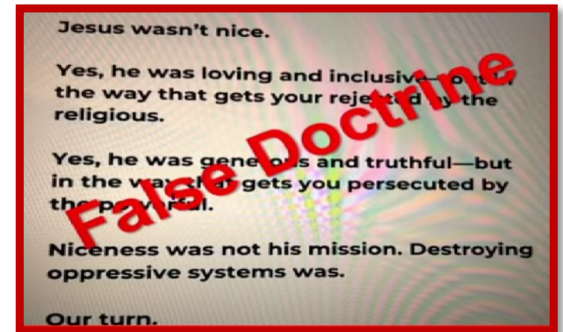
“**Is going as it has been determined**” in the Greek reads KATA, “according as,” HO HORIZO, in the Perfect Tense, “determined, appointed, declared, designated, etc.,” and the Present Tense of the Verb POREUOMAI, “to go, depart, etc.” Matthew and Mark say, “**just as it is written of Him**,” using GRAPHO, which harkens more directly back to the Scriptures, the OT, as we know today.

Luke’s usage of HORIZO speaks not just of prophecy in Scripture but goes back even further to the Predesigned Plan of God (PPOG) in eternity past. It speaks to the Plan of God the Father in eternity past that was designed to get Jesus to the Cross, so He could pay the penalty for our sins. God the Father, knowing from His Omniscience that Judas had a heart to betray Jesus and would, allowed for the betrayal to be part of His plan to get Jesus to the Cross.

Principles:

1. God is perfect; therefore, His plan is perfect. Since man is imperfect, to have a perfect plan this calls for all of God’s Divine genius to create, maintain, perpetuate, and continue a perfect plan that involves imperfect persons.

2. The perfect plan of God cannot be separated from the perfect essence of God, yet it is also related to the total depravity of man. Because of this, certain Divine attributes must be understood before the Divine plan can be understood or appreciated. The problem is that perfect God created a perfect plan for imperfect creatures. As far as God is concerned, we are total disasters, because we are full of human good thoughts, evil, and because we try to shift the blame to others.
3. The function of the Essence of God in planning and executing the plan requires a summary of a number of Doctrines. To fully understand God's plan for your life or anything on this earth, we must understand the will, sovereignty, and omniscience of God (which includes His foreknowledge). We must understand the Divine Decrees, integrity of God, election, foreknowledge, predestination, retribution, and condemnation.
4. Inasmuch as the volition of man is an instrument created by God for the execution of God's plan, human volition, whether positive or negative, serves the Divine purpose rather than hinder it. Negative volition will never stop the plan of God. Arrogance thinks the plan of God depends on you. Yet, God can get along quite well without you. Arrogance thinks otherwise, ergo a system of human good works.



5. Man's failure to execute the plan of God does not hinder or frustrate the plan of God. The plan moves on with or without those involved. As such, we see Judas Iscariot operating in negative volition towards God, which God knew about billions of years ago and included it into His plan to get Jesus to the Cross.
6. The wheel of the Christian life turns on the axle of your choice. You must decide which axle you will use: God's perfect righteousness or your self-righteousness. Under self-righteousness you dictate to God your plan of action, what you will do for blessing. You must decide for or against Bible Doctrine. If you are negative to Bible Doctrine, you must select some form of self-righteousness on which to build your life. Through self-righteousness you will arrogantly dictate to God what His plan should be. You will be inflexible regarding the non-essentials and flexible regarding the essentials.
7. Yet, the perfect plan of God excludes the ability of man, personality of man, morality of man, ideas of man, and schemes of man. The perfect plan of God incorporates all things, both righteous and unrighteous, to enact His sovereign will for mankind. Therefore, as Judas and Satan are engrossed in sin, evil, and human good, God utilized their negative volition to bring about His perfect Divine plan for our salvation.
8. Even though Satan influenced Judas in this action, God was in control of the situation, as He always is. Jesus was not killed simply because He was betrayed. He was killed because He was appointed to die for our sins, **Acts 4:27-28**.

"Therefore, even the most wicked and desperate acts of men cannot overthrow the plans of God. Even the cruelest betrayals come through the sovereign hands of God. God is always at work in such suffering to bring to pass his ultimately good plans. He works through tragedy to accomplish our salvation and bless his people." (Christ-Centered Exposition).

In addition, we also have to remember that man's negative volition, though used to bring about God's perfect Plan, does not go unpunished, as Jesus stated regarding Judas' evil plans, **"but woe to that man by whom He is betrayed!"**

Luke uses the Classical Greek PLEN once again, for the Conjunction **"but,"** to begin a new yet related thought. Then He uses the Interjection, OUAL, "wow or alas," to warn of impending judgment, cf. **Luke 6:24-26; 10:13; 11:42-52; 17:1; 21:23**. He states this judgment will come **"to that man by whom He is betrayed,"** HO ANTHROPOS EKEINOS DIA HOS PARADIDOMI. We know this warning is towards Judas Iscariot.

Matthew and Mark then add **"it would have been good for that man if he had not been born."** They both use KALOS here for "good," that can mean, "beautiful, good, excellent, advantageous, noble," or "better" as Mark does in the warnings given in **Mark 9:42-47**. The "better thing" would be **"if he had not been born,"** EI OUK GENNAO.

This reminds us of the more severe eternal punishment Judas will receive because of his unbelief in Jesus as his Savior / Messiah, as also indicated in **Acts 1:25**, as **“Judas turned aside to go to his own place.”** Therefore, our Lord gives a warning to the one betraying Him that it would have been better for that person to never have been born in the first place compared to suffering severely for all of eternity because of his evil deed. He was giving Judas mercy and grace by warning Him of the consequences he would face if he continued with the betrayal. He gave Judas a chance to repent and not betray Him. In addition, He is telling the other disciples and us, that this evil deed will not go unpunished.

The other principle we have previously noted in this scene is that Jesus did not point a finger at Judas and make a public display of him and his betrayal. He gave him grace to use his free will to either repent for good or continue in his evil and sin.

The disciples and we probably would have done the opposite and pointed Judas out. But not Jesus. His concern was in giving the willful, greedy, sinning Judas every opportunity to change his decision and course of action. Jesus had no desire to bring public opinion, censure, or judgment on Judas. Even though Jesus gave a stern warning to His betrayer, He did not single him out for the caustic disdain of the rest of the disciples. Jesus’ impersonal love protected His betrayer from the scorn of others, as should ours.

In conclusion, Matthew and Mark place this scene during the Passover meal, but before the giving of the new sacrament of the bread and the cup when the meal was over. We believe this to be the accurate timing of events. Therefore, we recognize that Judas left the table before the institution of the new sacrament and other teachings our Lord gave that followed. Yet, Luke places it after the institution of the bread and cup, but still speaks of dipping the morsel during the meal, which is seemingly inconsistent. The meal was over when Jesus instituted the bread and cup. So why Luke’s placement after? It is placed after to first simply emphasize that Judas committed a violation of sacred hospitality by betraying Him, which was a violation of close fellowship and trust, as noted in the prophecy of **Psa 41:9**, **“Even my close friend in whom I trusted, who ate my bread, has lifted up his heel against me.”**

In addition, in Luke’s account of this betrayal, after the bread and cup, it tells us that just because we are present at the Lord’s table, it is no guarantee against apostasy. In other words, just because you take communion does not mean you are saved or in fellowship with God. That is why Paul gives the warning in **1 Cor 11:27-32**, after the Eucharist to not partake of it in an “unworthy manner.” Therefore, partaking in the ritual is not the issue in the Eucharist, it is the positive mental attitude of the receipt that is the issue.

Vs. 23

Luke 22:23, “And they began to discuss among themselves which one of them it might be who was going to do this thing.”

“And they began to discuss among themselves,” uses the Verb SUZETEO that means, “to discuss, dispute, debate, or argue.” The disciples began to argue with each other as to **“which one of them it might be who was going to do this thing.”** This uses the rare Optative Mood for the Verb EIMI, “to be, am, exist, is, etc.,” that gives us the possibility of the action, or in this Oblique usage, who it, **“might be,”** as an indirect question for the one that **“was going,”** MELLO, “be about to, be on the point of, intend, purpose, etc.,” **“to do this thing,”** PRASSO, “do, accomplish, commit, etc.,” with HOUTOS, “this thing.”

Unlike Jesus, we can only assume that they were pointing their fingers at each other in accusation. Can you imagine what this must have been like! Each one trying to persuade the others as to who they thought would do such a thing! It is a wonder that these guys stuck together after this meal!

Here, we see the sinful and pettiness of man, in contrast to the grace, mercy, and love of our Lord Jesus Christ. As these sinful men begin to argue with each other and accusations are flying all over the room, our Lord in grace protected the privacy of an unbelieving sinner, giving him every opportunity to repent for salvation, without bullying, badgering, or bludgeoning him in the process. Our God IS an awesome God!

Finally, in John’s account, we see that Satan once again possess the body of the unbeliever Judas Iscariot to make sure that the evil deed gets done, and the other disciples, who were vehemently accusing each other at this time, did

not recognize Judas as the betrayer, **John 13:27-30**. This truly demonstrates the proverb of the wolf in sheep's clothing, **Mat 7:15**.

John 13:27-30, "After the morsel, Satan then entered into him. Therefore Jesus said to him, "What you do, do quickly."²⁸ Now no one of those reclining *at the table* knew for what purpose He had said this to him.²⁹ For some were supposing, because Judas had the money box, that Jesus was saying to him, "Buy the things we have need of for the feast;" or else, that he should give something to the poor.³⁰ So after receiving the morsel he went out immediately; and it was night."

D. Wednesday, Luke 22:7-53.

1. The Lord's Supper, vs. 7-38.

d. Argument of the Disciples as to Who is the Greatest, vs. 24-27.

Only Luke records this scene of the disciples arguing as to who is the greatest among them at the Passover Supper. He, previously wrote about this kind of argument among the disciples, and Jesus' response at that time, as do Matthew and Mark, which differs from this account, **Mat 18:1-5; Mark 9:33-37; Luke 9:46-48**.

Luke 9:46-48, "An argument started among them as to which of them might be the greatest.⁴⁷ But Jesus, knowing what they were thinking in their heart, took a child and stood him by His side,⁴⁸ and said to them, "Whoever receives this child in My name receives Me, and whoever receives Me receives Him who sent Me; for the one who is least among all of you, this is the one who is great"."

Mat 18:1-6, "At that time the disciples came to Jesus and said, "Who then is greatest in the kingdom of heaven?"² And He called a child to Himself and set him before them,³ and said, "Truly I say to you, unless you are converted and become like children, you will not enter the kingdom of heaven.⁴ "Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven.⁵ And whoever receives one such child in My name receives Me; ⁶but whoever causes one of these little ones who believe in Me to stumble, it would be better for him to have a heavy millstone hung around his neck, and to be drowned in the depth of the sea"."

Mark 9:35-37, "Sitting down, He called the twelve and *said to them, "If anyone wants to be first, he shall be last of all and servant of all."³⁶ Taking a child, He set him before them, and taking him in His arms, He said to them,³⁷ "Whoever receives one child like this in My name receives Me; and whoever receives Me does not receive Me, but Him who sent Me"."

But, regarding Jesus' response here, in **vs. 25-27**, Matthew and Mark include it in a response to James' and John's mother's request that her two sons sit on the right and left of Jesus in the Kingdom of God, **Mat 20:20-28, (vs. 24-28); Mark 10:35-45, (vs. 42-45)**. Her name is Salome, and she is the wife of Zebedee who was James' and John's father **Mat 4:21; 10:2. Mark 10** states that James and John themselves made this request.

Vs. 24

Luke 22:24, "And there arose also a dispute among them as to which one of them was regarded to be greatest."

"**And there arose also a dispute**" utilizes the Conjunctions DE and KAI for "**and also**," that links this argument to the previous one of **vs. 23**, when the disciples were arguing as to who would betray Jesus. So, the two arguments are linked, as we will not below.

Next, we have the Aorist Indicative of the Verb GINOMAI, "to be or come into being, etc.," with the Noun PHILONEIKIA that means, "contention, strife, or dispute." It is a hapaxlegomena. It is a compound word from PHILEO, "love," and NIKE, "to win or victory." Therefore, its basic idea is, "love to win, a zeal to contend," (i.e., a contentious spirit, as in the motivation regarding an argument). Here, it is used in the negative sense of strife amongst the disciples.

"**Among them**" is the Dative Preposition EN and the Noun AUTOS that is inclusive of all the disciples who were remaining at the dinner table.

Their argument now turned from accusing each other of potential betrayal of Jesus to, **“which one of them was regarded to be greatest,”** TIS AUTOS with the Present, Active, Indicative of the Verb DOKEO, “think, seem, suppose, appear, etc.,” EIMI MEIZON, the pronominal use of the Adjective that means, “greater, even more, of greater degree, etc.” MEIZON is also used in **Mat 18:1, 4; Mark 9:34**, regarding this argument amongst the disciples previously. Jesus will use this word in His response in both **vs. 26 and 27**. Therefore, with both DOKEO and MEIZON, the disciples were arrogantly concerned about how they would appear to others, each other, and to Jesus.

Therefore, we have the scene of the disciples vehemently accusing each other of potentially betraying Jesus in **vs. 23**, with each defending himself based on his self-righteous laurels in their boastful arrogance, that then leads to a heated discussion about which one of them was the greatest. This discussion most likely included the theme of rulership positions in the kingdom and who would replace Jesus when He is gone; right in front of Him! Oh, the pettiness and arrogance of man!

And all of this going on while Jesus is identifying the one who would actually betray Him that would result in His arrest, trials, persecutions, beatings, whippings, humiliation, and crucifixion, along with His spiritual and physical deaths upon the Cross. Can you imagine the self-control and restraint Jesus must have had at this time.

Yet, that is the lesson He gave in **vs. 27**, (**“But I am among you as the one who serves.”**), and in the previous lesson from **Mat 20:28 and Mark 10:45**, **“For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”**

The Lord’s response was so gracious in **vs. 25-30**, because He desires the disciples to think rightly about the Christian life. As such, He breaks the kingdom life down to two things: service and solidarity. Jesus makes it clear that life and leadership in God’s kingdom is very different than leadership in the sinful world. His followers do not lead like Gentile unbelievers who “lord it over” others, **vs. 25**. Gentiles rule one another in power-hungry, power-grabbing pride and call themselves “Benefactors.” They oppress others and try to convince others it is for their good. Jesus says, “It is not to be like that among you.”

Vs. 25

Luke 22:25, “And He said to them, “The kings of the Gentiles lord it over them; and those who have authority over them are called ‘Benefactors’.”

As noted above regarding Jesus’ response here, in **vs. 25-27**, Matthew and Mark include it in a response to James’ and John’s mother’s request that her two sons sit on the right and left of Jesus in the Kingdom of God, **Mat 20:24-28; Mark 10:42-45**. There Matthew and Mark recorded Jesus saying,

Mat 20:25, “But Jesus called them to Himself and said, “You know that the rulers (ARCHON) of the Gentiles lord it over them, and their great men exercise authority over them.”

Mark 10:42, “Calling them to Himself, Jesus said to them, “You know that those who are recognized as rulers (ARCHO) of the Gentiles lord it over them; and their great men exercise authority over them.”

Luke says, **“The kings of the Gentiles,”** is BASILEUS HO ETHNOS, “nation, people, pagans, Gentiles, etc.,” **“lord it over them,”** KURIEUO, “be lord over, rule over, have dominion over, control, etc.” It means to acts as a KURIOS, “lord, master,” and speaks to powerful political lords who had certain legal rights to authority based on their lordship. They were authorized to exercise power and control over those of lesser degree in society. This is Luke’s only use of this word, and only Paul used it otherwise in **Rom 6:9, 14; 7:1; 14:9; 2 Cor 1:24; 1 Tim 6:15**.

Next, we have, **“and those who have authority over them,”** KAI HO EXOUSIAZO AUTOS where EXOUSIAZO means, “have power over someone, exercise authority, be subjected, etc.,” where they have the right or power to do with something or someone as they see fit. This is Luke’s only use of this word, and Paul used it in **1 Cor 6:12; 7:4**.

And finally, we have, **“are called ‘Benefactors,’** KALEO EUERGETES, which too is a hapaxlegomena that is a princely title or title of an important person. It can be known as the “servant of the people.” This is a civilian or religious leader who provides help, assistance, or an advantage to others; one that confers a benefit. This term may also include the idea of a tyrannical rule. Therefore, there is a sense of irony in the statement.

Therefore, in response to **“who is the greatest,”** our Lord uses a worldly object lesson of what not to do or be. He reminds the disciples of two objectionable characteristics of secular rulers:

- 1) They lord their power and authority over others, meaning they expect and demand that everyone else is subservient to them and honor them for who and what they are.
- 2) They arrogantly act all “high and mighty” over others when they give benefits to them from their worldly material. The benefactor (the one giving material supply) demands that the beneficiaries (the one(s) receiving material supplies) praise them for what they have given or done.

1 Peter 5:3 is another warning to Pastors and deacons to not do these things.

1 Peter 5:2-4, “Shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; ³nor yet as lording it over those allotted to your charge, but proving to be examples to the flock. ⁴And when the Chief Shepherd appears, you will receive the unfading crown of glory.”

Vs. 26

Luke 22:26, “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.”

Matthew and Mark recorded Jesus saying,

Mat 20:26-27, “It is not this way among you, but whoever wishes to become great among you shall be your servant, ²⁷and whoever wishes to be first among you shall be your slave.”

Mark 10:43, “But it is not this way among you, but whoever wishes to become great among you shall be your servant; ⁴⁴and whoever wishes to be first among you shall be slave of all.”

“But *it is* not this way with you,” DE OUK HOUTOS HUMEIS. This is Jesus’ objection to acting like those worldly rulers. The disciples should not be concerned about what others think or say about them. They are to serve the Lord and not care about what honor or respect they receive from man. As we noted in **1 Peter 5:4** above, the Lord will reward them in due time, so they do not have to worry about being rewarded by man.

Next, Jesus gives them the appropriate mental attitude they must have, **“but the one who is the greatest among you,”** ALLA HO MEIZON (used in **vs. 24** above) EN HUMEIS, **“must become like the youngest,”** uses the Present, Middle, Imperative of Command of the Verb GINOMAI, “to be, become, etc.,” and HOS HO NEOS, “new, fresh, or young.” The latter is used here. In ancient families, the youngest was considered to be the least in the family.

Interestingly, NEOS was also used for the “New” Covenant above. Therefore, as Jesus made a new covenant based on His spiritual sacrifice upon the Cross, these disciples need to be new blessings to others in the exercise of their new spiritual life.

Finally, we have, **“and the leader like the servant,”** KAI HO with the Participle use of the Verb HEGEOMAI that comes to mean, “leader, guide, chief thinker, considerate, honored, and count (as in worthiness),” with HOS HO and the Participle use of the Verb DIAKONEO that comes to mean, “server, waiter of tables, minister, helper, or deacon.” Both Matthew and Mark use “slave,” DOULOS; here it also means, “servant.”

In these examples, we have two structures of social systems that describe the status of a disciple:

- 1) The first is the hierarchy of an ancient family, in which the youngest is considered the least.
- 2) The other is the economic and business system, which today would be compared to people who work for wages.

As such, Jesus’ definition of greatness stands in stark contrast to that of the world, and it is with statements like these in Scripture that rightly cause us to speak about the “upside-down kingdom,” or more correctly, “the right-side-up kingdom,” as compared to the Cosmic System. From the family unit to the economic system, the Christian should

have the humble attitude of being thought of as the lesser rather than the greater. Therefore, rather than worrying about who others think is the greatest among them, our Lord commands they have the mental attitude of being a server or servant to others that are not typically held in high regard. They have to have a servant's heart.

Interestingly, in **1 Peter 5**, after the warning not to “lord” their position of Pastors or Deacons over the members of the Church, it is followed by **vs. 5**, **“You younger men, likewise, be subject to your elders; and all of you, clothe yourselves with humility toward one another, for GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE.”**

Vs. 27

Luke 22:27, “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.”

Only Luke records the first half of this response. In the conclusion of this object lesson, our Lord makes a contrast between how the world thinks versus how we believers should think.

“For who is greater,” GAR TIS MEIZON, **“the one who reclines at the table,”** HO ANAKEIMAI (previously used by **Luke** in **7:37**), **“or the one who serves,”** E HO DIAKONEO? This is a rhetorical question which Jesus gives the answer to. **“Is it not the one who reclines at the table?”**, OUCHI (a strengthened form of OUK) HO ANAKEIMAI.

Therefore, in the world, the one who is being served is considered greater than the one who is serving them. That is the reality of the world. In these statements, Jesus had to address their selfish concerns about authority, rank, greatness, position, titles, entitlements, privilege, and all the perks of holding government office in the ancient world. But, as Jesus notes next, this is not the reality of the spiritual life, as it was not the reality of His life, as He states, **“But I am among you as the One who serves,”** DE EN MESO, “middle, midst, in the middle,” HUMEIS EIMI HOS HO DIAKONEO. The ONE who is the greatest of all, serves in the humblest of ways. Jesus is among, not over, those He serves.

In the kingdom of heaven, the Lord Jesus is the only Lord. Even He does not rule harshly and “lord it over” others. Remember what John's Gospel told us about Jesus in this Passover celebration, that He girded Himself and washed the feet of the disciples, **Chapter 13**. Therefore, in the kingdom of God, “rulers” are truly servants. Rather than taking the positions of highest honor, rulers take the jobs no one else wants.

This second half is similar to what Luke previously recorded in **Luke 12:37**.

Luke 12:37, “Blessed are those slaves whom the master will find on the alert when he comes; truly I say to you, that he will gird himself to serve, and have them recline at the table, and will come up and wait on them.”

It is also similar to what Matthew and Mark recorded in the argument about the two sons of Zebedee, **Mat 20:28; Mark 10:45**.

Mat 20:28, “Just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

Mark 10:45, “For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

“So, what is true greatness? It is characterized by humility and service, not by position, power, or money. Position may be part of it, but only in the sense that it gives one more responsibility to serve others. One should never “throw” his position around. Rather, a servant attitude should be the norm for the believer.” (Complete Biblical Library Commentary).

“In the kingdom of God, the greatest people are the greatest servants. In a world full of people who would argue for their own greatness based on age, class, privilege, race, gender, education, and almost anything else, the Lord shines

bright as the one who forsakes all of those prejudices and gives his life for others. The Lord turns the entire world upside down with his emphasis on service.” (Christ-Centered Exposition).

D. Wednesday, Luke 22:7-53.

1. The Lord’s Supper, vs. 7-38.

e. Jesus’ Promise of the Disciples’ Blessings in Heaven, vs. 28-30.

The next three verses are actual one sentence. This is a great promise of blessing in the eternal state for the 11 disciples, along with Paul, who would become the 12 Apostles. This promise of blessing was also recorded by Matthew in an earlier episode, **Mat 19:27-28**, after the discussion with the “Rich Young Ruler” about how to obtain eternal life. In that scene, Peter follows up with a statement about leaving everything behind to follow Jesus. Jesus responds to his statement with this promise of blessing. Mark and Luke also recorded the discussion with the Young Ruler and Peter’s question, but do not have this promise, **Mark 19:16-29; Luke 10:25-28**.

This promise also graciously quells the knuckleheaded argument the disciples were having regarding who is the greatest among them. Rather than chastising them, our Lord makes a promise that they each would have a very important position of power and authority for all of eternity. Hopefully with this promise it would satisfy their souls as to their positions in the eternal state, which would give them confidence to go forward in God’s plan while here on earth.

Vs. 28

Luke 22:28, “You are those who have stood by Me in My trials.”

Only Luke records this statement, and it highly suggests that Judas has already left the scene.

“You are those who have stood by Me” is DE HUMEIS EIMI HO with the Perfect, Active, Participle in the Nominative case of the Verb DIAMENO that means, “remained, stayed constant, continued, etc.” It is only used here and **Luke 1:22; Gal 2:5; Heb 1:11; 2 Peter 3:4**. It is a compound word from DIA, “through,” and MENO, “to stay, abide, remain, etc.” It means, “to remain throughout without intermission or interruption.” Therefore, Jesus is commending and complementing the 11 Apostles who remained with Him throughout all that He went through during His 3 ½ year ministry.

The time of their duration is noted in the last part, **“in My trials,”** EN HO PEIRASMOS EGO. Here, we have the Dative of Reference Plural Noun PEIRASMOS that means, “temptations, testing, experiences, etc.” In classical Greek, it had a variety of contexts such as “medical experiments, dangers, risks,” etc. In its Biblical use it means, “temptations or testing.” Jesus describes His entire ministry as a time of testing regarding various temptations.

James 1:2-4, “Consider it all joy, my brethren, when you encounter various trials (PEIRASMOS), ³knowing that the testing of your faith produces endurance. ⁴And let endurance have *its* perfect result, so that you may be perfect and complete, lacking in nothing.”

This section should read, **“You are those who have remained with Me in My temptations,”** which speaks to the time duration of Jesus’ ministry up to this point.

Heb 2:18, “For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.”

Heb 4:15, “For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.”

“When the religious leaders opposed him, they did not run away from him. They stayed in solidarity with the Savior. When his family said he was crazy, the disciples did not distance themselves from him socially. When city mobs would get out of control and riot, they did not run away seeking their own safety. They were with the Lord in his trials, sharing the danger and rejection that he faced. They expressed unity with him.” (Christ-Centered Exposition).

As we know from **Luke 4:1-13; Mat 4:1-11; Mark 1:12-13**, Jesus was prepared for His ministry by the three temptations of Satan, while He was in the wilderness. Jesus then began His ministry and selected the 12 Disciples / Apostles to follow Him. 11 of the 12 remained faithful to Him throughout.

Therefore, they will receive this honor and blessing in the eternal state.

This brings up the point that those who are close companions of one that endures these types of trials and tribulations are themselves tried and tempted.

TEMPTATIONS The Two Adams as the Pattern for Mankind			
Area of Testing	Genesis 3:6 1 st Adam	Luke 4:1-13 2 nd Adam - Christ	1 John 2:16 Mankind
APPETITE	"The tree was good for food"	"Command this stone to become bread"	"LUST OF THE FLESH"
BEAUTY	"It was pleasant to my eyes"	"The devil...showed Him all the kingdoms"	"LUST OF THE EYES"
PRIDE	"A tree desirable to make one wise"	"Throw yourself from here"	"THE PRIDE OF LIFE"

In addition, for those who persevere throughout their spiritual walk during the Church Age, the Lord has promised the **"crown of life," James 1:12.**

James 1:12, "Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him."

Vs. 29

Luke 22:29, "And just as My Father has granted Me a kingdom, I grant you..."

In the Greek, this section begins with **"and I appoint to you,"** KAGO (a combination of KAI, "and, even, or also," and EGO, "I"), with the Present, Middle, Indicative of the Verb DIATITHEMI that means, "decree, ordain, confer, assign, make a will, make an agreement, establish a covenant, etc." The aspect of making a covenant with them is in view, as also used in **Acts 3:25; Heb 8:10; 9:16-17; 10:16.** In fact, the noun form of this word DIATHEKE is "covenant," which refers to the New Covenant as we noted in **vs. 20.** It is a compound word from DIA, "through," and TITHEMI, "to put, set, place, etc." Therefore, this is a covenant promise our Lord is making to the Apostles for their faithfulness. It is a decree or promise He is making to them. He is ordaining them with this power and authority in the eternal kingdom.

Then in the Greek we have, **"as appointed to me by my Father,"** KATHOS with the Aorist, Middle, Indicative of the Verb DIATITHEMI with EGO HO EGO PATER, **"Father."** Just as God the Father has made a covenant promise to Jesus to give Him a kingdom, so Jesus has made one with the Apostles.

It then concludes with the Noun BASILEIA that can mean, "kingship, royal power, kingdom, dignity, reign, etc." Just as the Father has given Jesus the kingdom for obeying the Father's will and accomplishing His plans, the Lord promised to assign rulership and authority to his disciples for standing with Him throughout His ministry here on earth.

The Apostles are definitely going to spend all of eternity in the Kingdom of God with Jesus Christ, just as all believers will. Therefore, this promise goes beyond just being in the Kingdom, as noted in the promises in the next verse. Therefore, BASILEIA here should best be translated as "royal power, dignity, or reign" regarding the power and authority they will have sitting upon the 12 thrones over the 12 Tribes of Israel in the Kingdom of God.

We could translate this passage, "And I make a covenant promise to you, as my Father has made a covenant promise to me; royal power!" Jesus promises the disciples a unique inheritance or a share in the rule of God in the Kingdom, cf. **2 Tim 2:12; Rev 2:26f.**

This may also be a prelude to the greater Mystery Doctrine for the Church Age, where every believer is a Royal Priest and Royal Ambassador based on our union with Jesus Christ. Yet, the 12 Apostles will have a higher level of authority in the eternal state in their royalty, as noted next.

Vs. 30

Luke 22:30, "... that you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel.

There are two parts to this promise of blessing:

1) **“That you may eat and drink at My table in My kingdom,”** HINA, “that,” with the Present, Active, Subjunctive of the Verb ESTHO a form of ESTHIO, “eat,” KAI PINO, “drink,” also in the Present, Active, Subjunctive, EPI HO TRAPEZA, “table,” (also in vs. 21), EGO EN HO BASILEIA EGO.

“In My Kingdom” reminds us that these positions of rulership will begin with the Millennial Reign of Jesus Christ, and then go on into eternity in the New Heavens and New Earth.

This HINA clause, with the Subjunctive Mood, is a “Purpose-Result” clause indicating both the purpose of Jesus’ covenant promise to them and the result of Jesus’ promise to the Apostles. It applies to both parts here.

This means fellowship and companionship with Jesus Christ in the eternal state. This is a promise of intimate fellowship with Jesus when He returns to establish the kingdom of God on earth. As that time, they shall be with Him—dining at His table.

2) **“You will sit on thrones judging the twelve tribes of Israel,”**

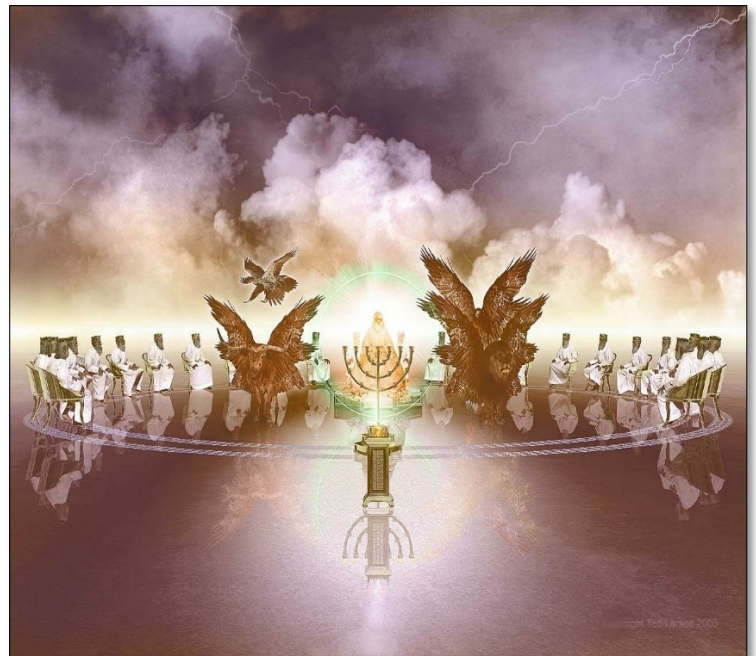
The Conjunction KAI, **“and”** ties the previous blessing with this one in the Purpose-Result clause.

“You will sit” is the Future, Middle Deponent, Indicative of the Verb KATHEMAI that means, “sit, sit down, settle, reside, etc.” It has a connotation of “to be enthroned,” which is appropriate here, as Jesus next says, “EPI THRONOS, **“on thrones.”** Then He gives definition for the authority these thrones will have, **“judging the twelve tribes of Israel,”** KRINO, “judging, distinguishing, deciding between, etc.,” HO DODEKA PHULE, “twelve tribes,” HO ISRAEL.

Therefore, each Apostle will be assigned to one of the twelve tribes of Israel to make decisions for them for all of eternity in their earthly kingdom here on planet earth, albeit the “new earth” of eternity, **Isa 65:17; 66:22; 2 Peter 3:13; Rev 21:1.**

As noted above, the 12 Apostles will receive these thrones in the Kingdom of God, as promised to them by our Lord. Matthew recorded this in a previous episode in **Mat 19:27-28. Cf. Dan 7:9; Rev 4:4; 11:16; 20:4.**

Mat 19:27-28, “Then Peter said to Him, “Behold, we have left everything and followed You; what then will there be for us?” ²⁸And Jesus said to them, “Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.”



Therefore, this is a promise of a future reward, i.e., participation in the leadership process when the Kingdom of God is established at the consummation of the Tribulation and then beginning in the Millennial reign of Jesus Christ.

Some believe that because the 11 disciples chose a 12th on the Day of Pentecost to replace Judas Iscariot after his death, **Acts 1:20-26**, that Matthias is the 12th Apostle to receive this reward. Yet, even though in faith they cast lots to select Matthias, our Lord did not directly choose Him. Instead, our Lord chose Paul to be the 12th Apostle. And as such, he will receive one of the 12 thrones to rule over Israel in the eternal state, cf. **Rom 1:1; 1 Cor 1:1; 9:1; 15:7-10; 2 Cor 1:1; Gal 1:1; Eph 1:1; 1 Tim 1:1; Titus 1:1. Cf. Acts 9:3-8; 22:6-11; 26:12-18.**

2 Cor 1:1, “Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, to the church of God which is at Corinth with all the saints who are throughout Achaia.”

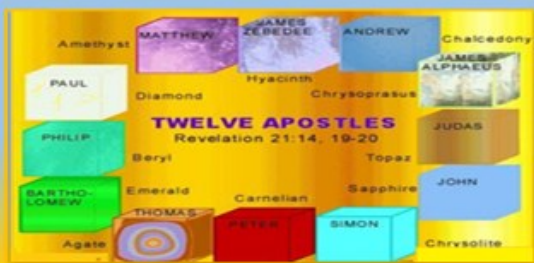
Gal 1:1, “Paul, an apostle (not sent from men nor through the agency of man, but through Jesus Christ and God the Father, who raised Him from the dead).”

1 Tim 1:1, “Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, who is our hope.”

1 Cor 15:7-10, “Then He appeared to James, then to all the apostles; ⁸and last of all, as to one untimely born, He appeared to me also. ⁹For I am the least of the apostles, and not fit to be called an apostle, because I persecuted the church of God. ¹⁰But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me.”

The honor and reward for the Apostles in heaven also includes their names being written on the foundation stones of the New Jerusalem, **Rev 21:14**.

12 Jeweled Foundations New Jerusalem



In addition, the believer of the Church Age will sit on the throne with our Lord, because we are one with Him, and will judge the world and angels in the eternal state, **Mat 19:29; 1 Cor 6:2-3; 2 Tim 2:12; Rev 2:26; 3:21**.

Mat 19:29, “And everyone who has left houses or brothers or sisters or father or mother or children or farms for My name's sake, will receive many times as much, and will inherit eternal life.”

1 Cor 6:2-3, “Or do you not know that the saints will judge the world? If the world is judged by you, are you not competent to *constitute* the smallest law courts? ³Do you not know that we will judge angels? How much more matters of this life?”

Therefore, like the Apostles, we too should not be concerned about who is the greatest Pastor, or Deacon, or Evangelist, or Missionary, or giver, or prayer warrior, or servant, or anything else in the spiritual life. We know that we have a position in Christ that cannot be taken away. We know that we will rule with Christ for all of eternity. We know that we will judge angels in the Kingdom of God. And we know that we have rewards waiting for us in the eternal state. Therefore, our thoughts should not be, “How can I work to obtain these things.” Our thoughts should be, “I have already received these things, so now I need to go out and do the work of the Lord.” The humble servant is confident in their position and power because it is based on Christ, not themselves.

D. Wednesday, Luke 22:7-53.

1. The Lord's Supper, vs. 7-38.

f. Jesus Prophesied Peter's Denial, vs. 31-34.

Only the last two verses of this section are paralleled in **Mat 26:33-35; Mark 14:29-31; John 13:37-38**. In Matthew and Mark, this discussion happened after the Passover meal while on their way to the Garden of Gethsemane, **Mat 26:30-32, 36; Mark 14:26-28, 32**. John, as Luke, places it during the meal, **John 13:31-35**. We see this discussion as a broader lesson to all the disciples regarding what was about to happen to our Lord, but when Peter made a valiant statement to defend the Lord and never fall away, our Lord gave this prophecy of Peter's denial. Finally, only Luke records Jesus' statements in **vs. 31-32**.

Vs. 31

Luke 22:31, "Simon, Simon, behold, Satan has demanded permission to sift you like wheat."

Some ancient texts begin this passage with, "And the Lord said," but the most reliable texts do not include that. It begins with, "**Simon, Simon,**" a transliteration from the Greek that speaks to the Apostle Peter's original name, before our Lord changed it to call Him Peter, **Mark 3:6; John 1:42**. Simon means, "that hears or obeys." It reminds us of taking in and applying Bible Doctrine through the ear gate. When Jesus changed his name, it may well have been prophetic of the kind of strong leader he became, "a stone or rock." We have seen Simon many times in the early ministry of Jesus, **Luke 4-7**. Then no mention of him as Simon until here.

There were two Apostles named Simon, Simon-Peter, also called the "rock," and Simon the Canaanite or Zealot, **Mat 10:4; Mark 3:18**. (See our study of the 12 Apostles – Linked to web site above.). Because of the use of the name Peter in this scene in **vs. 34**, here, it is Simon-Peter. As we know from Scripture, Peter was one of the intimate group of disciples, **Mat 17:1; 26:37; Mark 5:37; 9:2-9**. This is also noted in John's Gospel, as the final meeting between Jesus and Peter draws that Gospel to its close.

The usage of Simon here speaks to the "human nature" or even "sinful nature of man," as the usages of Jacob and Israel in the OT and NT. Our Lord similarly changed Jacob's name to Israel, as a demonstration of change from the human/sin nature to the spiritual nature. Many times, in the Bible, when the name Jacob is used for the Patriarch of the nation Israel, it is used to represent the sin nature is in view in the context of the passage. Then, when Israel is used for his name, it represents the new spiritual nature God has created in him and the people he is the Patriarch for. Therefore, when our Lord uses Simon here, He is referencing the human / sin nature of the Apostle that Satan badly wants to test. In addition, the doubling of the name is used for greater emphasis of this sin nature testing and gravity of the situation.

Once again, we have the title of the head of the fallen angels Satan. We saw him back in **vs. 3**, at the first possession of Judas Iscariot to make the deal to betray our Lord. We noted the Doctrine of Satan then. As a reminder, "**Satan,**" comes from the Hebrew word SATAN that means, "adversary, opponent," and the title "Satan." It has been transliterated into Greek as SATANAS and English as SATAN and is the word we know today. It is mostly used in the OT, in the book of **Job chapters 1-2**, but it is first used in **Num 22:22, 32**, in the story of Balaam, yet using the definition of "adversary," as in its following usages, **1 Sam 29:4; 2 Sam 19:22; 1 Kings 5:4; 11:14, 23, 25; Psa 109:6**. Its first use to the lead fallen angel in **1 Chron 21:1**, in the story of David taking a census of God's people against God's will, then 14 times in **Job 1-2**, and finally in **Zech 3:1-2**, as the accuser of the righteous. This is the fifth and final time Luke will use the term Satan, **Luke 10:18; 11:18; 13:16; 22:3, 31**.

In the NT, it is used in the Gospels 16 times, then in **Acts 5:3; 26:18; Rom 16:20; 1 Cor 5:5; 7:5; 2 Cor 2:11; 11:14; 12:7; 1 Thes 2:18; 2 Thes 2:9; 1 Tim 1:20; 5:20; Rev 2:9, 13, 24; 3:9; 12:9; 20:2, 7**.

Satan "**has demanded permission to sift you like wheat,**" which uses the Aorist, Middle, Indicative, 3rd Person, Singular of the Verb EXAITEO that means, "ask for, demand, or request." It is only used here in the NT, a hapaxlegomena. It is a compound word from EK, "from or out from," and AITEO, "ask for or demand." It is Luke's typical emphatic style.

"**To sift like wheat,**" uses the Aorist, Active, Infinitive of the Verb SINIAZO that means, "sift or winnow," which too is a hapaxlegomena, and the Noun SITOS that means, "wheat or grain." This is an analogy of being severely tried or tested by Satan.

The "**you**" here is interesting, as it is in the 2nd Person, Plural of Pronoun HUMEIS from SU, "you," that indicates Satan has demanded to be able to test all of the Apostles, which Peter is one of. It indicates that Satan intended to tempt Peter and all of Christ's disciples in order to lead them into apostasy by putting them through severe trials.

Satan has already entered into one of the disciples, Judas, and will destroy him, but now he will attempt to destroy the others. Satan will severely tempt Peter, and all the disciples, including the Church.

That fact that Satan “requested or demanded,” from God to test, try, or tempt the disciples, tells us that Satan cannot operate on his own when it comes to putting God’s children through trials and tribulations in order to get them to sin in some form or fashion. He must ask permission to directly tempt them. We see this subjection in the story of Job, **Job 1:6-12; 2:1-6**. Therefore, not only do we see Satan as the accuser of members of the Family of God, **Zech 3:1-2; 1 Peter 5:8; Rev 12:10**, we also see he demands permission to tempt us too.

Rev 12:10, “Then I heard a loud voice in heaven, saying, “Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, he who accuses them before our God day and night”.”

This passage also tells us that Jesus is God, as Jesus knew of this petition by Satan. It reads as if Satan had made the request to Jesus Himself.

Vs. 32

Luke 22:32, “But I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers.”

Jesus then tells Peter and the disciples that He has petitioned God the Father to strengthen them when they are faced with these trials and tribulations at the hand of Satan.

“But I have prayed for you,” uses the Verb DEOMAI that means, “beg, pray, beseech, or request.” Its use in the NT is predominately by Luke and means here a prayer petition to God. It is a prayer made on behalf of someone else. It is one of the categories of prayers we are to offer to God. This also reminds us that our prayers are to be directed to God the Father, when possible, cf. **Mat 6:9; Luke 11:2**. And in this case, Jesus is specifically praying for Simon-Peter, as **“you”** here is the 2nd Person, Singular of SU.

Click on the bulleted icon on the left of the linked page for: **(Prayer)** on our web site.
<https://webweaverprogracefellowship.s3.amazonaws.com/Living+the+Spirtual+Life.pdf>

This is also the mediatorship of Jesus Christ, as the Lamb of God prays and intercedes for us, **Rom 8:34; 1 Tim 2:5; Heb 8:6; 9:15; 12:24; 1 John 2:1**. Our Lord Jesus Christ has chosen intercessory prayer as His continuing ministry at the right hand of the Father.

Rom 8:34, “Who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.”

Jesus’ prayer petition for Peter has three parts: Faith, Recovery, Service:

- 1) **“That your faith may not fail”** that uses PISTIS for faith with the 2nd Person, Singular of SU, **“your.”** PISTIS can mean, “faith, trust, confidence, assurance, conviction, belief, or even Bible Doctrine.” Jesus’ desire is for Peter to stand firm in the Word of God, Bible Doctrine, resident within his soul, so that he does not give over to the flesh / sin nature, and **“not fail,”** ME EKLEIPO that means, “cease, fail, die, or come to an end.” It is in the Aorist, Active, Subjunctive in this HINA, “that,” clause, which is a Purpose-Result clause that is used to indicate both the purpose for Jesus’ prayer and the desired result. In other words, Jesus prays to God the Father on behalf of Peter with the purpose that Peter’s faith-rest walk is not lost and with the result that he does not fail the test and enter into sin. This is regarding his fellowship with God, Jesus, and the Word of God in his soul.

Notice here that initially Jesus’ prayer petition on behalf of Peter is answered by God with a “no,” in that Peter is going to fail and fall into Satan’s temptation to deny Jesus. Yet, we also know that as a result of Peter’s failure, he will come back even stronger in faith and his relationship with God and Jesus Christ. Therefore, the initial answer to Jesus’ prayer is “no,” yet the end result answer is a “yes,” according to God the Father’s Will.

2) **“And you, when once you have turned again”** uses KAI SU in the 2nd Person, Singular referring only to Peter once again. Then we have the Adverb POTE which is a Particle of the Future here, “when, once, whenever, etc.,” and the Aorist, Active, Participle in the Nominative Case of EPISTREPHO that means, “turn, turn around, turn back, return,” even “to repel,” the enemy. The Greek word METANOEO that means, “repent” is not used here, because Peter does not lose his salvation in his denial of Jesus Christ, **2 Tim 2:13**. He will simply give over to sin and will be out of fellowship yet still is saved, as no one can lose their salvation.

2 Tim 2:11-13, “It is a trustworthy statement: For if we died with Him, we will also live with Him; ¹²If we endure, we will also reign with Him; If we deny Him, He also will deny us; ¹³If we are faithless, He remains faithful, for He cannot deny Himself.”

Interestingly, EPISTREPHO is used for our Lord literally turning around towards Peter previously in **Mat 16:23; Mark 8:33**, when He said to him, “get behind me Satan.” Now Jesus is prophesizing that Peter would turn back from falling into Satan’s temptation to sin, and will return to His faith-rest walk. So, here it speaks of recovery from sin, which is what we too receive when we “Rebound,” by confessing our sins to God the Father and walk in the light of Jesus Christ once again, **1 John 1:6-9**.

3) **“Strengthen your brothers”** is a command by Jesus to Peter using the Aorist, Active, Imperative Mood of the Verb STERIZO that means, “fix, set firmly, establish; support, confirm, strengthen, encourage, etc.” The ones he is to perform this task towards is **“your brothers,”** SU ADELPHOS, “brother or fellow Christian.” Here, it means the other Apostles.

Like Luke, Paul and Peter used this word of “strengthening” disciples in **Rom 1:11; 1 Thes 3:2; cf. Rev 3:2**. It is implicit in this word that the believer will stand more firmly in their faith, **Rom 16:25; 2 Thes 3:3; cf. 1 Peter 5:10; 2 Peter 1:10-12**. Therefore, although this is a command by our Lord to Peter, it is applied to all believers; we are to strengthen and encourage our fellow believers, especially by learning from our mistakes and sins, and helping them when they are faced with similar challenges.

The point here is that Peter is about to fail in his spiritual walk and faith, by denying his relationship with Jesus Christ, even though he currently has his chest all puffed up saying he would never deny, leave, or forsake him; he will defend him to the last. Yet, our Lord instructs him that after his fall, to recover quickly, and use that example of failure to strengthen and encourage your fellow Apostles / believers, when they are faced with similar challenges, whether they fail and sin or are victorious to overcome the sin temptation. Therefore, we too need to learn from our mistakes and use them as examples or means for encouraging our fellow believers when they fail too, rather than condemning them for their sin / failure. It is part of our humble servanthood to openly admit we have failed and what we have learned from it, so that we do not fail again and can help others not fail or recover from their own failures.

Vs. 33

Luke 22:33, “But he said to Him, “Lord, with You I am ready to go both to prison and to death!”

In Matthew’s and Mark’s account, Peter actually makes two statements of allegiance to our Lord, **Mat 26:33, 35; Mark 14:29, 31**.

Mat 26:33, “But Peter said to Him, “Even though all may fall away because of You, I will never fall away.”

And then, after our Lord states Peter will deny Him 3 times, Peter states in **Mat 26:35, “Even if I have to die with You, I will not deny You.” All the disciples said the same thing too.”**

John, like Luke has the one statement but a little different, **John 13:37, “Peter said to Him, “Lord, why can I not follow You right now? I will lay down my life for You.”**

This is Peter’s puffed-up chest, pounding proclamation. He starts in Luke’s account by rightly addressing Jesus as **“Lord,”** KURIOS, unlike Judas Iscariot. Then he states, **“with you,”** META SU. Interestingly, Jesus was imprisoned when Peter makes his denial of Him. And at that time, Peter was by himself. The other Apostles were not there for him to make a grandiose statement. Peter, like us, should be willing to go to prison or death for the sake of Christ, not with Christ!! Yet, later Peter will understand this.

“I am ready” is the Present, Active, Indicative of the Verb EIMI and the Adjective HETOIMOS that means, “ready or prepared.”

Peter states he is prepared to do two things, (the number of division / separation):

- 1) **“To go to prison,”** POREUOMIA, “to go, depart, etc.” In the Greek, this comes at the end of the sentence. Then we have EIS and the Noun PHULAKE, “guarding, a guard, prison, or sometimes a watch.” Here, prison is in view. Peter is willing to be incarcerated with Jesus. As we know, this will be in his future.
- 2) **“And to death,”** KAI EIS THANATOS. He is willing to be martyred with Christ. This too is in his future, as Peter is said to have been crucified upside down in Rome because of his preaching and teaching.

Therefore, bold and proud Peter boastfully proclaims he will “fall on his sword” for the sake of Jesus, with Jesus. Our Lord knows that in the short term, he will fail at this, yet later on he will be victorious in this area.

Vs. 34

Luke 22:34, “And He said, “I say to you, Peter, the rooster will not crow today until you have denied three times that you know Me”.”

Jesus now tells Peter a prophecy regarding his actions that will happen that very night, which is counter to his boastings. Again, our Lord in grace gives a dose of humble pie.

The other three Gospel accounts state:

Mat 26:34, “Jesus said to him, “Truly I say to you that this very night, before a rooster crows, you will deny Me three times”.”

Mark 14:30, “And Jesus said to him, “Truly I say to you, that this very night, before a rooster crows twice, you yourself will deny Me three times”.”

John 13:38, “Jesus answered, “Will you lay down your life for Me? Truly, truly, I say to you, a rooster will not crow until you deny Me three times”.”

To begin this verse, unlike **vs. 31**, our Lord addresses Simon as **“Peter,”** which is the Greek word PETROS that means, “stone or rock.” CEPHAS is the Aramaic form of PETROS and is used for Peter in **John 1:42; 1 Cor 1:12; 3:22; 9:5; 15:5; Gal 1:18; 2:9, 11, 14.**

As we know, our Lord also gave an encouraging lesson to Peter using PETROS, “a stone or rock” vs. PETRA, “a large stone or bedrock” in **Mat 16:18-19**. Jesus stated Peter is a stone that He will use to build His Church, yet the Church will be built on PETRA, which is Jesus Himself who is the PETRA!



The name “Peter” is used here versus Simon as in **vs. 31**, because our Lord is addressing his spiritual life that he should be relying upon yet will fail because of giving in to his Old Sin Nature. This tells us that this will be a great object lesson for his spiritual life, which he will learn from. As Peter was previously boasting from his human / sin nature, he will be tested to show that the human / sin nature cannot solve his problems or lead him to be victorious, when facing various testing of the trials and tribulations of life. This will be a great object lesson for him, as it is for us too, that we all need to in faith rely upon our spiritual life with the two great power options that God has provided for us; the Word of God resident within our souls and the filling of the Holy Spirit, so that we can overcome the temptations of sin and Satan’s Cosmic System.

The prophecy Jesus gives of Peter’s imminent failure begins with, **“the rooster will not crow today.”** In the Greek it is OUK, “not,” PHONEO, “produce a sound,” SEMERON, “today,” ALEKTOR, “cock or rooster.” ALEKTOR

is only used in the Gospels and for this prophecy and its fulfillment in **Mat 26:34, 74-75; Mark 14:30, 68, 72; Luke 22:34, 60-61; John 13:38; 18:27.**

Then we have **“until you have denied three times that you know Me,”** which is HEOS, “until,” TRIS, “three or three times,” (it is the number of Divine Perfection/Completion), used only in this narrative in all four Gospels and **Acts 10:16; 11:10; 2 Cor 11:25; 12:8.** With this we have the Aorist, Middle Deponent, Subjunctive of the Verb APARNEOMIA, “deny, disown, repudiate, or utterly reject,” with the Perfect, Active, Infinitive of OIDA, “know fully, understand, or recognize,” and the Pronoun EGO, “me (Jesus).”

APARNEOMAI is a compound word from APO and ARNEOMAI and is synonymous with the root word ARNEOMAI, “Deny, renounce, disown, refuse,” as in **Luke 12:9**, where both words are used with APARNEOMAI being the second “deny.” As is typical with Luke, it is an intensified use, as Luke had a proclivity to use emphatic and intensified terms.

APARNEOMAI is only used in the Gospels. It is used in this narrative, in all four Gospels, and in **Mat 16:24; Mark 8:34; Luke 9:23**, for our Lord’s mandate to the disciples, **“If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me.”** This self-denial must include a willingness to die for Christ, which may be why Peter boastfully makes his proclamation to be imprisoned and die with Jesus.

The only other use is in **Luke 12:9**, which we have previously studied, where in **vs. 8-9**, our Lord states, **“And I say to you, everyone who confesses Me before men, the Son of Man will confess him also before the angels of God; ⁹but he who denies Me before men will be denied before the angels of God.”** Cf. **Mat 10:33** that uses ARNEOMAI. This is not a casual or one-off denial like Peter’s, or the unfaithful type of denying Jesus once in a while, as in **2 Tim 2:11-13**, where only ARNEOMAI is used. This denial is a persistent rejection of God and His Word in your life post salvation, where you are in steady reversionism or apostasy. These believers will not lose their salvation, instead they will be denied honor and praise by Jesus before the Father and the angels in heaven, and lose out on eternal rewards and blessings as in **1 Cor 3:10-15**, “wood, hay, and straw.”

Certainly, Peter denied he knew Jesus before men, yet he did not lose his salvation nor will he be denied by Jesus in heaven. In our context, this is Peter’s temporary failure in his walk with Christ, where Jesus commands him to learn from his mistake and use it as an object lesson to help others in similar situations so that they can be overcomers.

Finally, this was Jesus’ prophecy of Peter’s failure and recovery, which also tells us He is God incarnate. And interestingly, to conclude John’s Gospel, **John 21:15-17**, our Lord reaffirmed His love for Peter and Peter’s love for Him, even though Peter had denied him.

Principles:

- Peter’s boastful expression of unqualified devotion to Jesus, reminds us of the Lord’s earlier calls to discipleship in **Luke 9:23-24; 14:26.**

Luke 9:23-24, “And He was saying to them all, “If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me. ²⁴For whoever wishes to save his life will lose it, but whoever loses his life for My sake, he is the one who will save it.””

Luke 14:26, “If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple.”

- Peter’s failure will be preceded by all the disciples’ failure, as Jesus predicted in **Mat 26:31; Mark 14:27; John 16:32.**

Mat 26:31, “Then Jesus said to them, “You will all fall away because of Me this night, for it is written, ‘I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP OF THE FLOCK SHALL BE SCATTERED’ (Zech 13:7).”

- They first failed by not staying awake in the Garden, to comfort Jesus in His most difficult time, **Luke 22:39-46**, and of course there is Judas’ subsequent act of betrayal, **Luke 22:47-53.**

The statement “Past performance is no guarantee of future results,” rings true in Peter’s example and is a warning for us as well. Peter thinks his past performance means a future of never-failing Christ, but clearly that was not the case. We too, need to guard our souls and not rest on our laurels. We need to be diligent each and every day to take in and apply God’s Word in faith, so that we do not fall in times of temptations.

D. Wednesday, Luke 22:7-53.

1. The Lord’s Supper, vs. 7-38.

g. Jesus’ Instruction for Preparation of Ministry, vs. 35-38.

Vs. 35 begins a new paragraph. This section is only recorded in Luke’s Gospel. Jesus is once again addressing all of the remaining 11 disciples, and is referring back to an earlier time in His ministry, when He sent them out in preparation for their own ministry as we studied in **Luke 9:1-6, 10; cf. Mat 10:1-15; Mark 6:7-13, 30**. Jesus did the same and gave the same instructions to 70 disciples in **Luke 10:1-12**.

Vs. 35

Luke 22:35, “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”.”

As noted above, this was earlier in Jesus’ ministry and the passages that reference taking no money belt, bag, or extra sandals includes, **Mat 10:9-10; Mark 6:8-9; Luke 9:3; 10:4**.

“When I sent you out,” uses the Conjunction HOTE with the Aorist, Active, Indicative of the Verb APOSTELLO for a simple past tense that means, “sent, sent forth, sent away, etc.” The cognate Noun APOSTOLOS is where we get the title of these disciples as “Apostles.” Finally, the Personal Pronoun HUMEIS is used in the 2nd Person Plural, referring to the 11 remaining disciples.

Luke then uses the rare Preposition ATER once again, as he did in **vs. 6**. It means, **“without, apart from, in the absence of, etc.”** It is linked to three items:

- 1) **“Money belt”** is BALLANTION, βαλλάντιον that means, “moneybag or purse,” used only by Luke in **Luke 10:4; 12:33; 22:35-36**. Matthew and Mark use the term “money belt,” CHALKOS EIS HO ZONE.” It comes from the word BALLO meaning, “to throw” and refers to a place where money is “thrown,” i.e., a purse.
- 2) **“Bag”** is PERA, πήρα that means, “leather bag, knapsack, wallet. All three Gospels use this word. It was used for carrying personal belongings, or food and supplies.
- 3) **“Sandals”** is HUPODEMA, ὑπόδημα that means, “shoes or sandals.” It is used 10 times in the NT. 8 times in the Gospels and twice in Acts. Besides its use in this narrative, in **Mat 3:11; Mark 1:7; Luke 3:16; John 1:27** and in **Acts 13:25**, it is referring to the statement of John the Baptist that **“He who is coming after me is mightier than I, and I am not fit to remove His sandals.”** In **Luke 15:22**, it is used for the father’s rejoicing of the return of his prodigal son. Finally, in **Acts 7:33**, it refers to Moses being commanded to take off his sandals when he approached the Lord on the Mountain, because it was holy ground.

Then we have, **“you did not lack anything, did you?”** In the Greek it is ME TIS HUSTEREO, “to come too late, to lack, to fail, or to be inferior.” Therefore, our Lord first commanded them to not take these provisions with them, as they would be provided by God through various positive believers during their missions. This speaks to the Logistical Grace blessings by God for all believers. When we faith rest in God, we will lack nothing of consequence.

When asked this question, the disciple responded, **“No, nothing,”** which is OUTHEN that means, “nothing or no one.” It is the later form of OUDEIS. They affirmed that there was nothing that they had need or want for during their first missionary journey.

Vs. 36

Luke 22:36, “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.”

Jesus now warns them that the days ahead would be difficult, and they would not easily find a household eager to welcome them as followers of the One who was crucified. Therefore, they would need to carry their own provisions and protection.

“But now,” ALLA NUN speaks to a change in the situation. He instructs them to take several things with them on their future missionary trips, as they go out without Him. “Sandals” is not one of the items noted, and there is a new one added.

“Whoever has a money belt is to take it along,” HO ECHO, “whoever has,” BALLANTION, “moneybag or purse,” with the Aorist, Active, Imperative of the Verb AIRO, “take up, bear, carry.” This is a command by our Lord to now take some money with you, as it might not be provided for along the way by the people.

“Likewise, also a bag” is the Adverb HOMOIOS, “likewise, in the same way, similarly, etc.,” with KAI PERA, “leather bag, knapsack, wallet.” With the Conjunction KAI, the command is continued to include taking along a bag for provisions including food.

“And whoever has no sword is to sell his coat and buy one,” which is KAI HO ME ECHO meaning, “and whoever does not have,” with the Aorist, Active, Imperative of the Verb POLEO that means, “sell.” It carries the ideas of exchanging, bartering, or selling. Then we have HO HIMATION, “garment, clothing, cloak, robe,” AUTOS that combined means, “the coat or jacket of him” or “his coat.” Therefore, they were to sell the coat so that they could, AGORAZO, “buy or purchase in the marketplace,” MACHAIRA, “a sword.”

Previously, Jesus did not instruct them to take or not take along a sword with them. He did not mention anything about a sword, only the items above with food and a staff. Now, he is telling them to sell their coat so they can buy a sword if they do not already have one. As such, having a sword is more important than having a coat because their future missionary journeys will be much more dangerous. The future journeys will be filled with opposition, rejection, and even persecution from man, and also the dangers of robbers on the roads and highways, along with wild beasts. Therefore, they needed personal protection.



This passage also tells us that Jesus is a proponent of self-arming for self-defense, as we citizens of the United States of America have been afforded in our Constitution by our founders in the second amendment; the Right to Bear Arms! It reads, “A well-regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear arms, shall not be infringed.”

Vs. 37

Luke 22:37, “For I tell you that this which is written must be fulfilled in Me, ‘AND HE WAS NUMBERED WITH TRANSGRESSORS’; for that which refers to Me has its fulfillment.”

Jesus then predicts that a prophecy regarding Him is about to be fulfilled, and this is the reason why the disciples will have to be better prepared in the future, when they go out on their missionary journeys.

“For I tell you that this which is written must be fulfilled in Me,” it uses the Verb GRAPHO, “written, recorded, composed, etc.,” in the Perfect, Passive, Participle in the direct object Accusative meaning, “It has in the past been written.” It also uses the Present, Active, Indicative of the Verb DEI, “it is necessary, must, should,” with the Aorist, Passive, Infinitive of the Verb TELEO, “to be completed, finished, performed, etc.,” and EN EGO, “in Me.”

In other words, the prophecies written about Jesus will be fulfilled by Him. This references His crucifixion, as He then quotes a portion of **Isa 53:12, “AND HE WAS NUMBERED WITH TRANSGRESSORS.”** It reads in the Greek, KAI META ANOMOS, “lawless, godless, without law, or criminal,” with the Aorist, Passive, Indicative of the Verb LOGIZOMAI, “reckoned, calculated, counted, etc.”

In this sense, Jesus was considered a common criminal and was crucified with other criminals. He was “counted,” or thought to be one of them. Some interpret this as Jesus being amongst the disciples who are sinners and will be thought of as criminal because of their association with Jesus who was crucified as a criminal. But that is putting the cart before the horse. Though that may have some merit to it, the previous explanation of Jesus being crucified with criminals, and therefore considered a criminal by the people is the more appropriate interpretation.

Then He states, **“for that which refers to Me has its fulfillment,”** which uses the Preposition PERI, “concerning or about,” with EGO, “I or me,” and the Present, Active, Indicative of the Verb ECHO, “to have or hold, keep, etc.,” with the Noun TELOS that can mean, “end, termination, conclusion, aim, result, goal, or outcome.” He is saying that the Scriptures that were written about Him will have their prophetic conclusion; He will be crucified like a common criminal, with common criminals. As we know, Jesus was crucified with two common thieves, **Mat 27:38; Mark 15:27; Luke 23:32; John 19:18.**

And because of this, the people in Israel will not be as favorable towards His disciples when they go out on their missionary journeys. As a result, they will not readily support them. Therefore, they need to carry their own provisions and arm themselves for protection.

Vs. 38

Luke 22:38, “They said, “Lord, look, here are two swords.” And He said to them, “It is enough.””

Here, the disciples reply to Jesus’ mandates and statements.

They first rightly call Him **“Lord,”** KURIOS. Then say **“look,”** EIDON, “behold, look, see, etc.,” to capture His attention and to show their preparedness. Then they state, **“here are two swords,”** HODE DUO MACHAIRA.

Jesus responds, **“It is enough,”** using the Verb EIMI with the Adjective, HIKANOS that means, “sufficient, adequate, competent, worthy, etc.” The overzealous disciples present two swords to Jesus, and He calms them down by saying in essence, “great!” Clearly, He just told all the disciples to have a sword, so in reality, two will not be enough. But to quell their exuberance, He states at this time “it is enough,” knowing that later on they will understand that they each should have one.

Interestingly, among the 11 disciples they only had two swords. Therefore, nine of them would have to buy one. But who were the ones that owned the two swords? We only know of one, and he is identified in John’s Gospel as the one who drew his sword when they came to arrest Jesus and cut off the ear of Malchus, the high priest’s servant. That disciple was Peter! Cf. **John 18:10-11; Mat 26:51-53; Mark 14:47; Luke 22:49-51.**

John 18:10-11, “Simon Peter then, having a sword, drew it and struck the high priest’s slave, and cut off his right ear; and the slave’s name was Malchus. ¹¹So Jesus said to Peter, “Put the sword into the sheath; the cup which the Father has given Me, shall I not drink it?””

By way of analogy, the sword, MACHAIRA is used in **Heb 11:34, 37**, for both the success and persecutions of the visible heroes of the OT. This is a good example of what the Apostles will achieve and face during their missionary work to establish the Church, just as it is for us in our work for the Lord today. Therefore, as our Lord instructed the disciples, we too must be prepared for all events when we go out on the missionary field, whether it be in a foreign nation or our own neighborhood.

Interestingly, even though MACHAIRA literally means a small sword or large knife, it is used in **Heb 4:12**, and **Eph 6:17**, to represent the power of the Word of God, as wielded by the Holy Spirit working within us.

Heb 4:12, “For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.”

Eph 6:17, “And take THE HELMET OF SALVATION, and the sword of the Spirit, which is the word of God.”

In fact, the first use of MACHAIRA in the NT is found in **Mat 10:34**, that speaks of the dividing nature of Jesus' ministry.

Mat 10:34, “Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword.”

This tells us that our preparedness to do the work and service of the Lord means we must have maximum Bible Doctrine resident within our souls, coupled with the filling of the Holy Spirit, in order to be victorious in our own spiritual life and in winning souls. Therefore, we are to sell our coats, so that we can purchase a MACHAIRA, (i.e., the Word of God) and apply it to our lives and circumstances, **Rev 3:18**, cf. **Isa 55:1**; **Mat 12:44-46**.

Rev 3:17-18, “Because you say, “I am rich, and have become wealthy, and have need of nothing,” and you do not know that you are wretched and miserable and poor and blind and naked, ¹⁸I advise you to buy from Me gold refined by fire so that you may become rich, and white garments so that you may clothe yourself, and *that* the shame of your nakedness will not be revealed; and eye salve to anoint your eyes so that you may see.”

Isa 55:1, “Ho! Everyone who thirsts, come to the waters; and you who have no money come, buy and eat. Come, buy wine and milk without money and without cost.”

Mat 13:44, “The kingdom of heaven is like a treasure hidden in the field, which a man found and hid *again*; and from joy over it he goes and sells all that he has and buys that field. ⁴⁵Again, the kingdom of heaven is like a merchant seeking fine pearls, ⁴⁶and upon finding one pearl of great value, he went and sold all that he had and bought it.”

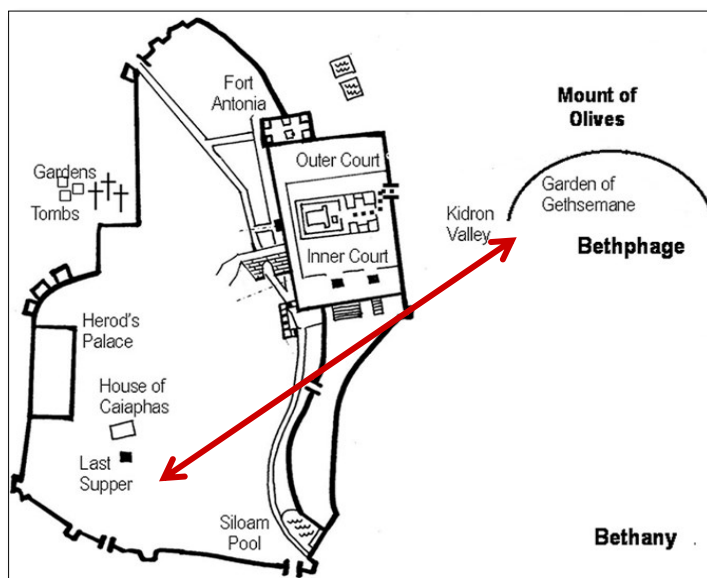
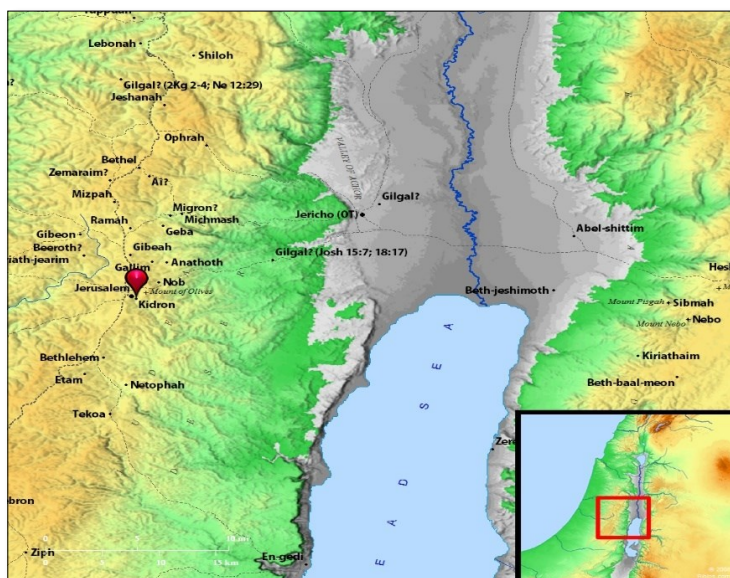
D. Wednesday, Luke 22:7-53.

2. The Garden of Gethsemane, vs. 39-46.

This section is paralleled in **Mat 26:36-46**; **Mark 14:32-42**. John does not write about this scene other than stating they went to the Garden of Gethsemane, as do Matthew and Mark in an earlier verse, **Mat 26:30**; **Mark 14:26**; **John 18:1**.

Mat 26:30; **Mark 14:26**, “After singing a hymn, they went out to the Mount of Olives.”

John 18:1, “When Jesus had spoken these words, He went forth with His disciples over the ravine of the Kidron, where there was a garden, in which He entered with His disciples.”



An additional point Matthew and Mark made was that they sang a song to conclude the Passover Supper celebration. As we noted previously, the hymns sung during the Passover Supper were from **Psalms 113-118**. This final hymn(s) is thought to be from either **Psalms 117-118** combined or just **118**. **Psalms 117** is the shortest chapter in the Bible.

Psa 117:1-2, “Praise the LORD, all nations; Laud Him, all peoples! ²For His lovingkindness is great toward us, and the truth of the LORD is everlasting. Praise the LORD!”

This passage speaks to the all-sufficient saving work of Jesus being effective for all people, not just the Israelites.

Psalms 118 is a great song of thanksgiving and praise to the Lord and concludes with a great picture for what Jesus was about to face and accomplish, **vs. 22-29**.

Vs. 24, “This is the day which the LORD has made; Let us rejoice and be glad in it” is typically used as a song of praise and thanks for what God is doing for us individually in that day. Yet, in the context of this section, it is a song of praise for our Lord being rejected by the Israelites and crucified for our sins, **vs. 22, 25, 27b**. Therefore, we should use this passage as a praise of thanks to God for sending His Son to the Cross for the payment of the penalty for our sin and rejoice in the fact that the work for our salvation has been accomplished in and by Him!

Regarding this the late R.B. Thieme, Jr. noted, *“And when they had sung an hymn, they went out to the mount of Olives.” Tradition tells us that the music of the Jews was very beautiful. The melody was very beautiful and it carried them away. The lyrics were Psalm 118 and they didn’t pay any attention to the lyrics, they were carried away by the tune. The lyrics appeal to the mind; the melody appeals to the emotion. The disciples were carried away by the tune, they sang a hymn and they all went out and fell flat on their faces. Principle: Music doesn’t carry you one yard in the Christian life. The most beautiful music in the world is not going to sustain us through any pressure of life. It is doctrine that sustains you.”*

As noted above, in Matthew and Mark, they sang a hymn and then left the Upper Room to go to Gethsemane, which occurred before Peter’s boastful statements. In Luke’s Gospel, Peter’s boastful statements come first, and then in **vs. 39**, they leave for Gethsemane.

Vs. 39

Luke 22:39, “And He came out and proceeded as was His custom to the Mount of Olives; and the disciples also followed Him.”

“And He came out and proceeded as was His custom” uses the Aorist Tense of both Verbs EXERCHOMAI, “go out, come out, issue, depart, send forth,” and POREUOMAI, “to go, depart, travel, etc.,” with the Preposition KATA, “according to,” and the Accusative of the Noun ETHOS, “habit, custom, etc.” Luke previously noted this was the traditional mode of operation for Jesus and disciples, **Luke 21:37**.

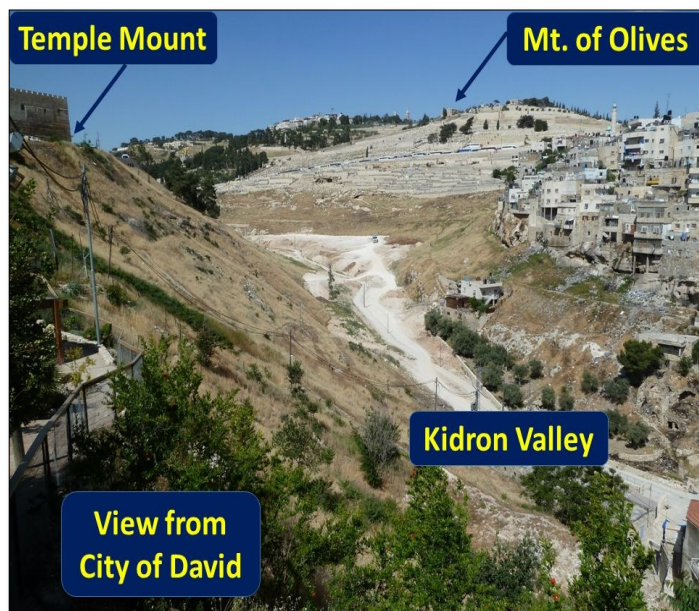
Luke 21:37, “Now during the day He was teaching in the temple, but at evening He would go out and spend the night on the mount that is called Olivet.”

It is interesting that no one within the city would put Jesus and his disciples up for the night. But, since there were at least 13 of them, we can assume it would have been difficult to find that many rooms in one place or that the cost was prohibitive. Likewise, sleeping in the streets of Jerusalem was probably not an option either, given the Roman patrols and marshalling.

Luke identifies the place where they would spend the night as **“the Mount of Olives,”** OROS, “mountain, hill, or hill country,” with the Noun ELAIA, “olive tree or olive.” In the Gospels it is only used to identify this location, **Mat 21:1; 24:3; 26:30; Mark 11:1; 13:3; 14:26; Luke 19:37; 22:39; John 8:1**. Jesus came to Jerusalem for His Passion Week through the Mount of Olives, **Mat 21:1; Mark 11:1; Luke 19:37**. ELAIA is otherwise used only 4 times in the NT, **Rom 11:17, 24**, regarding Gentiles as “wild olive branches,” being grafted into the family of God by faith in Jesus Christ; **James 3:12**, speaking of the rejection of human good works; and **Rev 11:4**, for the two witnesses of the Tribulation.

In regard to the place where they would spend the nights, **“the Mount of Olives,”** OROS ELAIA, in both **Mat 26:30** and **Mark 14:26**, tells us the disciples left the Passover Supper with Jesus and headed to the Mount of Olives. Then both **Mat 26:36** and **Mark 14:32** tell us, **“They came to a place called Gethsemane,”** while **John 18:1**, simply

calls it a “**garden**,” KEPOS, see also **vs. 26**. Therefore, from Matthew, Mark, and John, we have the combined title “Garden of Gethsemane,” even though that combined title is not used anywhere in the Bible. In fact, John also used KEPOS for the burial site of Jesus Christ, **John 19:41**, but we assume this is a different garden than Gethsemane, as we do not think Jesus would spend the night with the disciples among the tombs! Cf. **Mat 8:28; Mark 5:2-5; Luke 8:27**.



Therefore, we see that the Mount of Olives is part of a mountain range that separates Jerusalem from the Judean desert. This particular “mountain” is the central peak, and resembles a large rocky hill. It was once a place of many olive trees. The Garden of Gethsemane is a garden that sits at the base of the Mount of Olives. The name is Aramaic that literally means, “oil press,” from GATH, “a press,” and SHEMEN, “oil,” and is another reference to the presence of olive trees in the area. As such, after the Last Supper, Jesus and His disciples walked from the city of Jerusalem down to the Kidron Valley, cf. **2 Sam 15:23; 1 Kings 2:37; 15:13; 2 Kings 23:4, 6, 12; 2 Chron 15:16; 29:16; 30:14; Jer 31:40**, that separates the Temple Mount from the Mount of Olives, and to the foot of the Mount of Olives, more specifically, the Garden of Gethsemane that sits at its base. At that place, Jesus’ soul was pressed to the brink!

John 18:1, “When Jesus had spoken these words, He went forth with His disciples over the ravine of the Kidron, where there was a garden, in which He entered with His disciples.”

“**Ravine**” is the Noun CHEIMARRHOS, χειμάρρος that means, “stream or wadi,” and refers to a stream of water or brook that exists only during certain times of the year, like the runoff of winter snows or during rain. It is used here to refer to the Kidron Valley bordering the temple mount of Jerusalem, which would fill with water at certain seasonal times but was otherwise dry. Sometimes it is called the “winter valley.”

Luke then notes, “**and the disciples also followed Him**,” with the connecting Conjunction DE, “moreover, yet in fact, indeed, etc.,” the Nominative Noun MATHETES, “learner, pupil, or disciple,” cf. **Luke 22:11, 45** that is only used in the Gospels and Acts, with the Aorist, Active, Indicative of the Verb AKOLOURTHEO, “followed or accompanied,” and sometimes, “to cleave steadfastly to one.” AKOLOURTHEO is used numerous times in the Gospels, predominately for “following Jesus,” and only once in the Epistles, **1 Cor 10:4**, for the wandering Israelites drinking the water that followed them, and then 5 times in the book of Revelation, **Rev 6:8; 14:4, 8-9, 13; 18:5; 19:14**.

1 Cor 10:4, “And all drank the same spiritual drink, for they were drinking from a spiritual rock (PETRA) which followed them; and the rock (PETRA) was Christ.”

Rev 19:14, “And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses.”

As the Israelites followed our Lord in the wildernesses, and resurrected Church Age believers will follow Him at His Second Advent, the disciples followed Jesus to the Garden of Gethsemane, where He would begin the work for our Salvation.

Vs. 40

Luke 22:40, “When He arrived at the place, He said to them, “Pray that you may not enter into temptation”.”

Jesus’ command to pray is only recorded in Luke’s account. Matthew and Mark only state that He told them to sit by while He goes to pray.

Mat 26:36, “Then Jesus came with them to a place called Gethsemane, and said to His disciples, “Sit here while I go over there and pray”.”

Mark 14:32, “They came to a place named Gethsemane; and He said to His disciples, “Sit here until I have prayed.”

“**When He arrived at the place**” begins with the connecting Conjunction DE, once again, and the Aorist, Middle Deponent, Participle of the Verb GINOMAI, “to be, to come into, to be made, be done, etc.” Then we have EPI HO TOPOS that means, “on or upon the place, location, area, region, etc.”

When then arrived at Gethsemane, Jesus **“said to them,”** ΕΙΠΟΝ ΑΥΤΟΙΣ, **“Pray that you may not enter into temptation.”** **“Pray”** here is the Present, Middle Deponent, Imperative of the Verb PROSEUCHOMAI, προσεύχομαι, which is the more common word for pray in the NT, as it is used almost 90 times. In **vs. 32**, Jesus had an intercessory prayer on behalf of all the disciples, especially Peter using the word DEOMAI. Yet now, Jesus is commanding the disciples to pray for themselves using PROSEUCHOMAI. Though the two words are interchangeable, it shows a nuance between the two prayers. Jesus’ prayer was an intercessory petitionary prayer on behalf of others, while He commands the disciples to offer a petitionary prayer for themselves.

Jesus commands their prayer should be, **“that you may not enter into temptation,”** There is no HINA, “that” clause here in the Greek, only the negative Particle ME, “not,” and the Aorist, Active, Infinitive of the Verb ΕΙΣΕΡΧΟΜΑΙ, “come into, enter, etc.,” with the Preposition ΕΙΣ, “into,” and the Noun ΠΕΙΡΑΣΜΟΣ, πειρασμός that means, “temptation, testing, or experience.” As we will note below, the command to offer this petition to God is central to that prayer which He, in fact, taught His disciples, **Mat 6:13; Luke 11:4c.**

Mat 6:13, “And do not lead us into temptation, but deliver us from evil.”

Luke 11:4, “... And lead us not into temptation.”

Jesus used ΠΕΙΡΑΣΜΟΣ in **vs. 28**, for the **“trials”** He endured, when the disciples stood by Him, and will again give this same command to them in **vs. 46**, as they are falling asleep in the Garden. As noted in this Chapter, Jesus also used this word several times; first regarding the 3 trials / temptations of the devil toward Him, **Luke 4:13**; then for the temptations of the world that destroy the spiritual walk of some, **Luke 8:13**; and then, as mentioned above, in the template prayer of **Luke 11:4**. In that application, “temptation” can also mean “trial or testing” through external influences or external circumstances. It also may imply internal “temptation” to sin, which too is a trial or testing of the heart / right lobe of the soul. In either case, it can lead to sin. Therefore, “lead us not into temptation” should not be read as “do not tempt us,” for God does not tempt anyone to sin, **James 1:13**. Instead, it means, “do not lead us into trials and testing,” for that could lead to falling away and sin.

James 1:13, “Let no one say when he is tempted, “I am being tempted by God;” for God cannot be tempted by evil, and He Himself does not tempt anyone.”

Therefore, **“entering into temptation,”** as here, means the trials, tribulations, and testing we can be faced with from the world or from within ourselves that become temptation to sin. In this case, it appears that the trial or temptation was to give over to the exhaustion of their physical bodies and fall asleep. Usually this is not a sinful deed. But, when it precludes you from performing an act of service or worship of God, and the body rules over the mind, it does become sin. Therefore, Jesus commands them to pray for themselves; that they do not give over to the flesh and instead remain fervent at this time.

Vs. 41

Luke 22:41, “And He withdrew from them about a stone's throw, and He knelt down and *began to pray.*”

Matthew and Mark tell us that when Jesus initially withdrew from the 11 disciples, He took three of His closest companions with Him; the inner circle of disciples, Peter, James, and John.

Mat 26:37-39a, “And He took with Him Peter and the two sons of Zebedee, and began to be grieved and distressed. ³⁸Then He said to them, “My soul is deeply grieved, to the point of death; remain here and keep watch with Me.” ^{39a}And He went a little beyond *them*, and fell on His face and prayed...”

Mark 14:33-35a, “And He took with Him Peter and James and John, and began to be very distressed and troubled. ³⁴And He said to them, “My soul is deeply grieved to the point of death; remain here and keep watch.” ^{35a} And He went a little beyond *them*, and fell to the ground and *began to pray...*”

The descriptions by Matthew and Mark of Jesus being “deeply grieved to the point of death, and very distressed and troubled” is summarized in **vs. 44** by Luke as, **“agony”** where **“His sweat became like drops of blood.”** We will discuss this deep grief and distress in **vs. 44**.

Now, in Luke's account **"withdrew"** is the Aorist, Passive, Indicative of the Verb APOSPAO that means, "draw out, withdraw, or draw away." It is used four times in the NT. In **Mat 26:51**, for Peter withdrawing his sword to defend Jesus in the Garden. And then only by Luke here and **Acts 20:30; 21:1**, for people withdrawing from others, where it involved some kind of pain or difficulty. Here, Jesus was withdrawing from His loving companions knowing He was facing something alone.

He did not go very far, as He went **"about a stone's throw"** away. It uses LITHOS, "stone," and BOLE, "a throw," which is only used here in the NT; a hapaxlegomena. This was probably 20 to 30 yards away.

Many times, Jesus went away to be by Himself in order to pray to God for strength and refreshment. This was one of those times, as **"He knelt down and began to pray."** The Greek for **"knelt down"** is Aorist, Active, Participle of TITHEMI, "to put, set, place, or lay down," with the Noun GONU in the plural for "knees." It describes the position of worship and prayer. Matthew and Mark place a bit more emphasis on Jesus taking this position as they stated respectfully, **"fell on His face and prayed"** and **"fell to the ground and began to pray."**

"Prayed" here is the Imperfect, Middle Deponent, Indicative of the Verb PROSEUCHOMAI. In the Imperfect Tense it means incomplete action. In other words, emphatic continuous action. Therefore, Jesus prayed continually. This is the same word He used when commanding the disciples to pray for themselves in **vs. 40**, as Jesus is now praying a petitionary prayer regarding Himself.

The Lord Jesus Christ now recognizes the need for prayer. Jesus is actually getting into an isolated place where He can have prayer. Remember how the Pharisees prayed in the temple, they prayed on the street corners, they prayed out in the open seven times a day. The point is very simple: The Pharisees were religious and self-righteous; they were not saved; they did not have eternal life, and to them it was all show. The most effective prayer is conducted in privacy.

Privacy is the central principle of Christianity. Every person who is a believer must have total privacy and this means that no other believer has the right to mind your business. It is only through privacy that the believer grows because through privacy he lives his life as unto the Lord and what people think does not mean a thing.

Vs. 42

Luke 22:42, "Saying, "Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done"."

Mat 26:39b, "...saying, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will"."

Mark 14:35b, ".... that if it were possible, the hour might pass Him by. ³⁶And He was saying, "Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will"."

This is Jesus' appeal to the Will of God the Father for His impending suffering to be removed! All three Gospel accounts are stating the same thing. Matthew begins with Jesus showing a bit more of a personal relationship with God the Father by stating **"My Father."** Mark begins by giving us a synopsis of Jesus prayer, and then gives the prayer, which begins with the Aramaic equivalent for "Father" and then the Greek, using both ABBA and PATER respectfully. Luke begins with PATER, **"Father."** Using this address, Jesus recognizes His personal relationship with the first member of the Godhead.

As we noted previously, Jesus directs His prayer to God the Father, as we are also to direct our prayers to God the Father, the first person of the Trinity.

Luke then states, **"if You are willing,"** using the Conjunction EI, "if," with the Present, Middle Deponent, Indicative of the Verb BOULOMAI that means "will, be willing, desire, incline, or intend." This is a 1st Class "if" statement that means, "If and for the sake of argument it is true." In other words, He is saying "if, and let us assume that this is true for the sake of argument, then...." Jesus knows that it is not the will of God the Father to remove the suffering and the Cross, but if it were God's will, then let it be so. He is making one last passionate plea from His humanity to the Will of God the Father to avoid the excruciating physical and spiritual pain and suffering He is about to endure.

Principles of The Will of God

God's sovereign will is manifested in three ways towards angels and man and is consistent with His attributes. There are three classifications of God's will. The story of Balaam in **Numbers 22-24** communicates this well.

1. The Directive Will of God, which is the same as the desire of God, **Num 22:12**. These are direct commands like, "do not do such and such," or "do such and such," as we have in **Eph 5:17**, where we are commanded to "not be foolish," but instead, "understand the will of God," which means we will not be foolish.

Eph 5:15-17, "Therefore be careful how you walk, not as unwise men but as wise, ¹⁶making the most of your time, because the days are evil. ¹⁷So then do not be foolish, but understand what the will of the Lord is."

2. The Permissive Will of God, where God allows certain things to happen, but they are not His desire, **Num 22:20, 35**. Cf. **Gen 6:4**, Angels cohabiting with women.
3. The Overruling Will of God where a decision by man or angels is overruled or not allowed to occur by God. This shows us that Jesus Christ controls history, **Num 23:5, 8, 23, 25-26; 24:13**. Compare the flood of **Genesis 6**, where we also see Noah being obedient to the Directive Will of God, **vs. 22**.

Gen 6:22, "Thus Noah did; according to all that God had commanded him, so he did."

4. Therefore, the will of God can be declared under four principles:

- 1) The will of God is directive. God has a plan for your life.
- 2) The will of God is determinative. God has permitted non-meritorious volition to bring us to the place of blessing or discipline.
- 3) The will of God is permissive. Negative volition to Bible Doctrine is permitted, but Divine Justice provides discipline.
- 4) The will of God is preventative providing Doctrine, establishment laws, and discipline to keep human volition in the will of God.

Jesus knew the categories of God's Will and was appealing to His Sovereignty and Omnipotence to see if there was any other way to achieve salvation.

The petition Jesus is making is "**remove this cup from Me**," which uses the Aorist, Active, Imperative of Request of the Verb PARAPHERO, "take or carry away or remove," which is used in Mark's account, **Mark 14:36**, and only otherwise in **Heb 13:9; Jude 1:12**. The thing Jesus desired to be carried away or removed is "**this cup**" HOUTOS HO POTERION, "cup or drinking vessel," with APO EGO, "**from Me**."

This "**cup**" contains the upcoming pain and suffering of the trials, scourging, and crucifixion, along with the imputation of our sins to Him that will be judged by God the Father, cf. **Mat 20:22; John 18:11**. Therefore, this cup contains the sins of the world that Jesus would carry and suffer for, while upon the Cross.

Mat 20:22, "But Jesus answered, "You do not know what you are asking. Are you able to drink the cup that I am about to drink?" They said to Him, "We are able"."

John 18:11, "So Jesus said to Peter, "Put the sword into the sheath; the cup which the Father has given Me, shall I not drink it?"

This is the cup He is going to drink. When He drinks it, our sins become His own. When the cup is empty, as it will be by three o'clock in the afternoon, all of the sins of the world that have been committed by the human race (past, present and future) will have been judged in Jesus. Being judged for our sins was the most painful and excruciating thing He would endure. That pain and suffering is especially what He wanted to avoid from His humanity. Nevertheless, all sin was judged at the Cross, and therefore sin is never an issue in salvation. Faith in the completed work of Jesus Christ upon the Cross is the issue for salvation, never sin.

Jesus made this request as Mark shows, knowing that with God the Father, **“All things are possible for You,”** which in the Greek uses Adjective PAS, “all, every, or everything,” with another Adjective DUNATOS, “having power, might, capability, and possibility,” and the Dative of Direct Object, Personal Pronoun, SU, “You,” that emphasizes personal relationship and worship.

Jesus Christ was emphasizing His relationship with God the Father, especially as His Son, and His worship of the Father from His humanity in hypostatic union. Using DUNATOS, Jesus was emphasizing His knowledge and faith in the omnipotence of God Father. He recognized that God the Father has all the power, might, and capability to make a change in this situation. Using PAS and DUNATOS, Jesus also recognizes the Sovereignty of God the Father to make a change in this situation. God’s Sovereignty was also emphasized when Jesus said above, “Your will.” Therefore, in faith, with personal knowledge and respect for God the Father, Jesus recognizes that God the Father is Sovereign to make the decision to change the upcoming events and has all the power and capability to remove this impending pain and suffering. Therefore, when Jesus states it is possible for God the Father to remove this cup, He is emphasizing the Attributes of God the Father, especially His Sovereignty and Omnipotence.

Attributes / Essence of God	
S	Sovereignty
+R	Righteous
J	Justice
L	Love
EL	Eternal Life
OS	Ominscience (All Knowing)
OPr	Omnipresent (Everywhere)
OPt	Omnipotent (All Powerful)
I	Immutability
V	Veracity (Absolute Truthful)

As such, Jesus was seeking any other avenue, by any other means, to fulfill God’s Plan of Salvation for mankind, especially ones that did not include the pain and suffering He would have to endure. It was not a sinful thing, but it was something that was so ghastly to Him that He would have liked to bypass it if possible.

Certainly, Jesus was praying from His humanity that He not go through all the upcoming pain and suffering, as would anyone! His petition was to find a different way to bring salvation to mankind, and His desire was to not have to go through the pain and suffering of the trials and the Cross. As we know, both were answered by God the Father with a resounding “no.” There was no other way to bring salvation to mankind and Jesus would have to endure those things.

Following this, we see the obedience of our Lord to God the Father and His “plan of salvation,” as He states, **“yet not My will, but Yours be done.”** It begins with “yet,” which is the Classical Greek usage of the Adverb PLEN as a Conjunction that means, “however, except, yet, but, nevertheless, or notwithstanding.” Then we have the Particle ME, “not,” and the Article and Noun of HO THELEMA that means, “will, desire, determination, purpose of inclination, etc.,” with the Pronoun EGO, “My.” This is a different word than He used for “willing” above that was the Verb BOULOMAI that means, “will, be willing, desire, incline, or intend.” Though synonymous, THELEMA places emphasis on Jesus’ will, desire, or even determination. In other words, what Jesus thinks best in this situation is not the issue. The issue is God’s predetermined will and plan of salvation, which He recognizes in the last phrase.

This starts with the Conjunction of contrast ALLA, “but, rather, etc.,” with HO and the Adjective SOS, used as a Possessive Pronoun meaning, “the Yours.” When SOS is used, it tends to call more attention to the possessor identified (i.e., God the Father), in contrast. Therefore, Jesus is placing greater emphasis and importance on God the Father’s will than His own. That is obedience! And, finally we have the Present, Middle Deponent, Imperative of Request of the Verb GINOMAI, “to be, come into being, be done, etc.”

Though Jesus’ desire was to avoid the upcoming pain and suffering that leads Him to petition God the Father to remove it from Him, He would remain obedient to God’s will and desire; obedient to God’s plan of Salvation for mankind, which included this pain and suffering.

Principle:

- The reason this is recorded is to remind us of what it cost Jesus Christ to go to the Cross. If He had had His way in His humanity, He would have said, NOPE! Not gonna do it! Therefore, this scene is recorded to show us that the

key to going to the Cross was the human volition of Jesus Christ, not His Deity, that was positive to the will, plan, and Word of God. Were it not for the fact that there is freewill on the earth, there would be no salvation. Therefore, this is the verse of victory, and the victory in principle is always the same, it is doing the Will of God.

Vs. 43

Luke 22:43, “Now an angel from heaven appeared to Him, strengthening Him.”

This is not mentioned in Matthew or Mark

The Greek begins with, “**appeared,**” the Aorist, Passive, Indicative of the Verb HORAO that means, “see, look upon, or be visible,” and the Conjunction DE, “but, now, moreover, indeed, etc.,” as a connective Conjunction here, to continue the action. This “**angel,**” AGGELOS, “messenger, angel, or envoy,” which is typically an invisible creature became visible to our Lord at this time. Angel in the Hebrew is MALAK that generally means, “messenger.” But it is from the Greek word AGGELOS that we get our English word angel (*a double “g” in Greek is pronounced like ng in English.*)

This messenger was not an earthly creature but a heavenly one, as noted in the statement, “**from heaven,**” APO HOURANOS. This reminds us of the term used for angels called the “**heavenly host,**” Deut 17:3; 1 Kings 22:19; Jer 19:13; Neh 9:6; Dan 7:10; Luke 2:13.

We have not read about angels in Luke’s Gospel, since **Chapter 16**, where angels carried Lazarus away upon his death to Paradise / Abraham’s Bosom that was in Hades.



The angel’s reason for coming to Jesus was to “**strengthen Him,**” ENISCHUO AUTOS, where ENISCHUO means, “give strength, strengthen, or invigorate.” It is only used here and **Acts 9:19**, for Saul/Paul being strengthened by food once he was healed from his blindness. This is a compound word from the verb ISCHUO, “to be strong or to have power,” with the preposition EN, “in.” Its basic meaning is, “to grow strong or to regain one’s strength.” Here, the angel was before our Lord to give Him strength so that He could continue in God’s plan for His life.

Unlike the use in **Acts 9:19**, where food was taken to physically strengthen the body, and the fact that Jesus just finished the Passover meal, in this case it is mental strength and fortitude that was being cared for by the angel. In other words, He was encouraging Him with his words and most likely Bible Doctrine, reminding Him of God’s plan for His life and the reason He chose to become a man.

Unfortunately for the disciples, they could have played this role. And our Lord was trying to encourage them to do so, rather than falling asleep as they were. Therefore, they missed out on a tremendous opportunity to help and assist our Lord to face the challenges He was about to enter into, and on blessings and rewards for producing Divine Good.

Nevertheless, God was faithful to our Lord and sent one of His envoys to help, assist, strengthen, and encourage our Lord in the mentality of His soul to keep pushing forward and persevere through the trials and tribulations, just as He does for use through His Word and Holy Spirit.

The root word ISCHUO is used in **Phil 4:13**, for the strength and encouragement we have available to us so that we are able to accomplish God's will for our lives, **"I can do all things through Him who strengthens me."**

As we know from **Heb 1:14**, all angels are "ministering spirits" created by God to do His will, and in some cases serve mankind.

Heb 1:14, "Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?"

As such, this angel came to Jesus in His great hour of need and helped Him to being strengthened within His soul to complete God's plan of salvation for mankind and God's plan for His life. It is interesting to note that angels were present at Jesus' birth, **Luke 2:8-15**, cf. **Mat 1:20-24; 2:13-19**, at His temptation, **Mat 4:11; Mark 1:13**, and now angels are with Him to encourage Him as He is facing His death, cf. **Mat 28:2-5; Luke 24:23; John 20:12**.

Mat 4:11, "Then the devil left Him; and behold, angels came and *began* to minister to Him."

Mark 1:13, "And He was in the wilderness forty days being tempted by Satan; and He was with the wild beasts, and the angels were ministering to Him."

Mat 28:5, "The angel said to the women, "Do not be afraid; for I know that you are looking for Jesus who has been crucified"."

John 20:12, "And she saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying."

According to **Col 1:16**, creation included "things" invisible, as well as things visible, and angels are among the things that are invisible, but as here, sometimes they can make themselves visible. They make up an innumerable company of spirit beings, **Rev 5:11**, that the Scriptures tell us much about. Angels are mentioned 117 times in 108 verses in the OT and 182 times in 172 verses in the NT.

The position angels hold by creation is above men, **2 Peter 2:11; Psa 8:4-5**, that is quoted in **Heb 2:6-9**, yet in heaven we will be higher than angels, **1 Cor 6:3**.

Psa 8:5, "Yet You have made him (*Jesus Christ*) a little lower than God, and You crown him with glory and majesty!"

1 Cor 6:3, "Do you not know that we will judge angels? How much more matters of this life?"

Angels are more than mere power emanating from God. They are individual beings created and empowered by God that live, congregate, move, and function autonomously with their own free will. Yet, they are not self-originating, self-sustaining, or capable of self-annihilation. Angels do not have the power to create, act without means, or search the human heart. They, just as all created beings, live and move by the virtue of Divine empowerment, **Jude 1:9**, (Michael fighting with Satan). Angels can possess the unbeliever, **Mat 12:22; Luke 13:11-16**, and influence any member of the human race, **1 Tim 4:1-2**. They can influence the human mind as one person may influence another, as the angel in our narrative encouraged the mind of our Lord Jesus Christ.

Legions of angels could have delivered our Lord during His trials and tribulations before Pilate and the others, **Mat 26:53**. Yet, He did not summons them from His Deity to save Him, instead He persevered and relied upon the Word of God and the Holy Spirit to strengthen and empower Him during those difficult times.

Mat 26:53, "Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve legions ($12 \times 6,000 = 72,000$) of angels?"

God the Father did not send twelve legions of angels to rescue the humanity of Jesus Christ from the impending pain and suffering, but instead in mercy, the Father sent one heavenly messenger to strengthen His Son. And that was all that was needed to reassure our Lord and fortify His soul to face the challenges that lay before Him.

We will note angels in Luke's Gospel, one final time regarding the discussion between the two men on the road to Emmaus and Jesus, when they relayed what the women who went to the tomb had seen and told them; that Jesus had risen, **Luke 24:23**.

Vs. 44

Luke 22:44, "And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground."

The first part about "being in agony" is mentioned in Matthew and Mark, yet in a different way.

Mat 26:37b, "...and began to be grieved and distressed.³⁸ Then He said to them, "My soul is deeply grieved, to the point of death." The Greek uses LUPEO, "grieve, distress, sorrow, pain, sad, etc.," with ADEMONEO, "to be distressed or troubled," with PERILUPOS, "very sad, deeply grieved, anguished, exceedingly sorrowful," with THANATOS, "death."

Mark 14:33b, "...and began to be very distressed and troubled.³⁴ And He said to them, "My soul is deeply grieved to the point of death." The Greek uses EKTHAMBEO, "be amazed, astonished, alarmed," with ADEMONEO, PERILUPOS, and THANATOS as above.

The second part of this verse, "**and His sweat became like drops of blood, falling down upon the ground**" is not mentioned in Matthew or Mark.

In the first half of this verse we have, "**And being in agony He was praying very fervently**," which uses the Aorist, Middle Deponent, Participle in the Nominative case of the common Verb GINOMAI, "to be, come into being, etc.," and the Dative Noun AGONIA that means, "agony, anguish, or contest as in conflict." It is only used here in the NT by Luke. It gives prominence to the pain and labor of a conflict and refers to the trembling excitement and anxiety produced by fear or tension before a fight. It is used denoting not the fear which draws back and flees, but the fear which trembles in the face of the issue, yet continues on to the end. The conflict here is Jesus' humanity facing the pain and suffering of the judgment of our sins upon Him.

"**He was praying very fervently**" uses the Imperfect, Middle Deponent, Indicative of the Verb PROSEUCHOMAI once again, that means, "pray." The Imperfect Tense states incomplete action, which means He repeated this prayer several times and was continually praying this prayer, as noted by Matthew's and Mark's accounts where He prayed this prayer three times. With this we have the Adverb EKTENOS that means, "eagerly, fervently, constantly, or earnestly." It is only used here and **Acts 12:5; 1 Peter 1:22**. By using this word, Luke showed the intensity of Jesus' prayer; He prayed "more earnestly" or "more fervently." In other words, He was strongly pleading His case before the Supreme Judge to remove this cup if at all possible. He kept praying this prayer, seeking God's answer that would hopefully be "yes." This is also referred to in **Heb 5:7**.

Heb 5:7, "In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety."

Principle:

- When you have tremendous mental pressure in your life, in the face of a great conflict, the thing you are to do is continually turn to our loving Father in prayer to seek out the solution.

As the Bible tells us, God heard His prayer, and answered His prayer, just as He does with our prayers, **1 John 5:15**.

1 John 5:14-15, "This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. ¹⁵And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him."

Jesus prayed this prayer passionately, knowing that it was dependent upon the Father's will, as He stated above, **"Not My will, but Yours be done."**

In the second half of this verse, Luke describes the intensity of our Lord's prayer and the emotional agony in both supernatural and natural terms and uses terms a physician would appreciate: **"His sweat became like drops of blood, falling down upon the ground."** Therefore, while engaged in this prayer struggle, the Son of Man has an intense physical reaction. His **"sweat,"** HIDROS, "sweat or perspiration," only used here in the NT, **"became like,"** the Adverb HOSEI, "like, as, about, etc.," **"drops of blood,"** THROMBOS, "drops, great drops, or clots," only used here in the NT, with HAIMA, "blood." The analogy is having droplets thick as coagulated blood.

Over the years the debate about this verse has been, "Was Jesus literally sweating blood, or was this a simile of what His sweat looked like?" The crux of the argument is in the Adverb HOSEI that can be used in the Greek language as a comparison of two literal things, i.e., sweat and blood, or as an analogy of one thing to another in simile. Therefore, this could be literal blood coming down from Jesus' sweat, or it could be that the drops of sweat were so large and intense that it looked like drops of blood but was not blood. If you have ever seen a professional athlete in the later portion of an intense match/game, you can see the profuseness and thickness of their sweat pouring off of their head and body.

Now, this bloody looking sweat was **"falling down upon the ground,"** that uses the Present, Active, Participle in the Nominative case of the Verb KATABAINO, "come down, go down, or descend," with EPI HO GE, "land, earth, ground, soil, etc."

This gives several images. First, it is another imagery of the shedding of His blood in the payment of the penalty for our sins. It gives the imagery of His falling from grace due to our sins being imputed to Him. It gives us the imagery of becoming part of this earth or world, i.e., Satan's Cosmic System, by taking on our sins. Though He literally was sweating large droplets that fell to the ground, it speaks to the challenge or conflict He was facing in the payment of the penalty for our sins.

The fact that Jesus was actually or literally sweating blood is a very real possibility. I present the two following reports from medical associations that state sweating blood can be a real physiological issue.

"There is a physiological symptom that can lead to literally sweating blood called hematohidrosis also called hematidrosis. True hematohidrosis occur in bleeding disorders. It may occur in individuals suffering from extreme levels of stress. Around the sweat glands, there are multiple blood vessels in a net-like form, which constrict under the pressure of great stress. Then, as the anxiety passes, the blood vessels dilate to the point of rupture and goes into the sweat glands. As the sweat glands produce a lot of sweat, they push the blood to the surface, which comes out as droplets of blood mixed with sweat." (National Library of Medicine, <https://www.ncbi.nlm.nih.gov>).

"It is a very rare medical condition that causes you to ooze or sweat blood from your skin when you're not cut or injured. Only a few handfuls of hematidrosis cases were confirmed in medical studies in the 20th century. It usually happens on or around the face, but the skin might be lining the inside of your body, too, like in your nose, mouth, or stomach. The skin around the bloody area may swell temporarily. Hematidrosis can look like blood, bloody sweat, or sweat with droplets of blood in it." (WebMD, <https://www.webmd.com>).

On a similar note, when I was a child, the Clyde Beaty Coles Brother's circus used to come to this town every year in the area where our church is and just behind it. This whole area used to be an open field in those days, and in my father's days, was an airport. I distinctly remember one sideshow the circus had called the "Incredible Blood Sweating Hippopotamus." It was a small hippo in a hot trailer, and it was literally sweating blood. You could reach in and touch it. Hippos primarily live in water, so to be out of water and in the heat caused the physiological condition hematohidrosis. Today that would be considered animal abuse and I am sure would not and should not be permitted. In any case, every time I read this passage, I think of that poor little hippo and the stress it was under and relate that to what our Lord was going through in His great agony regarding the pain and suffering He was about to endure.

Therefore, Jesus' sweating drops of blood could very well have been a literal thing and not allegory. But, in any case, the intensity of the pressure upon His soul is the intent of this passage as it is interpreted either way.

One of the reasons Jesus does not want to go to the Cross in His humanity is because He is sinless personally, He has no Old Sin Nature, and there is nothing worse to Him than having sin poured out upon Him that does not belong to Him. The idea of coming into contact with the sin of the world put Him under maximum pressure. We know that this was what He was thinking about. In the time before the Cross, there were six trials and during those trials people struck Him, spat on Him, slapped Him, lied about, and made fun of Him, and later they scourged Him. In addition to that, when He hung on the Cross, it was excruciating torture because the weight of His own body separated the bones from their sockets. It is sufficed to say He was in extreme pain, yet during all of that time, **“As a lamb before the shearers is silent, so He did not open His mouth,” Isa 53:7**, He did not cry out once. It was not until twelve noon and until three in the afternoon that He continually screamed and the screams were caused by the sins of the world being poured out on Him. Therefore, His great agony was contemplating the pain and suffering from bearing our sins. This is what He was facing. The pressure from those thoughts was very extreme and could have caused Him to sweat drops of blood. This was a tremendous test for His free will volition inside of His humanity. With the enormity of this pressure what did Jesus do? He turned to the Father in prayer for strength and encouragement.

Vs. 45

Luke 22:45, “When He rose from prayer, He came to the disciples and found them sleeping from sorrow.”

“When He rose” is KAI ANISTEMI in the Aorist, Active, Participle in the Subject Nominative case that can mean, “raise, raise up, bring to life, stand up, appear, or to rise again.” Here, it is for the action of completing His prayer, i.e., **“from prayer,”** which is APO HO PROSEUCHE, and walking back to the disciples, i.e., **“He came to the disciples,”** ERCHOMAI PRO HO MATHETES.

At this time Jesus **“found them sleeping from sorrow,”** which is the Aorist, Active, Indicative of the Verb HEURISKO, “find, discover, obtain, ascertain,” with AUTOS and the Present, Middle Deponent, Participle in the Dative case of the Verb KOIMAOMAI, κοιμάομαι that means, “sleep, fall asleep, and sometimes death or dying.” Here, it is sleeping. The reason they were sleeping was “from sorrow,” APO HO and the Noun LUPE that means, “sadness, grief, pain (of mind or body), sorrow, or affliction.” Though this word can literally mean, “sorrow, grief, or sadness,” here the context is from its original meaning in the Greek of, “pain of body and mind,” which means physical and mental exhaustion. They did not fall asleep because they were sad that Jesus was about to leave them. They had no idea what was going to happen, even though they should have. The context is physical and mental exhaustion, which caused them to be drowsy or sleepy and fall asleep. As we noted previously, they gave over to the temptation of exhaustion of the body and mind and fell asleep.

Therefore, Jesus emerged from His prayer to find the disciples sleeping instead of praying as He had requested. This happened three times, according to Matthew and Mark. Luke mentions only the final conversation, highlighting again the problem of temptation, as noted in the next verse.

In Matthew and Mark, we see the three occasions:

Mat 26:40-45, “And He came to the disciples and found them sleeping, and said to Peter, “So, you *men* could not keep watch with Me for one hour? ⁴¹Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak.” ⁴²He went away again a second time and prayed, saying, “My Father, if this cannot pass away unless I drink it, Your will be done.” ⁴³Again He came and found them sleeping, for their eyes were heavy. ⁴⁴And He left them again, and went away and prayed a third time, saying the same thing once more. ⁴⁵Then He came to the disciples and said to them, “Are you still sleeping and resting? Behold, the hour is at hand and the Son of Man is being betrayed into the hands of sinners.”

Mark 14:37-41, “And He came and found them sleeping, and said to Peter, “Simon, are you asleep? Could you not keep watch for one hour? ³⁸Keep watching and praying that you may not come into temptation; the spirit is willing, but the flesh is weak.” ³⁹Again He went away and prayed, saying the words. ⁴⁰And again He came and found them sleeping, for their eyes were very heavy; and they did not know what to answer Him. ⁴¹And He came the third time, and said to them, “Are you still sleeping and resting? It is enough; the hour has come; behold, the Son of Man is being betrayed into the hands of sinners.”

Also, notice Jesus’ rebuke in vs. 40 and 37, respectfully, **“You could not keep watch with Me for one hour?”** Apparently, Jesus prayed this prayer for about one hour; that the Father remove this cup. This happened three times, which may mean it was an overall three-hour ordeal of prayer to the Father regarding this issue.

Therefore, just as the “sweating of blood” above represented the shedding of His blood (i.e., Jesus’ work upon the Cross in the payment of the penalty for our sins), so here, rising from His prayer (which was after the third time He prayed) represents His resurrection from the dead on the third day. And, just as Jesus met up with the disciples who were kind of hiding away after His resurrection, so too in our passage, Jesus comes to the disciples and finds them sleeping. Therefore, in these actions, we see precursors to what He would be accomplishing later that day and on the third day.

Vs. 46

Luke 22:46 “And said to them, “Why are you sleeping? Get up and pray that you may not enter into temptation”.”

Matthew and Mark record this command by Jesus after He returned to them the first time and found them sleeping with an added rebuke, which we will note below.

Mat 26:41; Mark 14:38, “Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak.”

In Luke’s account, this is the second time Jesus commanded the disciples to pray that they do not enter into temptation, cf. **vs. 40**. Jesus first asks a rebuking rhetorical question, **“Why are you sleeping?”** The Greek is the Interrogative Pronoun TIS for, “why are,” with the 2nd Person, Plural, Present, Active, Indicative of the Verb KATHEUDO, which also means, “sleep, die, or be dead.” It is a synonym to the word KOIMAOMAI used in **vs. 45**. This is the general word for “sleep” in the Greek language. With this word for “sleep,” Jesus may have been using a play on words to indicate that their physical sleeping is an indication of their spiritual sleeping or negative volition. It was as if they were spiritually dead, though they were not. This may be why He adds, “you may not enter into temptation.”

Our Lord then commands them to, **“Get up,”** using the Imperative sense of the Aorist, Active, Participle in the Nominative case of the Verb ANISTEMI once again, and the Present, Middle Deponent, Imperative of the Verb PROSEUCHOMAI, **“pray.”** We would say, “wake up, pray.” There is no KAI, “and,” here. Once again, we may have a play on words, where Jesus is commanding them to “rise up” spiritually from their spiritual deadness (i.e., physical sleep), and function in their spiritual lives (i.e., pray). Cf. **Rom 13:11; Eph 5:14-15; 1 Thes 5:6**.

Eph 5:14-16, “For this reason it says, “Awake, sleeper, and arise from the dead, and Christ will shine on you.”¹⁵Therefore be careful how you walk, not as unwise men but as wise,¹⁶making the most of your time, because the days are evil.”

Rom 13:11, “Do this, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed.”

1 Thes 5:6, “So then let us not sleep as others do, but let us be alert and sober.”

Jesus then tells them what they should be praying, **“that you may not enter into temptation,”** which is HINA ME EISERCHOMAI EIS PEIRASMOS, “temptation, testing, experience,” as we noted in **vs. 40**. Like there, here too, Jesus is rebuking and exhorting at the same time. Exhorting them to stay spiritually alert to what is going on, so they are prepared for what is about to happen, and not be caused to sin by it.

Principle:

- When we remain vigilant to the Word of God flowing through our souls, with the power of the Filling of God the Holy Spirit, we have a better chance to defeat temptations and not enter into sin.

That is why in Matthew and Mark Jesus added, **“The spirit is willing, but the flesh is weak.”** In other words, the believer typically wants to do and be in the will and plan of God the Father, yet if we allow our “flesh,” Old Sin Nature, to rule over our souls, then we will be defeated by temptation and enter into sin.

After this statement, Matthew and Mark record additional information that Jesus spoke to the disciples at this time.

Mat 26:45-46, “Then He came to the disciples and said to them, “Are you still sleeping and resting? Behold, the hour is at hand and the Son of Man is being betrayed into the hands of sinners. ⁴⁶Get up, let us be going; behold, the one who betrays Me is at hand”!”

Mark 14:41-42, “And He came the third time, and said to them, “Are you still sleeping and resting? It is enough; the hour has come; behold, the Son of Man is being betrayed into the hands of sinners. ⁴²Get up, let us be going; behold, the one who betrays Me is at hand”!”

Jesus told them that Judas Iscariot was about to arrive with the Pharisees and their guardsmen to arrest Him, which is the next scene and section in Luke’s Gospel.

D. Wednesday, Luke 22:7-53.

3. The Arrest, vs. 47-53.

We now turn to the arrest of Jesus in the Garden of Gethsemane by the Pharisees who were led there by Judas Iscariot to fulfill his plan of betrayal for which he was paid 30 pieces of silver, **Mat 26:15**; cf. **27:3-9**. We know Judas was possessed by Satan during the Passover Supper to ensure Judas would go through with the Plan, but we do not know if he is still possessed by Satan at this time. Given Jesus’ address to Judas at this time, it may indicate he was not possessed any longer. Therefore, he was acting 100% by his own volition.

This section is paralleled in all four Gospels, **Mat 26:47-56**; **Mark 14:43-50**; **John 18:3-11**. Matthew is the largest of this section, and John adds two important aspects. First, when Jesus asked, “**Who do you seek,**” and they answered, “**Jesus the Nazarene,**” He said, “**I am,**” which caused them all to fall to the ground, **vs. 4-6**. In addition, John tells us Jesus gave them a second chance to repent from their evil actions when Jesus asked a second time, “**Whom do you seek?**” in **vs. 7**. Secondly, John gives us the name of the disciple who cut off the ear of the High Priest’s slave as being Peter, and the name of the slave being Malchus, **vs. 10**.

Vs. 47

Luke 22:47, “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.”

John begins a bit earlier in this scene by stating in **John 18:3**, “**Judas then, having received the *Roman* cohort and officers from the chief priests and the Pharisees, came there with lanterns and torches and weapons.**”

John states they came with “**lanterns,**” (PHANOS, “lantern or torch,” used only here in the NT), “**torches,**” (LAMPOS, “torch, lamp, glowing manifestations”), and “**weapons,**” (HAPLON, “tool, instrument, or weapon”), while Matthew and Mark identify these weapons as “**swords,**” (MACHAIRA) and “**clubs,**” (XULON, “wood, timber, cross, tree.”). In **vs. 52** below, Luke also identifies these weapons.

From all four Gospel accounts, I call this “Operation Frankenstein,” because the angry mob with their tools and instruments had come to arrest Jesus. This scene must have looked like one right out of any Frankenstein novel or movie that depicts the villagers coming to get the monster with their sickles, pitch forks, clubs, swords, lamps, and torches in the cover of the darkness of night, so they can destroy him. Apparently, that is what the Pharisees thought of Jesus, and was their mode of operation to arrest Him. In the last two verses of Luke’s narrative, our Lord rebukes them for their cowardly and evil actions.

Mat 26:47-49, “While He was still speaking, behold, Judas, one of the twelve, came up accompanied by a large crowd with swords and clubs, who came from the chief priests and elders of the people. ⁴⁸Now he who was betraying Him gave them a sign, saying, “Whomever I kiss, He is the one; seize Him.” ⁴⁹Immediately Judas went to Jesus and said, “Hail, Rabbi!” and kissed Him.”

Mark 14:43-45, “Immediately while He was still speaking, Judas, one of the twelve, came up accompanied by a crowd with swords and clubs, who were from the chief priests and the scribes and the elders. ⁴⁴Now he who was betraying Him had given them a signal, saying, “Whomever I kiss, He is the one; seize Him and lead Him away under guard.” ⁴⁵After coming, Judas immediately went to Him, saying, “Rabbi!” and kissed Him.”

Luke begins with, **“While He was still speaking,”** ETI, “yet, still, in addition, also,” AUTOS LALEO. As Jesus was rebuking the disciples for sleeping and commanding them to pray that they do not fall into temptation, Judas and the crowd arrive.

“Behold, a crowd came,” EIDON OCHLOS, “crowd, throng, multitude, mob, the common people, or populace.” It speaks to a multitude of people viewed collectively rather than as individuals.

“And the one called Judas, one of the twelve, was preceding them,” which is KAI HO LEGO IOUDAS, HEIS HO DODEKA, with the Imperfect, Middle Deponent, Indicative of the Verb PROERCHOMAI, “proceed, lead, go prior to, etc.,” with AUTOS. Judas Iscariot led the rabble to the Garden and to Jesus in order to arrest Him.

“And he approached Jesus to kiss Him,” KAI with the Aorist, Active, Indicative of ENGIZO, “came near, approached, etc.,” HO IESOUS with the Aorist, Active, Infinitive of PHILEO, “love, affection for, or kiss,” as here, with AUTOS. This is “the kiss heard around the world.” This kiss of “brotherly love,” by Judas sealed the fate of Jesus. It completed Judas’ role and responsibility in betraying our Lord. It was used as an identifier for the One they should arrest amongst the group of disciples.

In Matthew’s account, this kiss was the “sign” Judas had prearranged with the arresting crowd to identify Jesus apart from the eleven (11), **Mat 26:48-49**. This reminds us of what Paul later states about signs and the Jews, **1 Cor 1:22**, and what our Lord noted in **Mat 12:38**.

Mat 12:38, “Then some of the scribes and Pharisees said to Him, “Teacher, we want to see a sign from You”.”

1 Cor 1:22, “For indeed Jews ask for signs and Greeks search for wisdom. ²³but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness.”

Therefore, by the sign of the prearranged plan, Judas kisses Jesus to point Him out as the One they should seize.

Vs. 48

Luke 22:48, “But Jesus said to him, “Judas, are you betraying the Son of Man with a kiss?””

Mat 26:50, “And Jesus said to him, “Friend, *do* what you have come for.” Then they came and laid hands on Jesus and seized Him.”

Mark 14:46, “They laid hands on Him and seized Him.”

Luke says that Jesus named **“Judas,”** IOUDAS, while Matthew says He addressed him as **“friend,”** HETAIROS, “companion, friend,” only used by Matthew and three times, this being the last usage, cf. **Mat 20:13; 22:12**. Each usage of this word indicates the existence of a bond between the speaker and the hearer, which the hearer has somehow disregarded or even spurned. In its usages, generosity is also shown on the part of the speaker, in spite of the self-assertion of the hearer. Also note, that this word is distinguished from its related term PHILOS, “beloved.” Jesus called His disciples PHILOS, never HETAIROS, cf. **John 15:14-15**. Therefore, we see that Judas has fallen out of this standing with our Lord, as an unbeliever and betrayer.

Our Lord then stated, **“are you betraying the Son of Man with a kiss?”** The Greek starts with **“kiss,”** and ends with **“betraying.”**

We will start with the Present, Active, Indicative of the Verb **“betraying,”** which is PARADIDOMI, “hand over, deliver up, etc.,” that has been used throughout **Chapter 22** for Judas betraying our Lord, cf. **vs. 4, 6, 21, 22**. The One being betrayed was **“the Son of Man,”** HO HUIOS HO ANTHROPOS, which is the familiar title for Jesus Christ throughout Luke’s Gospel as the Son of God who was the Son of Adam, the Son of David, the Messiah / King / Savior. The Deliverer who gives life, was being delivered over to be killed.

Then we have the Greek word for **“kiss,”** PHILEMA that is used seven (7) time in the NT. It is from the family of words with the root PHIL, “love or affection,” where the relationship being that a kiss is a token or symbol of love.

Jesus is calling Judas, who could have been His PHILOS, a HETAIROS, while Judas is betraying our Lord with a PHILEMA, “kiss,” a symbol of a loving relationship and close companionship, which Judas had rejected. As such, Jesus is calling out the hypocrisy of this “sign” given by Judas to have Jesus arrested.

As noted above, this is when our Lord identified Himself to the arresting crowd as God incarnate, using the title “**I AM**,” which was first used in the burning bush experience of Moses in **Ex 3:13-15**.

John 18:4-5, “So Jesus, knowing all the things that were coming upon Him, went forth and said to them, “Whom do you seek?” ⁵They answered Him, “Jesus the Nazarene.” He said to them, “I am *He*.” And Judas also, who was betraying Him, was standing with them.”

Ex 3:13-15, “Then Moses said to God, “Behold, I am going to the sons of Israel, and I will say to them, ‘The God of your fathers has sent me to you.’ Now they may say to me, ‘What is His name?’ What shall I say to them?” ¹⁴God said to Moses, “**I AM WHO I AM**”; and He said, “Thus you shall say to the sons of Israel, ‘**I AM** has sent me to you.’” ¹⁵God, furthermore, said to Moses, “Thus you shall say to the sons of Israel, ‘The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.’ This is My name forever, and this is My memorial-name to all generations.”

Therefore, “**I AM**” shows that Jesus is God incarnate, the Savior, and Messiah as the crowd falls to the ground when spoken by Him. It also culminates the great “**I AM**,” statements recorded by John.

When Jesus asked, “**Who do you seek**,” and they answered, “**Jesus the Nazarene**,” He said “**I AM**,” which caused them all to fall to the ground, **vs. 6**.

John 18:6, “So when He said to them, “I am *He*,” they drew back and fell to the ground.”

For, “**they drew back**,” the Greek is the Verb APERCHOMAI, “go, go away, etc.,” with the Preposition EIS, “into, toward, etc.,” with the Article HO, “the,” and the Adverb of place, OPISO for “behind, backwards, etc.”

“**And fell to the ground**” has the connecting Conjunction KAI to link the above action with this one, and the Aorist, Active, Indicative of the Verb PIPTO that can mean, “to fall, fall down, fall in ruins, fail, go astray, sin, be ruined, or even perish.” With this is another Adverb of place or position, CHAMAI, that means, “on or toward the ground.” CHAMAI is only used here and **John 9:6**. Therefore, even though they were unbelievers who did not believe in or worship Jesus as God, when Jesus openly admitted His identity to those who sought to arrest Him, they fell to the ground simply by the words He spoke and the title given to Him. This reminds us of **Isa 45:23; Jer 16:21; Dan 2:20; Rom 14:11-12; Phil 2:10-11**.

Jer 16:21, “Therefore behold, I am going to make them know— This time I will make them know My power and My might; and they shall know that My name is the LORD.”

Dan 2:20, “Daniel said, “Let the name of God be blessed forever and ever, for wisdom and power belong to Him”.”

Isa 45:22-23, “Turn to Me and be saved, all the ends of the earth; For I am God, and there is no other. ²³I have sworn by Myself, the word has gone forth from My mouth in righteousness and will not turn back, that to Me every knee will bow, every tongue will swear *allegiance*.”

Rom 14:11, “For it is written, “**AS I LIVE, SAYS THE LORD, EVERY KNEE SHALL BOW TO ME, AND EVERY TONGUE SHALL GIVE PRAISE TO (or confess) GOD**.”

Phil 2:9-11, “For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, ¹⁰so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on

earth and under the earth, ¹¹and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.”

By Jesus using the “I AM” statement, He is indicating His Deity, which culminated the Seven great “I AM” statements of Jesus during His ministry, as also recorded by John:

1. “I AM the Bread of Life” - **John 6:35, 41, 45, 51.**
2. “I AM the Light of the World” - **John 8:12.**
3. “I AM the Door” - **John 10:7, 9.**
4. “I AM the Good Shepherd” - **John 10:11, 14.**
5. “I AM the Resurrection and the Life” - **John 11:25.**
6. “I AM the Way and the Truth and the Life” - **John 14:6.**
7. “I AM the True Vine” - **John 15:1, 5.**

Jesus identified His Deity early on in His ministry, with the “I AM,” statement, **John 8:58.**

John 8:58, “Truly, truly, I say to you, before Abraham was born, I AM.”

Jesus preached that faith in Him as the great “I AM” (God) is the only means of salvation, **John 8:24; 13:19.**

John 8:24, “Therefore I said to you that you will die in your sins; for unless you believe that I am *He*, you will die in your sins.”

John 13:19, “From now on I am telling you before it comes to pass, so that when it does occur, you may believe that I am *He*.”

Then we see the grace of God once again, as our Lord repeated the question in **John 18:7, “Whom do you seek,”** This gave them an opportunity, after falling to the ground at the name of YHWH (God), to rethink what they were about to do. Yet, at that moment, none of them repented.

John 18:7-8, “Therefore He again asked them, “Whom do you seek?” And they said, “Jesus the Nazarene.”⁸Jesus answered, “I told you that I am *He*; so if you seek Me, let these go their way,”

The last part of vs. 8, shows that after giving the rabble grace to repent, Jesus protects those who do believe by asking them to let the disciples go.

Also, the statement in vs. 9, **“To fulfill the word which He spoke, “Of those whom You have given Me I lost not one”,”** was made in the Upper Room Discourse on the night of the Last Supper at the Passover celebration in His great High Priestly prayer of **Chapter 17, John 17:12.**

John 17:12, “While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished but the son of perdition, so that the Scripture would be fulfilled.”

After these events, Matthew and Mark noted, **“Then they came and laid hands on Jesus and seized Him.”**

Vs. 49

Luke 22:40, “When those who were around Him saw what was going to happen, they said, “Lord, shall we strike with the sword?””

At this point, the disciples, **“those who were around Him,”** HOTI PERI AUTOS, understood that Jesus was about to be apprehended and arrested, **“saw what was going to happen,”** EIDON HO EIMI; therefore, they asked Him a question, **“they said,”** EIPON. The question they asked was, **“Lord, shall we strike with the sword?”**, KURIOS EI PATASSO EN MACHAIRA. They used a first class “if,” EI, with the Future, Active, Indicative of the Verb PATASSO that can mean, “to strike, hit, strike down, slay or afflict.” We could say, “If, and for the sake of argument we do, should we strike with the sword.” PATASSO is used in this same scene in **Mat 26:51**, and also first used for our Lord’s prophecy of this event earlier in the evening in **Mat 26:31; Mark 14:27**. We will see PATASSO again in **vs. 50**. It is also used in **Acts 7:24; 12:7, 23; Rev 11:6; 19:15**.

Mat 26:31, “Then Jesus said to them, “You will all fall away because of Me this night, for it is written, ‘I will strike down the shepherd, and the sheep of the flock shall be scattered,’ (Zech 13:7).”

Earlier in the evening, towards the end of the Passover Supper, Jesus told the disciples to bring swords with them going forward, and if they did not have one to sell their coats to buy one, **vs. 36-38**. The disciples must have thought, “now is the time to use them, to defend our Lord.”

Therefore, when the mob came to arrest Jesus, the disciples asked Jesus for His permission to use their swords to defend Him.

Vs. 50

Luke 22:50, “And one of them struck the slave of the high priest and cut off his right ear.”

One of the disciples strikes before Jesus gives His response.

Mat 26:51, “And behold, one of those who were with Jesus reached and drew out his sword, and struck the slave of the high priest and cut off his ear.”

Mark 14:47, “But one of those who stood by drew his sword, and struck the slave of the high priest and cut off his ear.”

All three synoptic Gospels tell us that one of the disciples acted before Jesus gave an answer to their question, before He gave them permission to use their swords and cut off the ear of the high priest’s slave. The Physician Luke tells us it was the “right ear.”

“One of them” is doubly emphasized in the Greek with TIS, “someone or a certain one,” and HEIS, “one or someone.”

As noted above, John gives us the name of the one who struck the High Priest’s slave with the sword and cut off his ear as being Peter, and the name of the slave, being Malchus, **vs. 10**.

John 18:10, “Simon Peter then, having a sword, drew it and struck the high priest’s slave, and cut off his right ear; and the slave’s name was Malchus.”

As we noted in **vs. 36-38**, Peter was one of the two disciples who owned a sword and had it with him at this time. We do not know who else was carrying a sword.

So, Peter drew his sword and **“struck,”** PATASSO, **“the slave (Malchus),”** DOULOS, “slave, bondman, servant,” **“of the high priest,”** ARCHIEREUS, **“and cut off,”** KAI APHAIREO, “take away, cut off, or remove **“his right ear,”** AUTOS HO OUS, “ear,” HO DEXIOS, “right.”

Interestingly, the ear is also used in the Bible for learning Bible Doctrine. And the right lobe of the soul is where we store and retain the Word of God that we have believed. From there, we apply it to life. With Malchus having his right ear cut off, it symbolizes his unbelief, as well as the mob's. As we will see below, Jesus heals the right ear of Malchus, which hopefully symbolizes His future belief in Jesus as his Savior.

Interestingly, **vs. 50-51a**, cf. **Mat 26:51-56** is Peter's third failure this evening. We have already noted the first of Peter's failures, ignoring the Word of God in the Upper Room by not understanding Jesus' teaching / Bible Doctrine. Then, the second failure was his failure in prayer as instructed by our Lord and falling asleep, **Mat 26:40; Mark 14:37**. Matthew and Mark's Gospels point out Peter in particular in these events. Now, the third failure is found here, "Operation energy of the flesh," or "Operation human good." He trusted in the power of his flesh over the power and Plan of God. This all leads to his biggest failure yet to come, denying our Lord three times as prophesied by Jesus, cf. **Luke 22:31-34**, with **54-62**.

Principle:

- Note the progression and compounding of Peter's failures. If we fail in one aspect and do not correct it, we are bound to fail in subsequent areas. In other words, when we sin, or even perform human good works, and it goes unchecked, it will inevitably lead to further, future, and greater sins and failures.

R.B. Thieme Jr. notes, *"When Peter should have been relying on the sword of the Spirit, which is the Word of God, he relied on a sword (MACHAIRA). So here is a perfect illustration of the energy of the flesh backed by a lot of sincerity. Peter intended to keep his boast, he intended to defend the Lord to the end, he intended to die with the Lord; but all good intentions in the world always wind up with human good and human good isn't worth anything. Peter had good intentions, but good intentions are neutralized by ignorance of Bible doctrine. In the plan of God, there is a way to operate, and this was the time to be praying and this was the time to stand fast, this was the time to do nothing. There is a time to fight but this isn't it. It is the minus doctrine factor that ruins Peter."*

Vs. 51

Luke 22:51, "But Jesus answered and said, "Stop! No more of this." And He touched his ear and healed him."

After witnessing Peter cut off Malchus' right ear, Jesus then quickly responds. Only Luke records this miracle of healing.

"But Jesus answered and said" uses the contrasting Conjunction DE, "but," to show that "Jesus," IESOUS, disapproves, with APOKRINO, "answer or reply," and EIPON, "said." This is Jesus' response to the earlier question and action taken prematurely by Peter.

"Stop! No more of this" is more of a paraphrase than what Jesus said. The Greek starts with, EAO that means, "allow and permit, or leave one alone and let be." The second meaning is applicable here, and should read, "leave him alone or let him be." It is in the Imperative Mood for a command to "leave him be." Using "Stop!" here is another way of saying that, even more sharply, but is not necessary for translation. Then we have, **"No more of this,"** which continues the command, but in the Greek reads HEOS that means, "till, until, while, or as long as, etc.," with HOUTOS, "this." Combined this comes to mean, "until this point" or "up to this point." It is their way of saying, "do not go beyond this point" or "do not go any further." Therefore, combined it would read, "Leave him alone, do not go any further." In parody, as the farmer said to his incredible piglet in the book / movie Babe, "That'll do pig."

So, only Luke's Gospel shows Jesus' response in such terse terms. In **Mat 26:52a**, it reads, **"Then Jesus said to him, "Put your sword back into its place."** And in **John 18:11**, **"So Jesus said to Peter, "Put the sword into the sheath."**

Some interpret this saying completely different and attach it to the second part of this sentence, **"And He touched his ear and healed him."** In that alignment, Jesus would be saying "allow or permit *Me* thus far," meaning He was asking permission of the arresting mob to allow Him to heal Malchus' ear. Remember, the Bible interprets itself. Therefore, given Matthew's and John's parallels, where Jesus is telling Peter to put his sword away, the first scenario of Jesus commanding Peter to go no further, is the intended meaning.

Next, as noted above, only Luke's Gospel records Jesus touching and healing the servant's ear.

“And He touched his ear” is KAI HAPTO, “touch, cling to, fasten to, etc.,” with HO OTION, “ear or outer ear.” Notice OTION is used here versus OUS as in **vs. 50**. This is due to Luke's detailed medical knowledge. In fact, the other three Gospel accounts of Peter cutting off the ear use OTION, when he cut it off, **Mat 26:51; Mark 14:47; John 18:10**, as does **John 18:26**, when the story is being recounted. But Luke differentiates between OUS, “the hearing organ,” and OTION, which is just the outer ear or fleshly part. As you know, the organ goes into the skull. Therefore, when Jesus “touched” it, it was the outer part that needed healing not the inner part.

Then we have, **“and healed him,”** where there is no KAI, but only the Aorist, Middle Deponent, Indicative of the Verb IAOMAI for “healed, cured, or restored,” and the Personal Pronoun AUTOS, “him.” Jesus made him whole once again, having reattached or regrew his ear. In either way, his severed ear was healed and completely restored. As noted above, hopefully Malchus, and many others, later came to salvation having experienced this miracle performed on him by Jesus.

After telling of Jesus' response to Peter in less harsh terms, Matthew and John give us additional information about what Jesus said and occurred at this time.

Matthew gives us three points of interest in **Mat 26:52-54**, and John provides a follow up response to what was said earlier, **John 18:11**.

Mat 26:52-54, “Then Jesus said to him, “Put your sword back into its place; for all those who take up the sword shall perish by the sword. ⁵³Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve legions of angels? ⁵⁴How then will the Scriptures be fulfilled, *which* say that it must happen this way?””

The four points from Matthew include:

1. Vs. 52b, “For all those who take up the sword shall perish by the sword.”

This Divine Law regarding capital punishment is found in **Gen 9:6**. It means that those who take up arms on their own account, in contrast to the government, **Rom 13:4**, and kill another person must themselves be put to death. Our God, in Divine righteousness and justice, proclaims capital punishment. As such, using the sword on one's own initiative conflicts with God's law.

Taking the sword here as a non-military man for a non-military situation constitutes violence, and the point is that those who live by killing others, the Law requires their life. **Gen 9:6** and **Mat 26:52b** have nothing to do with military service, which is always legitimate in the eyes of God.

Finally, this has to do with taking matters into your own hands rather than waiting on the Lord and His timing and solutions. This can easily happen to us when we get frustrated with the current events or situations, as Peter did in this case. Therefore, this is a reminder of the failure we too might have when we take matters into our own hands to the exclusion of God working in our lives, and when we get impatient.

Ex 14:13, “But Moses said to the people, “Do not fear! Stand by and see the salvation/deliverance of the LORD which He will accomplish for you today; for the Egyptians whom you have seen today, you will never see them again forever.””

“Jesus did not mean, however, that every person whoever takes the sword will also die by the sword. He was comparing His way with the way of human conquerors. Human conquerors push their way to the top by force and violence. But all those who enter on such a course sooner or later suffer because of it. The Greek word translated “perish” also means to be destroyed, to be ruined, or to be lost. It is even used of eternal loss and eternal death. Many of the world's emperors and dictators have suffered assassination or other violent deaths, or have died in exile having lost all. If some have escaped for a time, it is certain that all who persist in such a course will suffer eternal loss. It should be noted too that even in the Old Testament God never used swords or war to carry forward His plan of redemption. Rather, He met the faith of men and women with gracious blessings and deliverances.” (Complete Biblical Library Commentary - Matthew.)

2. Vs. 53a, “Or do you think that I cannot appeal to My Father.”

First, Jesus uses the words “**My Father**” because the first person of the Trinity is the author of the Divine plan, and it was part of the Father’s plan for the Son to be betrayed and go to the Cross to be judged for our sins.

Second, Jesus is once again teaching the power of prayer, and God’s provision and protection for His children that we should be trusting in; faith-resting.

3. Vs. 53b, “And He will at once put at My disposal more than twelve legions of angels?”

He mentions twelve legions because that gives one for each of the eleven disciples and one for Him. Those would be overwhelming odds even up against the Roman Empire. It also indicates God’s protection of His people when necessary and when according to His plan. Many times, in Israel’s history, God has fought for them, cf. **2 Kings 19:35**. Nevertheless, this emphatically speaks to the greater importance of God’s Plan being fulfilled. God could easily defend Jesus in this situation, so that He would not be harmed. But His plan for Jesus is to suffer and die for our sins, which takes precedence in this case. Therefore, Jesus, now fully engaged in completing the Plan of God for our salvation, is ready to go forward to the Cross, and Peter is just being a hinderance to that plan. So, Peter, get out of the way!

Therefore, sometimes God’s plan is for us to experience undeserved suffering for blessing. At those times, we too must be willing to go forward in His Plan.

4. Vs. 54, “How then will the Scriptures be fulfilled, *which* say that it must happen this way?”

Jesus makes it clear that the emphasis should not be on a physical sword but on the spiritual sword, the sword of the Spirit, which is the Scriptures / Bible Doctrine; **Eph 6:17b; Heb 4:12**.

Eph 6:17, “And take ... the sword of the Spirit, which is the word of God.”

Heb 4:12, “For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.”

In essence, Jesus is saying to Peter, “How do you expect the Word of God to be fulfilled, when you are flailing that sword around?” In other words, how do you expect the Plan of God and the Word of God to be fulfilled, when you take matters into your own hands. Peter is obviously ignorant of the Plan of God at this time, and does not understand it. Because he does not understand the Plan of God, he is hindering the Plan of God, which means a believer who is ignorant of Doctrine hinders the Plan of God.

“It must happen this way” speaks of Jesus’ death upon the Cross for our sins. Therefore, if Peter does not get out of the way, it is in jeopardy. Get out of the way Peter is the point of this statement. Peter is a marvelous person humanly speaking, but he is a knucklehead as far as the Plan of God is concerned. And, the only reason he is a knucklehead, is because he does not know his Doctrine, even though he has been taught over, and over, and over again! He has flunked the course three times in a row.

Therefore, Peter’s energy of the flesh (cutting off Malchus’ ear) is just getting in the way. He needs to put self aside and turn it over to God. If he had truly listened to Jesus teach earlier, he would know that he was in the way of God’s plan. Ironically, what Judas was doing as an unbeliever fulfilled the plan of God; what Peter was doing as a believer was frustrating the plan of God, but just for a second.

5. The fifth point comes from John’s record in **John 18:11, “So Jesus said to Peter, “Put the sword into the sheath; the cup which the Father has given Me, shall I not drink it?”**

This goes back to Jesus’ prayer to God the Father to remove this cup, **Luke 22:42 “Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done.”** Having received the Father’s answer to His prayer as being “No!”, from both the events of the ministering angel, **vs. 43**, and Judas’ hypocritical kiss to seal His fate, **vs. 47**, Jesus knows He has to face the trials and the Cross set before Him. With the matter settled in His mind,

He now knows He will “drink that cup.” He knows it is the Father’s will, and He explains to Peter and all the disciples that He is going to be obedient to the Father’s will going forward, and not to His own flesh, as they should do as well.

Vs. 52

Luke 22:52, “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?””

Having called out Judas’ hypocrisy when identifying Jesus with a kiss, Jesus now calls out the chief priests’, officers of the temple’s, and the elders’ cowardice and hypocrisy.

In Luke’s Gospel, Luke specifically identifies the ones coming to arrest Jesus, while Matthew and Mark use general or generic terms like “crowds” and “them,” as the ones Jesus addresses. Also, Luke does not give their specific intention for being there (i.e., “to arrest Him”), as do Matthew and Mark. All three accounts use “robber,” as Jesus’ analogy for them coming out to get him.

Mat 26:55a “At that time Jesus said to the crowds, “Have you come out with swords and clubs to arrest Me as you would against a robber? ...”

Mark 14:48, “And Jesus said to them, “Have you come out with swords and clubs to arrest Me, as you would against a robber?”

The Greek in Luke’s account, begins with the Aorist Tense of EIPON, “**said,**” and the Conjunction DE used to continue to the process, “**then.**” “**Jesus,**” IESOUS is the one speaking “**to those,**” PROS HO, “**who had come against Him,**” which is the Aorist, Middle Deponent, Participle in the Accusative case of PARAGINOMAI that means, “arrived, came near, appeared, came forward, etc.,” with EPI AUTOS. In classical literature (Attic Greek), it meant, “to come against” someone with malicious intentions, as Luke uses it here. Hence, there is a connotation of violence, as depicted with the weaponry they came with.

Next, Luke specifically names the “arresting crowd” that Jesus addresses as, “**Chief Priests,**” ARCHIEREUS (representing the temple), “**Officers of the Temple,**” STRATEGOS, “commander or captain of an army,” with HO HEIRON, “of the temple or sanctuary,” (Therefore, these are Jewish police or security force leaders, not Romans cf. **vs. 4**), and “**Elders,**” PRESBUTEROS, “older man, ancestor, elder, or presbyter” (representing the Jewish civilian leaders), cf. **Luke 7:3; 9:22; 20:1**. This extensive representation shows how pervasive Jesus’ opposition was among the Jewish authorities, and how far reaching the plan of betrayal spread throughout the Jewish society.

This was according to Jesus’ own prophecy, **Luke 9:22, “Saying, “The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed and be raised up on the third day.”**

John, who wrote his Gospel after the others, and much later, also noted the arresting crowd in detail, but prior to this scene in **John 18:3**, and after it in **John 18:12**.

John 18:3, “Judas then, having received the *Roman* cohort and officers from the chief priests and the Pharisees, came there with lanterns and torches and weapons.”

John 18:12, adds, “So the *Roman* cohort and the commander and the officers of the Jews, arrested Jesus and bound Him.”

As Luke did, John uses ARCHIEREUS for “**chief priests,**” but deviates on the others using, PHARISAIOS for “**Pharisee,**” with HUPERETES, “**ministers or officers,**” in **vs. 3**. So, “Pharisee officers” is the translations. In **vs. 12**, John adds CHILIARCHOS, “**a commander or chief captain,**” with HO HUPERETES HO IOUDAIOS for, “**officers of the Jews.**” This is most likely equivalent to Luke’s “Officers of the Temple,” STRATEGOS HO HEIRON.

Also in **John 18:3**, the use of the Genitive Preposition EK before “chief priests and pharisee officers” would indicate their representatives rather than themselves being present. Yet, Luke indicates they are personally at this scene. Therefore, it may be that both leaders and representatives were present, which adds to the size of the crowd.

In John's listing, we also see the Romans being involved, as John leads the listing with the Greek Noun SPEIRA that means, "band or cohort." It means 600 - 1,000 troops of Roman soldiers; a battalion, cf. **Acts 10:1; 21:31; 27:1**. It is also used in **Mat 27:27; Mark 15:16**, for the group of Roman soldiers who put the crown of thorns on Jesus' head, beat Him, spat on Him, mocked Him after His scourging, and led Him to be crucified, cf. **John 19:1-3**. Therefore, the Romans and the Governor, Pontius Pilate were involved in the plot to betray and arrest Jesus. That is why we will see later on how Pilate was able to receive Jesus so early in the morning; he was expecting Him.

Therefore, the "crowd" that came to arrest Jesus was made up of four groups, both Jewish and Gentile, and numbered anywhere from 1,000 to 2,000 men. I guess they were hedging their bet by amassing such a large mob to be sure to capture Him. Maybe in the back of their minds, they were afraid that He was God or at least a man of God and needed such overwhelming odds to secure Him. If so, how little do they think of our God!!!

Jesus then states, "**Have you come out,**" which is the Aorist, Active, Indicative of EXERCHOMAI, "**with swords,**" is META MACHAIRA, "**and clubs,**" KAI XULON, "wood, timber, cross or tree" that we noted in Matthew's and Mark's preamble to this event above, "**as you would against a robber,**" HOS EPI, and the Noun LESTES, "plunderer, robber," and sometimes "false teacher."

"**Robber,**" LESTES is used for "a robber, bandit, and insurrectionist or revolutionary where murder is committed." It is also used for this scene in **Mat 26:55; Mark 14:48**. Luke previously used it in **Luke 10:30, 36**, for the parable of the Good Samaritan, and in **Luke 19:46**, as well as **Mat 21:13; Mark 11:17** for Jesus' rebuke of the Pharisees for turning the Temple into a den of thieves.

Luke 19:46, "Saying to them, 'It is written, 'AND MY HOUSE SHALL BE A HOUSE OF PRAYER,' but you have made it a ROBBERS' DEN'."

It is also used in **Mat 27:38, 44; Mark 15:27**, for the two thieves Jesus was crucified with.

John uses LESTES for the parable of the Good Shepherd, **John 10:1, 8**, and in **18:40** for the man Barabbas who was traded for Jesus. Notice also what Mark and Luke call Barabbas, yet with different terms in **Mark 15:7; Luke 23:19, 25**.

Mark 15:7, "The man named Barabbas had been imprisoned with the insurrectionists who had committed murder in the insurrection."

Luke 23:19, "(He was one who had been thrown into prison for an insurrection made in the city, and for murder.)"

Luke 23:25, "And he released the man they were asking for who had been thrown into prison for insurrection and murder, but he delivered Jesus to their will."

And finally, Paul uses it in **2 Cor 11:26**, for the dangers he faced while on his missionary journeys. Therefore, when comparing the use of LESTES to Jesus, especially with **Luke 19:46; Mat 21:13; Mark 11:17; John 8:44**, we see the hypocrisy of these Jewish religious leaders treating Jesus as a thief and murderer, when in fact they were.

John 8:44, "You are of *your* father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own *nature*, for he is a liar and the father of lies."

Vs. 53

Luke 22:53, "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."

Jesus completes His rebuke in this verse. The first half is paralleled in Matthew and Mark, but the second half is unique to Luke.

Mat 26:55b-56, “...Every day I used to sit in the temple teaching and you did not seize Me. ⁵⁶But all this has taken place to fulfill the Scriptures of the prophets.” Then all the disciples left Him and fled.”

Mark 14:49-50, “Every day I was with you in the temple teaching, and you did not seize Me; but *this has taken place* to fulfill the Scriptures.” ⁵⁰And they all left Him and fled.”

He begins with their cowardness of not taking action in the day light while He was right in front of them in the Temple.

“While I was with you daily,” uses EIMI EGO META HUMEIS KATA HEMERA. **“In the temple”** is EN HO HEIRON, and **“you did not lay hands on Me”** is OUK EKTEINO, “stretch out, extend, etc.,” HO CHEIR, “the hand,” EPI EGO, “on Me.” Matthew and Mark use the Participle OUK, “not,” and the Verb KRATEO here that means, “to take by force, take hold of forcefully, arrest, imprison, etc.”

While Jesus entered the Temple several times a day during the prior week, they did not try to arrest Him then. We know they did not try to arrest Him then because they were fearful of the peoples’ reaction, because the people loved Jesus and His teaching, **Luke 19:47-48; 20:19-20.**

Luke 20:19-20, “The scribes and the chief priests tried to lay hands on Him that very hour, and they feared the people; for they understood that He spoke this parable against them. ²⁰So they watched Him, and sent spies who pretended to be righteous, in order that they might catch Him in some statement, so that they *could* deliver Him to the rule and the authority of the governor.”

Matthew and Mark also note that the Pharisees wanted to KRATEO, “take hold of” Jesus several times before this, but refrained for fear of the crowds’ support of Christ, **Mat 21:46; Mark 12:12.**

Mat 21:46, “When they sought to seize Him, they feared the people, because they considered Him to be a prophet.”

Mark 12:12, “And they were seeking to seize Him, and *yet* they feared the people, for they understood that He spoke the parable against them. And *so* they left Him and went away.”

Therefore, these religious leaders who were with Jesus daily in the temple did not arrest Him then. If He were guilty of the crime(s) they accused Him of, they could rightly have taken Him then, yet they did not, **Isa 53:9; 2 Cor 5:21; Heb 4:15; 7:26; 1 Peter 2:22-24; 1 John 3:5.**

2 Cor 5:21, “He made Him who knew no sin *to be* sin on our behalf, so that we might become the righteousness of God in Him.”

Heb 4:15, “For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as *we are*, *yet* without sin.”

1 Peter 2:22-24, “WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH; ²³and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting *Himself* to Him who judges righteously; ²⁴and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.”

Next, Jesus points out the evil of their plans and actions, and in essence, tells them they are the real insurrectionists, because of their tactics; and through this, their motives are revealed. Yet, their insurrection is not against the Roman Empire, but against the Kingdom of God and its King; the Lord Jesus Christ!

“But this hour and the power of darkness are yours.” It begins with **“But this hour,”** which uses the strong adversative Conjunction ALLA with the demonstrative Pronoun HOUTOS and the Noun HORA, “a period of time, time of day or hour,” to contrast their cowardice of the daytime with their audacity of the nighttime.

Principle:

- “One reason people don’t change their minds and follow Jesus is cowardice. They commit to their secret plans, and they’re afraid to change direction.” (Christ-Centered Exposition.)

Jesus calls this time period **“the power of darkness,”** HO EXOUSIA, which is delegated “authority, right, or power” to rule, cf. **Luke 20:2, 8, 20.** He states this delegated authority to rule is from HO SKOTOS, “the dark, darkness, or gloom.” This title has a double-edged sword; referring first to the secrecy of their nighttime arrest in the cover of darkness, and secondly, their service to the forces of evil. He tells this rabble that this time of delegated dark power **“is yours,”** EIMI HUMEIS. In other words, they are operating in the cowardice cover of night and under the authority of evil; Satan.

Luke 20:20, “So they watched Him, and sent spies who pretended to be righteous, in order that they might catch Him in some statement, so that they *could* deliver Him to the rule and the authority of the governor.”

After spying on Him for days, they finally trigger their snare to capture Him in the dead of the night.

SKOTOS is used to contrast darkness from light, which means evil from good, **Isa 9:2; Luke 1:79; 11:35; Rom 13:12; 1 Cor 4:5; 2 Cor 4:6; 6:14; Eph 5:8, 11; 6:12; 1 Thes 5:4-5; 1 Peter 2:9; 1 John 1:6.**

Isa 9:2, “The people who walk in darkness will see a great light; those who live in a dark land, the light will shine on them.”

Luke 1:79, “TO SHINE UPON THOSE WHO SIT IN DARKNESS AND THE SHADOW OF DEATH, to guide our feet into the way of peace.”

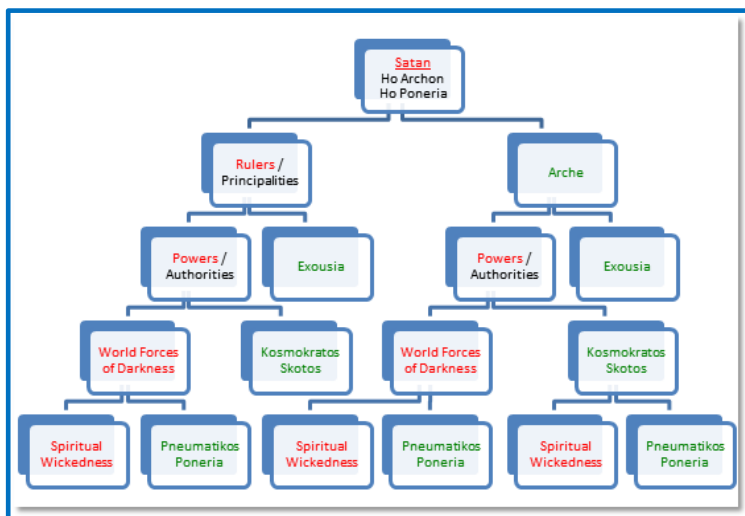
Luke 11:35, “Then watch out that the light in you is not darkness.”

Rom 13:12, “The night is almost gone, and the day is near. Therefore, let us lay aside the deeds of darkness and put on the armor of light.”

Eph 5:8, “For you were formerly darkness, but now you are Light in the Lord; walk as children of Light.”

2 Cor 4:6, “For God, who said, “Light shall shine out of darkness,” is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ.”

As such, evil is real and has power, and “darkness” is often used to depict it. Therefore, Jesus uses darkness to speak of this crowd of Jewish and Gentile unbelievers doing the work of Satan to destroy Him. Now, was their hour and power. They had joined forces with Satan and were his instruments of death.



Eph 6:12, “For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.”

Yet, they did not realize that God had placed His Son into their hands to fulfill His will, plan, and purpose to bring salvation to the entire world. Of this they were clearly in the dark and unaware. Therefore, Satan and this mob think they have conquered the Son of God. Yet, what they have actually done is help fulfill the plan of God. As such, even cowardice and darkness are made to do God’s bidding.

Matthew and Mark added two things:

- 1) **“But all this has taken place to fulfill the Scriptures of the prophets,” Mat 26:56a; Mark 14:49b.** As noted above, Jesus recognizes God’s Plan that was made known to the prophets of old, so that they could record the Predesigned Plan of God (PPoG) as prophecy. As we have noted in **vs. 21**, the overall process of Judas betraying Jesus was given in **Psa 41:9; cf. Mat 26:23; Luke 22:21; John 13:18.**
- 2) **“Then all the disciples left Him and fled,” Mat 26:56b; Mark 14:50.** They all ran like rats off of a sinking ship! Out of fear for their own skin, they fled the scene leaving Jesus behind under arrest. Dealing in their human flesh, at the first sign of adversity, they all failed from their earlier arrogant boasting of sticking with Jesus to the end and suffering alongside with Him, **Mat 26:35b; Mark 14:31b.**

Both writers used the same Greek Verbs for this scene.

“Left Him” uses the Aorist, Active, Participle of the Verb APHIEMI, “leave, leave behind, disregard, dismiss, divorce, abandon, etc.”

“Fled” is the Aorist, Active, Indicative of the Verb PHEUGO that means, “flee, escape, and shun.”

The Liddell-Scott lexicon notes that in classical Greek it was used to mean:

- 1) *To flee from or to a certain place.*
- 2) *To escape out of a predicament.*
- 3) *To shun or avoid things such as evil or a dangerous campaign.*
- 4) *To be exiled from a country.*
- 5) *To live in exile.*
- 6) *To slip from one’s hand.*
- 7) *To be prosecuted at law.*

Therefore, when Jesus was finally arrested, they lost all regard for Him and thought only of themselves and their own skin. They ran for their lives because of fear, thinking they would be arrested and persecuted too. So too, in cowardice, they fled leaving Jesus behind and alone.

Principles:

- All the arrogant boasting and power of flesh in the world does not calm your soul when real or perceived danger strikes.
- Only with Bible Doctrine applied from your soul, with the application of the Problem Solving Devices, is your soul comforted and at peace in times of tribulation.

The 11 Problem Solving Devices

1. Rebound - **Psa 32:5b; Mat 6:12; Luke 11:4; 1 John 1:9.**
2. Filling of the Holy Spirit - **John 14:26; 16:12-14; Eph 5:18; Gal 5:16.**
3. Doctrinal Orientation - **Heb 11:1; 1 Thes 4:13.**
4. Faith Rest Drill - **Psa 37:4-5; Rom 4:20; 2 Cor 8:9; Heb 4:1-3.**
5. Grace Orientation - **Eph 3:20; 2 Cor 12:9.**
6. Authority Orientation - **Rom 13:1-7; Titus 3:1-2; 1 Peter 2:13-3:6; 2 Cor 10:8; Eph 5:21-24, 33b-6:9; Col 3:18-25.**
7. Personal Sense of Destiny - **Eph 3:16; Phil 4:9; Rom 9:23.**
8. Personal Love for God the Father - **1 John 4:19; Rom 5:5; 8:28; 1 Cor 2:9.**
9. Impersonal Unconditional Love for Mankind - **John 15:15; Rom 13:9; Gal 5:14.**

10. Sharing the Perfect Happiness of God - **John 15:11; Prov 3:13; 1 John 1:4.**

11. Occupation with the Lord Jesus Christ - **Eph 3:17; 1 Peter 1:8.**

- True courage stands still and firm in times of adversity applying God's Word and faith resting in Him.

Mark also adds in **Mark 14:51-52**, "A young man was following Him, wearing *nothing but* a linen sheet over *his naked body*; and they seized him. ⁵²But he pulled free of the linen sheet and escaped naked."

"Escaped" here is also the Verb PHEUGO. It is presumed that this young man was the Apostle John.

As noted above, **John 18:12**, concludes with, "So the Roman cohort and the commander and the officers of the Jews, arrested (SULLAMBANO, "seize, take hold of together, etc.") Jesus and bound (DEO, "bind or tie," i.e., handcuffed) Him,"

This leads us to our next section where we will see the 6 trials of Jesus at the hands of man culminating in His crucifixion, and Peter's fulfillment of Jesus' prophecy that he would deny Him three times.

V. The Condemnation of the Son of Man for Men, Luke 19:28-24:49.

E. Thursday, Luke 22:54-23:55.

The outline for this first section that concludes **Luke 22** includes:

1. Peter's Denial, Luke 22:54-62.
2. Christ Mocked, Beaten, vs. 63-65.
3. Christ Before the Sanhedrin, vs. 66-71.

We now begin a new day and a new section that teaches us of the six trials of Jesus Christ at the hands of man that culminates in the 7th trial by God, where Jesus was judged for our sins by the Father upon the Cross. This section also concludes with His burial, **Luke 23:50-55**. All six trials by man are illegitimate for several reasons, including the fact that Jesus had committed no crimes; had no sin of His own. This section begins with Peter witnessing at least the first two trials, during which he denies knowing Jesus three times. We call this day Thursday based on Roman time, which is the same as ours today. It is now presumed to be after midnight when Jesus was arrested and led away, which begins a new day in our time system. See chart of the "Timeline of Christ's Death and Resurrection." From Luke's account, we only see 5 trials by man, but we will note the additional one based on the other Gospel accounts. Finally, this day is paralleled in **Mat 26:57-27:61; Mark 14:53-15:47; John 18:13-19:42**.



We begin with ...

E. Thursday, Luke 22:54-23:55.

1. Peter's Denial, Luke 22:54-62.

This section is paralleled in **Mat 26:57-75; Mark 14:53-72; John 18:13-27**. It is larger in the other Gospels, where Peter's denial seems to encompass the first two or three trials of Jesus.

Vs. 54

Luke 22:54, "Having arrested Him, they led Him *away* and brought Him to the house of the high priest; but Peter was following at a distance."

"Having arrested Him" is the Aorist, Active, Participle, in the subject Nominative case of the Verb SULLAMBANO, as in **Mat 26:55; Mark 14:48** for Jesus' rebuke of the mob coming to "arrest" Him, and **John 18:12** for the actual arrest, as in Luke's use here.

"They led Him *away*" uses the Aorist, Active, Indicative of the Verb AGO, "lead, bring, guide, bring before, drive, etc."

"And brought Him" uses the Aorist, Active, Indicative of the compound Verb EISAGO, "bring (or) lead in, or into."

"To the house of the high priest," EIS, "to, into," HO OIKOS, "house," HO ARCHIEREUS, "the High Priest." We noted ARCHIEREUS in **vs. 50**, for the slave Malchus whose ear was cut off by Peter. He was the slave of the high priest.

What is interesting, but also gets confusing, is that there are two "high priests" in the trials of Jesus. One was Caiaphas and the other Annas. Annas was the father-in-law of Caiaphas. Caiaphas was the current active high priest, while Annas, Caiaphas' father-in-law, was the previous high priest. As such, the elder Annas was the power behind the throne, while Caiaphas sat upon it. We noted this way back in **Luke 3:2**, cf. **John 18:13, 24; Acts 4:6**.

Luke 3:2, "In the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness."

John 18:13, "And led Him to Annas first; for he was father-in-law of Caiaphas, who was high priest that year."

John 18:24, "So Annas sent Him bound to Caiaphas the high priest."

Acts 4:6, "And Annas the high priest *was there*, and Caiaphas and John and Alexander, and all who were of high-priestly descent."

Luke does not specifically name the high priest whose house they brought Jesus to, but we can assume it was the elder Annas' house, as later in **vs. 66f.**, they bring Jesus to the Temple "chambers" for the next trial, which we assume Caiaphas presided over.

This would be a good time then to do an overview of the six trials of Jesus by man, so we can relate them to Luke's narrative going forward. We have previously noted the 7 Trials of Jesus related the 7 Seal Judgments of **Revelation 6**. Here, we will just note the trials.

1st Trial, before Annas, John 18:12-14.

John 18:12-14, "So the Roman cohort and the commander, and the officers of the Jews, arrested Jesus and bound Him, and led Him to Annas FIRST; for he (*Annas*) was father-in-law of Caiaphas, who was high priest that year. Now Caiaphas was the one who had advised the Jews that it was expedient for one man to die on behalf of the people."

2nd Trial, before Caiaphas, Mat 26:57, 59-68; Mark 14:53-65; John 18:24.

Mat 26:57, 59-68, “And those who had seized Jesus led Him away to CAIAPHAS, the high priest, where the scribes and the elders were gathered together. ... ⁵⁹Now the chief priests and the whole Council kept trying to obtain false testimony against Jesus, so that they might put Him to death.”

3rd Trial, before the Jewish Council, Sanhedrin, Mark 15:1; Luke 22:66-71.

Luke 22:66-71, “And 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, ‘If you are the Christ, tell us.’ But He said to them, ‘If I tell you, you will not believe; and if I ask a question, you will not answer. But from now on the Son of Man will be seated at the right hand of the power of God.’ And they all said, ‘Are you the Son of God, then?’ And He said to them, ‘Yes, I am.’ And they said, ‘What further need do we have of testimony? For we have heard it ourselves from His own mouth’.”

4th Trial, before Pilate, Mat 27:11-14; Mark 15:2-5; Luke 23:1-7; John 18:28-33.

John 18:28, “They led Jesus therefore from Caiaphas into the Praetorium, and it was early; and they themselves did not enter into the Praetorium in order that they might not be defiled, but might eat the Passover. ²⁹Therefore Pilate went out to them and said, “What accusation do you bring against this Man?” ³⁰They answered and said to him, “If this Man were not an evildoer, we would not have delivered Him to you.” ³¹So Pilate said to them, “Take Him yourselves, and judge Him according to your law.” The Jews said to him, “We are not permitted to put anyone to death,” ³²to fulfill the word of Jesus which He spoke, signifying by what kind of death He was about to die. ³³Therefore Pilate entered again into the Praetorium, and summoned Jesus.”

5th Trial, before Herod, Luke 23:8-12.

Luke 23:8-12, “Now Herod was very glad when he saw Jesus; for he had wanted to see Him for a long time, because he had been hearing about Him and was hoping to see some sign performed by Him. And he questioned Him at some length; but He answered him nothing. And the chief priests and the scribes were standing there, accusing Him vehemently. And Herod with his soldiers, after treating Him with contempt and mocking Him, dressed Him in a gorgeous robe and sent Him back to Pilate. Now Herod and Pilate became friends with one another that very day; for before they had been at enmity with each other.”

6th Trial, back to Pilate, Mat 27:15-26; Mark 15:6-15; Luke 23:13-17; John 18:39-19:16.

Luke 23:13, “Pilate summoned the chief priests and the rulers and the people, ¹⁴and said to them, “You brought this man to me as one who incites the people to rebellion, and behold, having examined Him before you, I have found no guilt in this man regarding the charges which you make against Him. ¹⁵“No, nor has Herod, for he sent Him back to us; and behold, nothing deserving death has been done by Him. ¹⁶“Therefore I will punish Him and release Him.” ¹⁷*Now he was obliged to release to them at the feast one prisoner.*”

In summary, in the middle of the night the mob brought Jesus to the previous high priest Annas’ house for the first trial. Annas then sent Jesus to Caiaphas for the second trial, where He was questioned. Those two trials occurred at night, which is against the Law, so the following morning, Jesus was tried a third time in front of Caiaphas and the whole council, the Sanhedrin, in the light of day. Then they brought Him to Pilate for His fourth trial. Pilate sent Him to Herod for the fifth trial. Herod sent Him back to Pilate for the sixth trial. At the sixth trial, Pilate conceded to have Jesus crucified.

Luke tells us of the trials of Jesus by the Jewish leaders, **vs. 54a, vs. 63-71**, as bookends to Peter’s three denials of Jesus, **vs. 54b-62**. Peter’s denials seem to encompass the first two trials of Jesus, which speaks to his division or

separation from Jesus experientially. Also, notice there were three trials of Jesus by the Jewish leaders and three denials of Jesus by Peter. Therefore, both unbelievers and believers were denying Jesus according to the Divine perfect plan of God the Father.

Vs. 54b

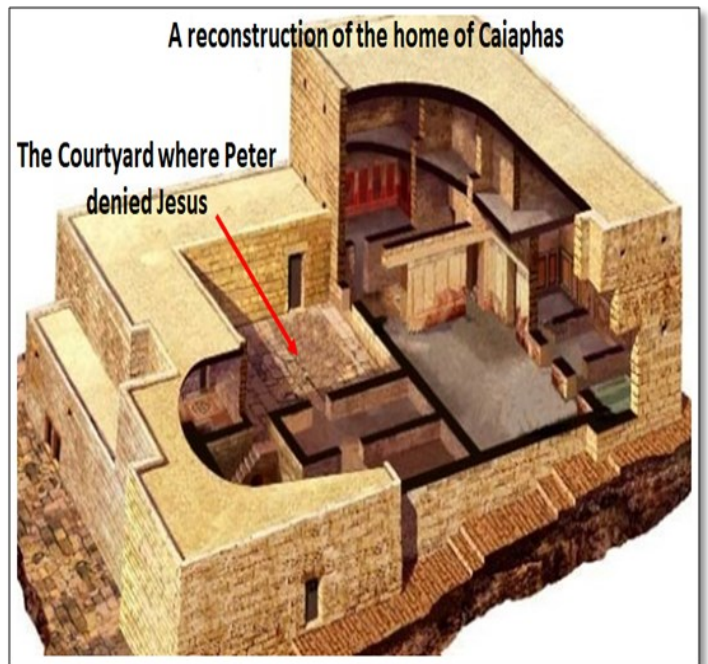
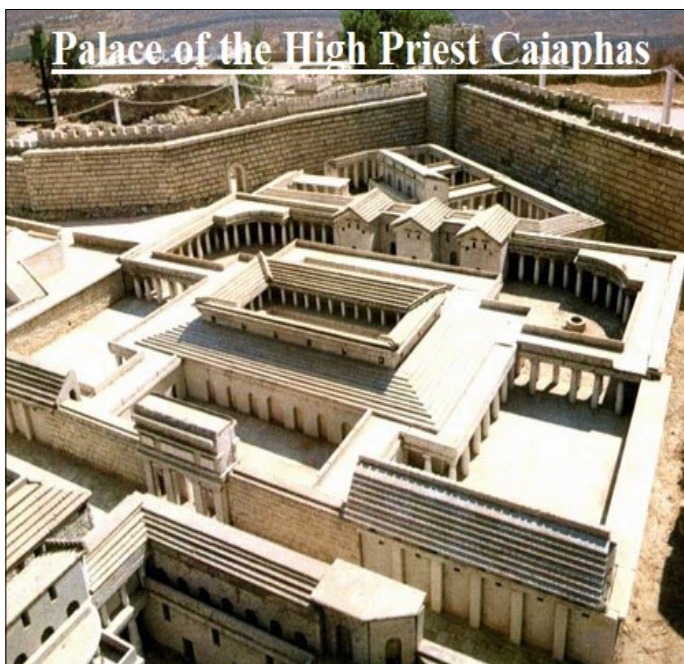
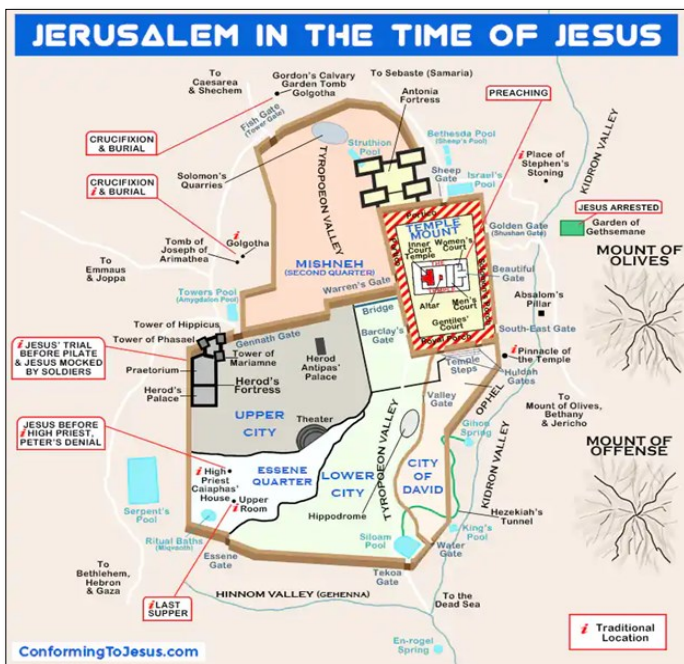
Luke 22:54b, “But Peter was following at a distance.”

DE PETROS with the Imperfect, Active, Indicative of the Verb AKOLOURTHEO, “follow, accompany, or cleave steadfastly to,” with the Adverb MAKROTHEN, “from afar or from a distance.”

Principle:

- Following Jesus from a distance is a sign of reversionism for the believer that is also a sign of denying your experiential relationship with Him!

At this time, we will read the other three Gospel accounts to see the whole picture of Peter’s denials, **Mat 26:57-58, 69-75; Mark 14:53-54, 66-72; John 18:15-18, 25-27.**

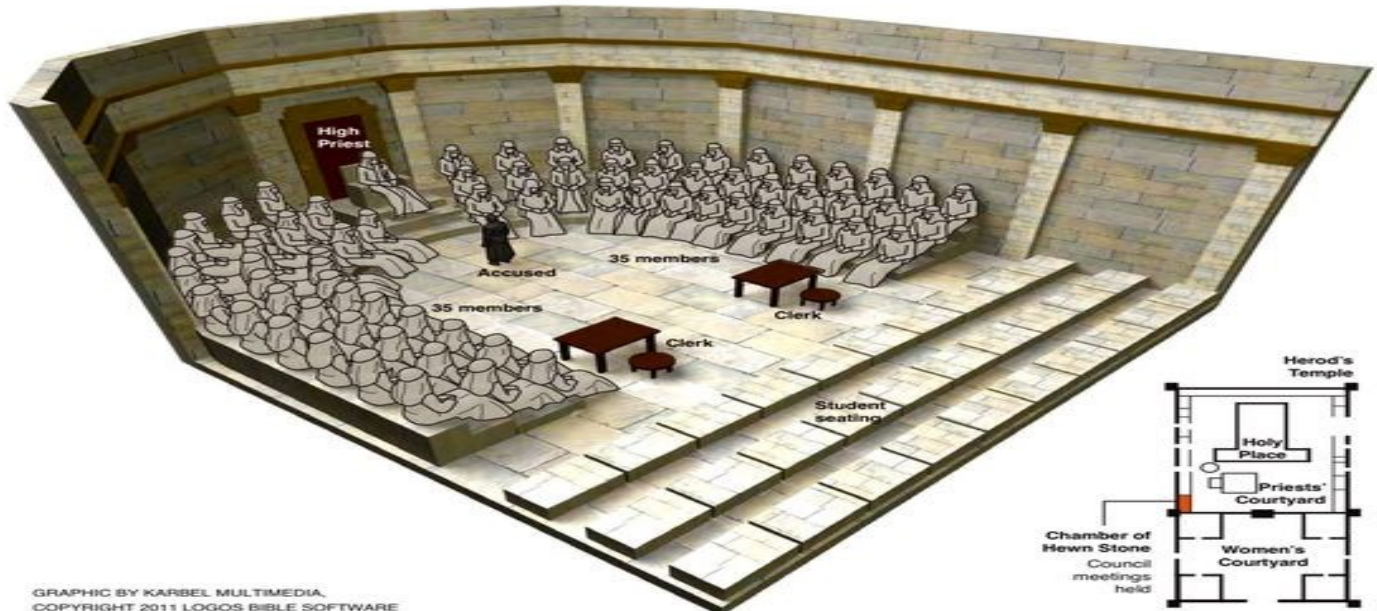


High Priest Caiaphas House Today



The Sanhedrin

The Jewish high court of justice consisted of 71 men and was led by the high priest. The council could decide almost any fate of its people—except the death penalty, which was decided by the Romans. The court was located within the Chamber of Hewn Stone inside Herod's Temple.



GRAPHIC BY KARBEL MULTIMEDIA,
COPYRIGHT 2011 LOGOS BIBLE SOFTWARE

In Matthew's account, Peter is sitting with the **"officers,"** HUPERETES that can mean, "minister, officer, servant, or attendant." This word means a subordinate with authority but under another's authority. So, these could have been the arresting Hebrew guard or just servants of the high priest. They both have context, especially when comparing John's account. Later in **vs. 69**, we see a **"servant girl,"** sitting with Peter, which is the word PAIDISKE that means, "young girl, female slave, or servant girl." In **vs. 73**, a generic word HISTEMI is used for **"those standing by."** Notice that a woman first identified Peter and called him out, then the overall crowd. In John's Gospel, a female servant / doorkeeper identified him first, **John 18:17**, then in **vs. 25**, the group gathered by the fire, and finally a slave of the high priest who was related to Malchus who had his ear cut off by Peter, **vs. 26**.

When Peter was called out for being a follower of Jesus, he **"denied"** knowing Jesus with the Verb, ARNEOMAI that means, "deny, renounce, disown, or refuse," in **vs. 70, 72**. This word is also used in this scene by Mark in **Mark 14:68, 70**, John in **John 18:25, 27**, and Luke in **vs. 57**, below.

Back in **vs. 34**, Luke used the emphatic form of this word APARNEOMAI, that means, "deny, disown, repudiate, or utterly reject," regarding Jesus' prophecy of Peter's denials, as did Matthew and Mark in **Mat 26:34-35, 75; Mark 14:30-31, 72**.

Luke 22:34, "And He said, "I say to you, Peter, the rooster will not crow today until you have denied three times that you know Me"."

John used the root word, ARNEOMAI, in Jesus' prophecy of Peter's denial in **John 13:38**.

John 13:38, "Jesus answered, "Will you lay down your life for Me? Truly, truly, I say to you, a rooster will not crow until you deny Me three times"."

Previously in **Luke 12:8-9**, we noted ARNEOMAI regarding our Lord teachings of a heavenly blessing for those who do not "deny," Him here on earth, cf. **Mat 10:32-33**.

Luke 12:8-9, "And I say to you, everyone who confesses Me before men, the Son of Man will confess him also before the angels of God; ⁹but he who denies Me before men will be denied before the angels of God."

Mat 10:32-33, "Therefore everyone who confesses Me before men, I will also confess him before My Father who is in heaven. ³³But whoever denies Me before men, I will also deny him before My Father who is in heaven."

The emphatic APARNEOMAI is also used in **Mat 16:24; Mark 8:34; Luke 9:23**, for our Lord's teaching of self-denial in order to follow Jesus.

Luke 9:23, "And He was saying to *them* all, "If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me"."

Finally, the churches of Pergamum and Philadelphia are commended and rewarded for not "denying," ARNEOMAI, Jesus, as we too will be, if we do the same, **Rev 2:13; 3:8**. Notice that their spiritual walk was not a perfect one, which means they continued to have sin in their lives. Yet, they continued to believe in Jesus Christ as their Savior. As such, the deniers in view are those who are unbelievers. Cf. **1 Tim 5:8; 2 Tim 2:12-13; 3:5; Titus 1:16; 2:12; 2 Peter 2:1; 1 John 2:22-23; Jude 1:4**.

1 John 2:22-23, "Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son. ²³Whoever denies the Son does not have the Father; the one who confesses the Son has the Father also."

Now, back in **Matthew 26** in **vs. 74**, we see Peter's third and final denial as prophesied by Jesus, and Peter's realization of the prophecy being fulfilled, which caused him to weep bitterly, **vs. 75**. In that final scene, notice how Peter's emotional revolt of the soul grew as each denial went forth, culminating in a curse and swear, stating He did not know Jesus.

To “curse and swear” in our current use of the English language would mean to use “vulgar, bad, or cuss” words, an expletive, or profanity. Although that may have happened, it is not given to us in the Bible. Therefore, what these words mean in the Greek is very different from what we would think they mean today.

“**Curse**” is the Verb KATATHEMATIZO that means, “curse or place oneself under a curse.” It is only used here in the NT. In the parallel passage, Mark uses the more common word ANATHEMATIZO, “bind with an oath or bind by a curse.” Matthew used the intensified word KATATHEMATIZO to affirm Peter’s denial of Jesus, as he was willing to “place himself under a curse” in order to stress his denial and falsely prove his innocence before the crowd. An example of this type of cursing would be, “May I be condemned to hell, if what I am saying is not true,” or “May my right arm be cut off, if what I am saying is not true.” These are forms of self-cursing.

“**Swear**” is the Verb OMNUO that means, “swear, make or take an oath, or confirm by an oath,” with the sense of either strongly pledging to perform a future action or strongly affirming that what is said is indeed true. The latter is in view here. This pledging would use the formula of swearing by the name of someone.” For example, we might say, “I swear on my mother’s grave, I did so and so, or I did not do such and such.” This is also the type of swearing used in court rooms to signify, “You are telling the truth, the whole truth, and nothing but the truth, so help you God.”

Therefore, out of fear for his life, Peter emphatically denied personal acquaintance with the Lord Jesus using both a self-condemning curse phrase, and falsely swearing an oath of truth, in order to save his own skin / life. Peter, who had so strongly asserted that he would never be disloyal to Jesus, **vs. 33-35**, was perjuring himself to a greater degree each time he denied knowing Christ.

And that is our final point. As the heat got turned up on Peter in each denial, he became more and more hostile in his response and compounded his sin by perjuring himself. Therefore, we see the compounding of sin when we let our sins go unchecked, which also leads to emotional revolt of the soul and greater sins in the future.

Fortunately, Peter understood his sinning when he heard the rooster crow, and had great remorse regarding his sin, which led him to rebound, recover, and to move forward in the spiritual life, as he learned a great lesson from his failure.

Vs. 55

Luke 22:55, “After they had kindled a fire in the middle of the courtyard and had sat down together, Peter was sitting among them.”

This passage sets up the scene for Peter’s denial of Jesus, as he joins in with the unbelievers outside of Jesus first two trials.

“**Kindled a fire**” uses the hapaxlegomena Verb PERIAPTO from the Preposition PERI, “around,” and the more common word for “kindle,” the Verb HAPTO that means, “kindle, light, or sight on fire.” It is used with the Noun PUR for “fire.” PUR is used for general fires like the one here, but also for the Lake of Fire as in **Rev 19:20; 20:10, 14-15; 21:8**. In those passages it represents the eternal dwelling place of the unbeliever.

Therefore, this means to “to make a really good fire that blazes all over.” The ones who made the fire goes unstated. We assume the servants of the high priests and the guardsmen who arrested Jesus are the ones making it, as will be shown below. This is a group of unbelievers. Having a large fire like this lit up the darkness and allowed the participants to see each other very well. That is why Peter was able to be identified by those present. In addition, this may be given to us for a euphemism of Peter’s actions of denying Jesus profusely and compounding his sin in doing so, just as unbelievers do.

This fire was “**in the middle of the courtyard**,” EN MESOS HO AULE, “courtyard, palace, corral, or an open space,” which we assume was central to both Annas’ and Caiaphas dwellings. See picture of the courtyard above. It was a common area for unbelievers to dwell.

“**And had sat down together**” is the Verb SUNKATHIZO that is a compound of the Greek Verb KATHIZO, “to sit down,” and the prepositional prefix SUN, “with.” SUNKATHIZO is only used here and **Eph 2:6**.

Eph 2:6, “And raised us up with Him, and seated us with Him in the heavenly *places* in Christ Jesus.”

Therefore, in its first usage, unbelievers are sitting together in harmony against our Lord, while in the second usage, in heaven all believers will sit together in harmony with our Lord for all of eternity.

“Peter was sitting among them” uses PETROS for “Peter,” with the Imperfect, Middle Deponent, Indicative of the verb KATHEMAI that means, “sit, sit down, etc.,” and MESO AUTOS, “in the midst of them.” This is another subtle indication that Peter was acting like one of the unbelievers at this time; joining in with them against the Lord, as he was about to deny Him.

Though Peter desired to see what was happening to his Lord, for a moment he was acting like those unbelievers who arrested Jesus and denied Him as their Lord.

This would not be the last time Peter chose the wrong seat to sit at. In fact, Paul had to reprimand Peter for snubbing the Gentiles and sitting only with the Jews out of pressure from the Judaizers to remain clean under the Law, **Gal 2:11-14**. He would learn from that lesson too!

Vs. 56

Luke 22:56, “And a servant-girl, seeing him as he sat in the firelight and looking intently at him, said, “This man was with Him too”.”

This is the first accusation against Peter being a follower of Jesus.

“And a servant-girl” is the Noun PAIDISKE, παιδίσκη that means, “young girl, female slave, or servant girl,” as we noted above. Matthew, Mark, and John all used this word for this woman, **Mat 26:69; Mark 14:66, 69; John 18:17**, who was also the doorkeeper to the courtyard. Luke used this in our Lord’s teachings about the Good Steward in **Luke 12:45**. He also used it for two women in **Acts 12:13; 16:16**. Finally, Paul used it in **Gal 4:22-23, 30-31**, for the lesson of being under the bondage of the Law, or being free in grace under Christ.

Therefore, we see this “servant-girl,” as an unbeliever who is under the bondage of the Law, in rejection of freedom from salvation in Christ Jesus.

This woman **“saw,”** EIDON, Peter, which also means she recognized who he was, as they were **“sitting in the firelight,”** which uses KATHEMAI once again, with PROS HO PHOS, that simply means, “by the light,” and in this case, we know the source of the light was the fire.

This unbelieving woman, under the bondage of unbelief and the Law, **“looked intently at him,”** which uses the Verb ATENIZO, “look intently, fix one’s eyes, etc.” Of its 14 usages in the NT, Luke uses it 12 times (2 in Luke and 10 in Acts). Otherwise, Paul used it twice in **2 Cor 3:7, 13**. The first use in is **Luke 4:20**, when our Lord read from the book of Isaiah, **Isa 61:1**, to begin His ministry in Nazareth where the synagogue participants gazed at Him in unbelief, which led them to try to kill Him by throwing Him off a cliff. It is used in a positive sense too in its various usages as in **Acts 1:10**, when the disciples saw Jesus ascend to heaven. Yet, in its first application, like our verse, it is used in a negative sense of disbelief and unbelief, as this unbelieving woman was trying to have Peter condemned along with Jesus.

In her condemning tone, she stated about Peter, **“This man was with Him too,”** HOUTOS EIMI SUN AUTOS. The unbeliever tried to link Peter with the Lord! But, as we will see next, Peter rejects her accusation.

Vs. 57

Luke 22:57, “But he denied *it*, saying, “Woman, I do not know Him”.”

Peter’s First Denial:

As we noted in the introduction, **“denied,”** is the Aorist, Middle Deponent, Indicative of the Verb ARNEOMAI that means, “deny, renounce, disown, or to refuse.” ARNEOMAI is set in antithesis to HOMOLOGEO, “to confess.”

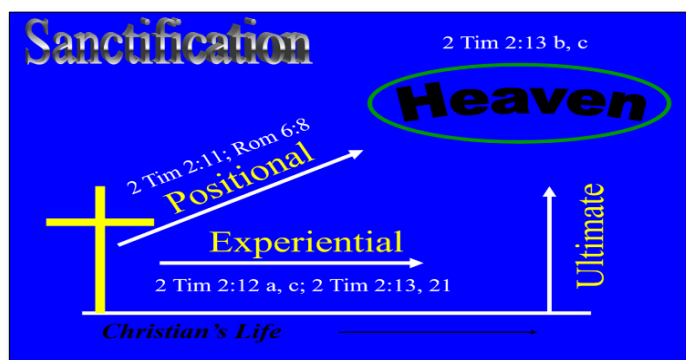
Just as HOMOLOGEO applies to confessing one's sin, as well as confessing one's faith, so too, the cognate words ARNEOMAI and the emphatic APARNEOMAI that can indicate denial of faith or of God, and in this case, denial of a relationship with Jesus.

In our introduction above, we noted the applications of denial in the NT. Much of its use is mostly concerned with someone denying Jesus Christ, **Mat 10:33; Mark 14:31; Luke 12:9; John 13:38; Acts 3:13; 2 Tim 2:12**; etc. In every instance, to deny Jesus means to reject or to denounce association with Him; it is a renunciation or actual denial of discipleship. In the NT, to “deny Jesus Christ” can involve:

- 1) Denial of His person, **2 Peter 2:1; 1 John 2:22-24**.
- 2) Denial of His name, **Rev 3:8**.
- 3) Denial of the faith, **Rev 2:13**; cf. **1 Tim 5:8**.
- 4) Denial of the power of Christianity, **2 Tim 3:5**.

Remember though that the denial of Jesus Christ is not an unforgivable sin. Jesus declared that even if someone speaks against the Son of Man, he could receive forgiveness, **Mat 12:32**. As such, Peter denied Jesus, but God fully forgave him and restored him totally, **2 Tim 2:13**, “**If we are faithless, He remains faithful, for He cannot deny Himself.**”

Therefore, even though the believer might “deny,” Jesus in one or more of the categories above, as Peter does here, that believer will not lose their salvation, because they have positional sanctification in Christ, which cannot be taken away. Therefore, for the believer, if they have committed a sin, including denying Jesus, they need to confess, (HOMOLEGEO) that sin to God the Father, **1 John 1:9**, for cleansing and restoration to experiential sanctification, (their walk with Christ, in His light), **1 John 1:5-8**.



The statement Peter made to indicate his denial of the association with Jesus was, “**Woman, I do not know Him**”.” In the Greek, “woman” is GUNE, and comes last in the sentence. It begins with OUK OIDA, “know fully, understand or recognize,” with AUTOS, for “I do not know Him.”

Therefore, this is Peter's public denial of the Person of Jesus Christ, that he does not have a relationship with Him.

Then we have Peter's second denial:

Vs. 58

Luke 22:58, “**A little later, another saw him and said, “You are *one* of them too!” But Peter said, “Man, I am not!”**”

Here we see that “**after,**” META, “**a short time,**” BRACHUS that means, “short, little, or few,” in relationship to time here. Therefore, it was not a very long time between the first and second accusations and Peter's denial, unlike the third which was an hour later. Then we have “**another saw him,**” HETEROS EIDON AUTOS. HETEROS means, “another of a different kind.” Here, it refers to a change in gender; from a slave girl to one of the men in the group. So, this is another person around the courtyard fire, whether a servant or guardsmen is not given, but we can assume they too were an unbeliever. Also, this person is presumed to be a male, based on HETEROS above and Peter's response, which we will see below. This person said to Peter, “**You are *one* of them too!**” It uses SU in the 2nd Person Singular, “you,” with EK, “from or out of,” and AUTOS (in the 3rd Person Singular for a group as one, i.e., “them”), with EIMI, “are.” This identified Peter as being a part of the group of disciples, which Jesus was the leader of.

Peter's denial here was, “**Man, I am not!**” The word for “**said**” is interesting here; it is not the typical EIPON or LEGO, but is the Verb PHEMI, which is also a common Verb related to PHAO, “to bring to light.” In classical

Greek it means, “say, affirm, or assert.” It is used when it involves a belief or opinion and means, “think or suppose.” Josephus also used it for asserting that something is true, and that is what Peter is trying to do here.

In Peter’s earlier assertion to our Lord that he “would NOT fall away” from our Lord in **Mark 14:29**, this word is used, just as it is in Jesus’ reply in **Mat 26:34**. As we have noted above, in Jesus’ reply, He prophesied that Peter would in fact deny Him three times before the rooster crowed. Therefore, we see Peter’s denial here as an assertion just as strong as he previously made to Jesus, yet now to convince his accusers that he is telling the truth, which we know he was not.

In Peter’s strong denial, he addresses this accuser as “**Man,**” ANTHROPOS, as he did with the servant girl calling her “woman,” GUNE. Then, in the Greek, it reads OUK, “not,” EIMI, “I am,” for “**I am not!**” (i.e., one of Jesus’ followers).

This is Peter’s denial of the faith, as he denied association with the other disciples of Jesus who believed in Him as the Messiah / Savior / King. Therefore, Peter denies his faith by denying his association with the other disciples including Jesus Christ as their head.

This can happen to us too when someone asks if we are a Christian, or if we belong to a certain church. If we deny association, we deny our faith!

Next is the third accusation against Peter:

Vs. 59

Luke 22:59, “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”.”

“**After about an hour had passed**” uses the connecting Conjunction KAI, “and,” with the Verb DIISTEMI that means, “part, depart, proceed, etc.,” here in relation to time. Yet, from the time of early Greek, this term was used to mean, “go away, set apart, separate, divide, or go farther.” So literally, it means the passing of time, but metaphorically it indicates Peter’s further separation in the mentality of his soul from a relationship with Jesus. Or at least trying to impress that on his accusers.

With this we have HOSEI, “about,” HORA, “hour,” and HEIS, “one.” So, they were in this courtyard by the fire for about one hour’s time from the 2nd accusation to the 3rd. All the while Jesus is being interrogated inside.

After an hour or so, “**another man *began* to insist, saying,**” which is ALLOS, “another, different, additional, or the rest.” ALLOS here means, “another of the same kind,” i.e., another man. With this is TIS for “someone or a certain one,” and DIISCHURIZOMAI, διισχυρίζομαι, a Verb that means, “insist, maintain firmly, or confidently affirm.” It is only used here and **Acts 12:15**, for a servant girl who met Peter at a doorway and because of joy left him there and went to tell the others in the house that Peter was at the door. Those in the house did not believe her. But she kept insisting that Peter was at the door. It comes from DIA, “through,” and ISCHURIZOMAI, “to strengthen or persist.” It carries the idea of “intense corroboration or affirmation.” Therefore, this man by the fire was strongly making a case that Peter was one of Jesus’ disciples.

His accusation had two parts:

1) “**Certainly, this man also was with Him,**” EPI ALETHEIA combined to mean, “on or in truth,” with KAI, “also,” HOUTOS in the masculine, “this man,” META, “with,” AUTOS, “him,” and the Imperfect for incomplete / ongoing action, Active, Indicative of the Verb EIMI, “was.” He identified Peter as being with Jesus. As we noted above in John’s Gospel, this was the man at the arrest of Jesus, who was related to Malchus, whose ear Peter cut off. So, he would have been very keen in identifying Peter.

In John’s account of Peter’s 3rd denial, it reads, **John 18:26, “One of the slaves of the high priest, being a relative of the one whose ear Peter cut off, said, “Did I not see you in the garden with Him?”**

2) “**For he is a Galilean too,**” KAI GAR, “for also,” GALILAIOS, “Galilean,” and the Present, Active, Indicative of EIMI, “he is.” This accusation is stemming from the accent Peter had, which located him at the genesis of Jesus’ ministry.

This reminds us that *“The followers of Christ are better known by the world than we recognize.”* (Christ-Centered Exposition).

Once again, this is identification with Jesus and the group of apostles / disciples who all but Judas came from the Galilee region.

In Matthew’s account of Peter’s 3rd denial, it reads, **Mat 26:73, “A little later the bystanders came up and said to Peter, “Surely you too are *one of them*; for even the way you talk gives you away.”**

Peter’s Third Denial:

Vs. 60

Luke 22:60, “But Peter said, “Man, I do not know what you are talking about.” Immediately, while he was still speaking, a rooster crowed.”

“But Peter said,” EIPON DE HO PETROS.

Once again, a male person is the accuser as Peter’s response begins with **“Man,”** ANTHROPOS. Then he states, **“I do not know,”** OUK OIDA once again, with **“what you are talking about,”** HOS LEGO, “what you say.”

This is Peter’s denial of the Person of Jesus Christ and his faith, as he denied association with Jesus and also coming from the same region as Jesus, as the other apostles were from Galilee too, except for Judas.

Then we have the fulfillment of Jesus’ prophecy from **vs. 33-34, “Immediately, while he was still speaking,”** which is the Adverb PARACHREMA, “immediately, instantly, or at once,” with ETI, “yet, still, in addition, or also,” and LALEO, “speak, say, proclaim, etc.,” and AUTOS. Therefore, just at the same time that Peter was making his third emphatic denial of knowing Jesus and being one of the disciples, ALEKTOR, “cock or rooster,” and PHONEO, “produce as sound, etc.,” as in **vs. 34, and Mat 26:34, 74-75; Mark 14:30; 72; John 13:38; 18:27.**

Therefore, the three denials of Peter regarding Jesus include:

- 1) **“Woman, I do not know Him,” vs. 57** - A denial of the Person of Jesus Christ.
- 2) **“Man, I am not,” vs. 58** - A denial of his faith.
- 3) **“I do not know what you are talking about,” vs. 60** - A denial of the Person of Jesus Christ and his faith.

Vs. 61

Luke 22:61, “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.”

At this time, Jesus, **“The Lord,”** KURIOS, turned to look at Peter, KAI STREPHO, **“turned,”** HO KURIOS EMBLEPO, **“look at,** fix ones’ gaze upon, etc.,” HO PETROS, **“Peter.”** Everything that needed to be said was in His eyes. All Peter needed to understand was transferred in this look by Jesus. How powerful a look can be!

In addition, Peter not only learned through the eye gate, but also the ear gate. Hearing the sound of the rooster crowing and Jesus looking at him, caused Peter to **“remember,”** HUPOMIMNESKO, “remember, bring to remembrance, remind, etc.,” **“the word of the Lord,”** HO LOGOS HO KURIOS. This means he recalled the prophecy Jesus made about him in the upper room, **vs. 34** (i.e., **“How He had told him, “Before a rooster crows today, you will deny Me three times.”**). In this phrase, **“deny”** is the emphatic word APARNEOMAI, “deny, disown, repudiate, or utterly reject,” which is now fulfilled by Peter having absolutely and vehemently denied knowing Jesus three times.

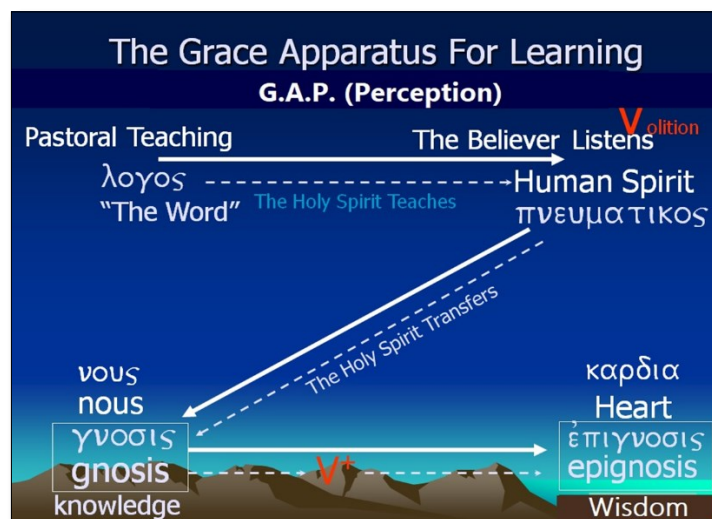
HUPOMIMNESKO that means, “remember, bring to remembrance, remind, etc.” is used 7 times in the NT and is first used here. Then it is used for our Lord’s teaching in **John 14:26**, regarding the ministry of the Holy Spirit in

our lives. After that, it is used five more times for recalling various Biblical principles, 2 Tim 2:14; Titus 3:1; 2 Peter 1:12; 3 John 1:10; Jude 1:5.

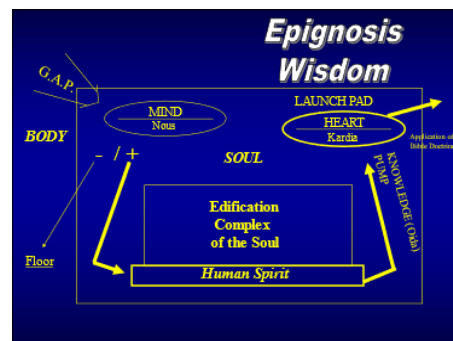
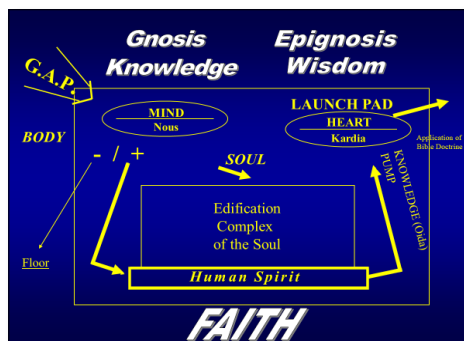
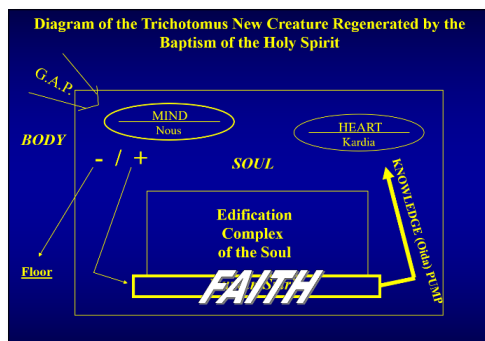
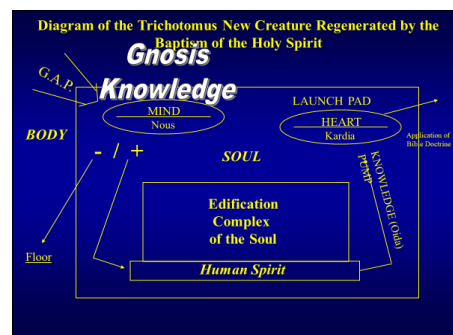
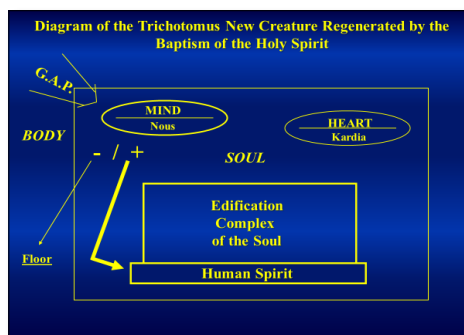
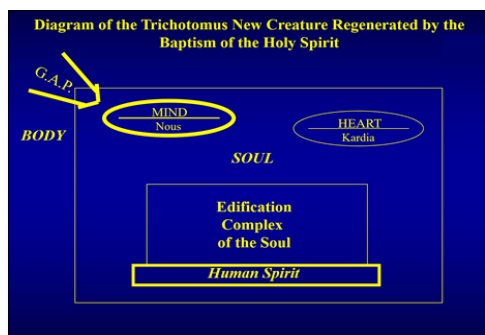
John 14:26, “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.”

This passage embodies the Doctrine of the Grace Apparatus for Perception, (GAP), including the application of God’s Word in our lives. The power of the Filling of the Holy Spirit leads us to the Doctrine within our soul, so that we can recall it for application as needed.

Therefore, it means Peter recalled the Bible Doctrine that was resident within his soul. This is the application of Bible Doctrine that had been previously stored within his soul through the Grace Apparatus for Perception, (GAP).



When we learn God’s Word / Bible Doctrine through the eye or ear gate and are positive towards that Word, it is cycled through our souls by the Holy Spirit. It is then stored in the heart or right lobe of our soul where it can be applied at a later time. Then, when we are in various situations, that Doctrine stored within our soul can be applied, where it becomes wisdom in life. In Peter’s situation, he recalled the Word that the Lord taught, which had a strong impact upon his soul, as it should have, as we will note next.



Vs. 62

Luke 22:63, “And he went out and wept bitterly.”

As a result of seeing and hearing this prophecy fulfilled by his actions of denying to know Jesus, and cycling Bible Doctrine within his soul, Peter had great remorse that caused him to once again flee the scene and also sob intensely.

The Greek is KAI EXERCHOMAI EXO for “**And went outside**” (i.e., the courtyard and palace of the high priests), where he KLAIO, “**wept**, lamented, cried, etc.,” PIKROS, “**bitterly**.” PIKROS pertains to feeling mental agony,

which is only used here and **Mat 26:75** in the NT for this same scene. It speaks to the depth of mental anguish and sorrow Peter felt concerning his personal failure.

Peter's sorrow was not only remorse for the act of denial but repentance that resulted in forgiveness and restoration, **John 21:15-19**, as opposed to Judas' sorrow led to his attempted suicide, and eventual death by God's design. As such, mere sorrow for sin is not the whole of repentance, though it is an important part of it. There also has to be a change of mind regarding your relationship with Jesus Christ.

Therefore, the decision people need to make is, are they going to seek forgiveness of their sin in Christ Jesus and be seated with Him in glory at the right hand of the Father for all of eternity, or are they going to sit by the fire of the unbeliever and remain in the eternal lake of fire for all of eternity. Peter chose the former; Judas chose the latter.

Psa 1:1, "How blessed is the man who does not walk in the counsel of the wicked, nor stand in the path of sinners, nor sit in the seat of scoffers, (unbelievers)!"

In conclusion, Peter failed the Lord despite his desired commitment to the Lord. In the hour of darkness, Peter's human good courage failed him, just as our human good always does. Nevertheless, the Lord knew Peter's heart. That is why the Lord restored Peter before the story ends. Peter really did want to ride or die with Jesus. He really intended to stand with Jesus. And after learning a valuable lesson about his failures, due to using human strength rather than divine / spiritual strength, Peter came back even stronger and followed Jesus to the end, **John 21:15-19**.

John 21:15-19, "So when they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love (AGAPE) Me more than these?" He said to Him, "Yes, Lord; You know that I love (PHILEO) You." He said to him, "Feed/Tend My lambs." ¹⁶He said to him again a second time, "Simon, son of John, do you love (AGAPE) Me?" He said to Him, "Yes, Lord; You know that I love (PHILEO) You." He said to him, "Shepherd My sheep." ¹⁷He said to him the third time, "Simon, son of John, do you love (PHILEO) Me?" Peter was grieved because He said to him the third time, "Do you love (PHILEO) Me?" And he said to Him, "Lord, You know all things; You know that I love (PHILEO) You." Jesus said to him, "Feed/Tend My sheep. ¹⁸ Truly, truly, I say to you, when you were younger, you used to gird yourself and walk wherever you wished; but when you grow old, you will stretch out your hands and someone else will gird you, and bring you where you do not wish to go." ¹⁹ Now this He said, signifying by what kind of death he would glorify God. And when He had spoken this, He said to him, "Follow Me!""

E. Thursday, Luke 22:54-23:55.

2. Christ Mocked, Beaten, vs. 63-65.

Having begun the discussion of the trials of Jesus in **vs. 54**, Luke now returns to the trials of Jesus. Like Peter's three denials of knowing or having a relationship with Jesus and his disciples, this verbal and physical abuse of Jesus occurs during the first two trials; the 1st before Annas, the 2nd before Caiaphas, as we have noted above. Matthew and Mark place it with the 2nd trial before Caiaphas, where they do not speak about the trial by Annas. John places it with the 1st trial before Annas. Luke generalizes the two trials and does not mention either by name. This section is paralleled in **Mat 26:67-68; Mark 14:65; John 18:22f-24**, as prophesied in **Isa 50:6**.

Isa 50:6, "I gave My back to those who strike Me, and My cheeks to those who pluck out the beard; I did not cover My face from humiliation and spitting."

The first section of the prophecy is related to the Roman scourging that will occur later. **"Plucking out Jesus' beard"** is not mentioned in any of these accounts, but that does not mean it did not happen at this time, yet it was a form of great humiliation, **2 Sam 10:4-5; Isa 15:12; Jer 41:5**. To spit upon another was also a great insult in the Near East in Biblical times and an act of ritual defilement and contempt, **Lev 15:8; Num 12:14; Deut 25:9; Job 17:6**.

"He willingly offered his back to his tormenters, his beard to those who would pluck it out, his face to those who would spit on it (v. 6). This astonishing humility was that of the "Lamb of God" who would be led to the slaughter. In all of this degradation, Jesus was not ashamed; no, his glory was to die in submission to his Father's wise plan. His vindication would come through centuries of exaltation by the Father as the Holy Spirit applied his blood to the elect from every nation." (Christ-Centered Exposition - Exalting Jesus in Isaiah.)

This prophecy is fulfilled in our current scene, and when the Roman soldiers do the same during the trials by Pilate. Jesus also prophesied that these things would happen to Him when He went to Jerusalem, **Mat 20:17-19; Mark 10:33-34; Luke 18:31-33.**

Mark 10:32-34, “They were on the road going up to Jerusalem, and Jesus was walking on ahead of them; and they were amazed, and those who followed were fearful. And again He took the twelve aside and began to tell them what was going to happen to Him, ³³saying, “Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and the scribes; and they will condemn Him to death and will hand Him over to the Gentiles. ³⁴They will mock Him and spit on Him, and scourge Him and kill Him, and three days later He will rise again”.”

The first part of the fulfillment of the prophecies includes: **Mat 26:67-68; Mark 14:65; John 18:22-24.**

Mat 26:67-68, “Then they spat in His face and beat Him with their fists; and others slapped Him, ⁶⁸and said, “Prophecy to us, You Christ; who is the one who hit You?””

Mark 14:65, “Some began to spit at Him, and to blindfold Him, and to beat Him with their fists, and to say to Him, “Prophecy!” And the officers received Him with slaps *in the face.*”

John 18:22-24, “When He had said this, one of the officers standing nearby struck Jesus, saying, “Is that the way You answer the high priest? (*Annas*)” ²³Jesus answered him, “If I have spoken wrongly, testify of the wrong; but if rightly, why do you strike Me?” ²⁴So Annas sent Him bound to Caiaphas the high priest.”

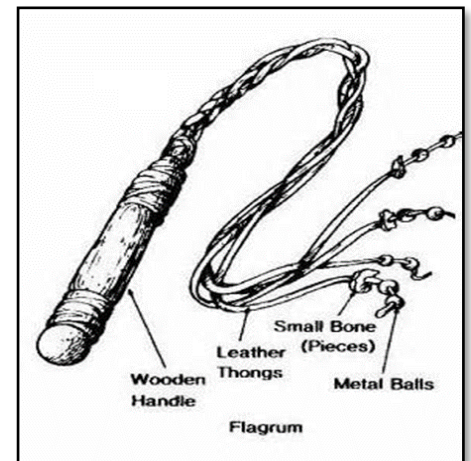
The second part of the fulfillment of the prophecies includes: **Mat 27:26-31; Mark 15:16-20; John 19:1-3.**

Mat 27:26, “Then he released Barabbas for them; but after having Jesus scourged, he handed Him over to be crucified.... ²⁹And after twisting together a crown of thorns, they put it on His head, and a reed in His right hand; and they knelt down before Him and mocked Him, saying, “Hail, King of the Jews!” ³⁰They spat on Him, and took the reed and *began* to beat Him on the head.”

Vs. 63

Luke 22:63, “Now the men who were holding Jesus in custody were mocking Him and beating Him.”

At this time, the verbal and physical abuse of Jesus begins.



“Now the men” is KAI HO ANNER for, “And the males, men, etc.,” **“who were holding Him (*Jesus*) in custody,”** HO SUNECHO, “holding fast, retraining, etc.,” with the Pronoun AUTOS, **“were mocking Him,”** which is the Imperfect, Active, Indicative of the Verb EMPAIZO, “mock, ridicule, scorn, or delude,” with AUTOS once again. EMPAIZO is primarily used for this narrative, both prophetic and actual, in the NT in the passages we have noted above, and also in **Mat 2:16** for Herod being tricked by the wise men regarding Jesus’ birth, and in **Luke 14:29** in the parable of the “unwise builder,” i.e., believer.

Therefore, they were abusing Jesus verbally, including abuse about Him being the Son of God, God, the Savior, Messiah, etc., as we will see in the next two verses.

“And beating Him” is simply the Present, Active, Participle in the Nominative case of the Verb DERO that means, “beat, strike, or scourge.” Only **Luke** and **John 18:23** use this word in this narrative. In classical Greek, it was used to mean, “skin or flay,” but gradually became the sense of “to beat.” Matthew and Mark used the synonym Verb KOLAPHIZO that means, “strike with the fist or to beat someone.”

Vs. 64

Luke 22:64, “And they blindfolded Him and were asking Him, saying, “Prophecy, who is the one who hit You?””

“And they blindfolded Him” is KAI, with the Aorist, Active, Participle in the Nominative case of the Verb PERIKALUPTO, “to cover, to hide, to conceal, etc.” (this is also used in **Mark 14:65**), and with AUTOS, “Him.” The root KALUPTO means, “to cover,” and the prefix PERI means, “around or about.” It means a full covering, so as to hide or conceal. The only other time this word is used in the NT is **Heb 9:4** for covering the wooden structure of the Ark of the Covenant with gold. The construction of that object speaks to the hypostatic union of Jesus Christ, as the wood represents His humanity and the gold His Deity. Therefore, Jesus Christ is the God/Man in hypostatic union. This is who they were blindfolding and hitting.



Therefore, by covering His face or blindfolding Him and hitting Him, they were abusing the God/Man. Ironically, when they covered the face of Jesus Christ so He could not see who was hitting Him, they were absolutely not believing in His Deity, because His Deity knows all things, including who was striking Him at this time. And, He had known this from eternity past.

Some manuscripts have included here, “they were striking His face,” but the most reliable texts do not.

Next, we have, **“and were asking Him,”** which in the Greek is simply, the Imperfect, Active, Indicative of the Verb EPEROTAO, “ask for, inquire, or interrogate.” **“Saying”** is the Verb LEGO. The question they were asking Jesus was, **“Prophecy, who is the one who hit You?”**, which is the Aorist, Active, Imperative of command of the Verb PROPHETEUEO that means, “prophecy, speak by Divine inspiration, foretell the future, or be a prophet.” **Mat 26:68** and **Mark 14:56** use the same word for this scene. With this is the Interrogative Pronoun TIS, “who,” with the Verb EIMI, “is,” and the Noun HO PAIO, “struck or hit,” SU. PAIO is used in all four Gospels for this narrative, and only otherwise in **Rev 9:5**, for 5th Trumpet Judgment of the Tribulation.

Like Satan in the wilderness, by abusing Jesus in this way, they were tempting His Deity. As God, Jesus absolutely knew who was hitting Him each time! Yet, He was not going to give over to their pettiness and use His Deity to solve His problems. Instead, He relied upon the power of the Holy Spirit to sustain Him throughout these ordeals.

Vs. 65

Luke 22:65, “And they were saying many other things against Him, blaspheming.”

In this verse, more verbal abuse in the form of blaspheming is directed towards our Lord Jesus Christ regarding His Deity.

“And,” KAI, **“they were saying many other things against Him,”** HETEOS, “other things,” POLLA, “many,” LEGO EIS AUTOS, “said towards Him,” **“blaspheming,”** BLASPHEMEO that means, “blaspheme, speak evil of, speak abusively, slander, etc.” **Mat 26:65** uses it for the high priest’s accusation against Jesus, and **Mat 27:39-44; Mark 15:29-32; Luke 23:39** use it regarding verbal abuse towards Jesus, while He was being crucified. Luke’s account regarding the Crucifixion speaks of one of the thieves being crucified with Him blaspheming against Jesus.

Luke 23:39, “One of the criminals who were hanged *there* was hurling abuse (BLASPHEMEO) at Him, saying, “Are You not the Christ? Save Yourself and us!””

BLASPHEMEO in classical Greek means, “to speak profanely of sacred things.” God, His name, or His Word(s) directly or indirectly are usually the objects of blasphemy by His enemies. Although not used much in the OT, cf. **Lev 24:14-16**, it was a very serious issue for the people. In the NT, it is found in 14 books by 8 writers. Therefore, we see the serious nature of blaspheming during the Church Age too, especially regarding Jesus Christ.

Lev 24:15-16, “You shall speak to the sons of Israel, saying, ‘If anyone curses his God, then he will bear his sin. ¹⁶Moreover, the one who blasphemes the name of the LORD shall surely be put to death; all the congregation shall certainly stone him. The alien as well as the native, when he blasphemes the Name, shall be put to death’.”

At the center of the Jewish charge of blasphemy against Jesus was the assumption that Jesus was committing blasphemy against God because He made Himself equal with God, **John 10:33-36**; cf. **Mark 2:7** and its parallels. Accusing Jesus of blasphemy because He asserted His Messiahship, was the ultimate charge for which He was crucified, **Mark 14:61-64**.

Blasphemy is more than a simple, fleeting questioning of God’s power. It is more than vented anger at God. Blasphemy is the willful rejection and denial of God’s power (i.e., His Spirit) at work, through Jesus Christ. It is also a denial that Jesus Christ is God incarnate.

Remember what Jesus taught regarding blaspheming in **Mat 12:31-32**; **Mark 3:28-29**; **Luke 12:10**.

Mark 3:28-30, “Truly I say to you, all sins shall be forgiven the sons of men, and whatever blasphemies they utter; ²⁹but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin,” ³⁰because they were saying, “He has an unclean spirit”.”

Blaspheming the Holy Spirit means to deny His ministry of Common and Efficacious Grace, which is to make the Gospel understandable to the unbeliever and when they believe the Gospel, make it effective for their salvation.

Common and efficacious grace emphasizes the total helplessness of the spiritually dead person. No matter what a spiritually dead person can do, it is not salvation. Salvation is accomplished by faith alone in Jesus Christ, the one thing that God the Holy Spirit can make effective.

The mechanics for common grace are found in **John 16:8-11**. When people respond to the Gospel, they are responding to the Ministry of the Holy Spirit. The pre-salvation ministry of the Spirit is convicting or convincing them about who the Christ is and what He can do for them. In **Act 7:51**, blaspheming the Holy Spirit is called “**resisting the Holy Spirit**.” In **Heb 10:29**, it is called “**insulting the Spirit of grace**.” In addition, there are several passages which mention the unpardonable sin in the Tribulation, **2 Thes 2:11-12**; **Rev 13:4-6**; **14:9-11**. In fact, there are passages which deal with it in every age but always it is the same sin, rejection of Christ.

Acts 7:51, “You men who are stiff-necked and uncircumcised in heart and ears are always resisting the Holy Spirit; you are doing just as your fathers did. “

Heb 10:29, “How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?”

Therefore, to blaspheme the Holy Spirit is to deny His ministry. To deny His ministry means you do not believe in Jesus as your Savior. Therefore, blaspheming the Holy Spirit is tantamount to rejecting Jesus Christ as Savior, which is the unpardonable or unforgivable sin. It is the one sin (i.e., unpardonable act) Jesus could not and did not pay for upon the Cross. As such, in essence, this sin can only be committed by an unbeliever, because it is unbelief and/or rejection of Christ as Savior, that is the unpardonable act.

- It is a single sin or act; it is not progressive or repetitious, except in its expression (i.e., rejection of Christ once and every time the Gospel is heard it is continually rejected).
- It is unpardonable. There is nothing in the plan of God that provides forgiveness for it, yet it can be rectified by faith in Christ for salvation.
- It is condemned. When this act of unbelief is operational, it is always condemned, **John 3:18**. The alternative to this unpardonable act is to believe in Christ and be saved, but if rejection persists to the point of death, then there is no hope.

- Finally, it is impossible for the believer to commit the unpardonable sin, because they have accepted Jesus Christ as their Savior and their sins have been blotted out / washed clean, **Isa 1:18; 43:25; 44:22; Psa 51:1, 9; 1 John 1:7.**

Therefore, as these people were hurling abuse and blasphemes toward Jesus, these individual sins would be paid for by Him upon the Cross. And, if they later would come to believe upon Him as their Savior, those sins would be forgiven. But, if they never came to believe upon Him as Savior, they would remain in the sin of blaspheming the Holy Spirit, because of their willful rejection of Jesus as the Christ. As such, they would not be saved.

So, whether pre or post salvation, anyone can curse God, Jesus, the Holy Spirit, or God's Word and have those sins forgiven after they are saved, because Jesus paid for them upon the Cross. Yet, if someone never comes to believe in Jesus as their Savior, their verbal abuse towards Him, God the Father, God the Holy Spirit, or God's Word remains unforgiven, because they have blasphemed the Holy Spirit and His ministry of Common and Efficacious Grace. Nevertheless, just because the believer can have his sins of blaspheme against Jesus, God the Father, or God's Word forgiven, it is still a very egregious sin to commit that will be disciplined if it lingers in their soul and goes unconfessed.

Lev 24:16, "Moreover, the one who blasphemes the name of the LORD shall surely be put to death; all the congregation shall certainly stone him."

In conclusion, during these first two trials, Jesus received severe physical and verbal abuse from the Jewish religious leaders. And as we will see, there is much more to come from the Romans.

E. Thursday, Luke 22:54-23:55.

3. Christ Before the Sanhedrin, vs. 66-71.

This is the third trial of Jesus Christ; the third trial by the Jewish religious leaders and the third of the six trials by man. Luke provides the most detail of this trial.

Because the first two trials by Annas and Caiaphas were held at night, they were illegal trials. As it states in the Mishnah, *"Let a capital offense be tried during the day, but suspend it at night."* Or, *"In cases of capital law, the court judges during the daytime, and concludes the deliberations and issues the ruling only in the daytime."* Mishna, Sanhedrin 4:1. The Mishnah is the written documents of the Jewish oral traditions, known as the Oral Torah, which are the real-life applications of the Mosaic Law that were orally passed down through the generations. It was first written in the third century AD. Therefore, any findings of guilt at these night trials would be nullified. As such, they needed to have a daytime trial and open it up to the entire Sanhedrin, so they could destroy Jesus and His ministry.

This section is paralleled in **Mat 27:1-2a; Mark 15:1**. It seems that the questioning of Jesus by the Sanhedrin, in the third trial in Luke's narrative, is given to straighten out the chronology, as Matthew and Mark place the questioning in the first two trials in an amalgamation of all three trials, cf. **Mat 26:63-66; Mark 14:61-63**. John does not speak of a third trial at all, **John 18:28**.

Mat 27:1-2, "Now when morning came, all the chief priests and the elders of the people conferred together against Jesus to put Him to death; ²and they bound Him, and led Him away and delivered Him to Pilate the governor."

Mark 15:1, "Early in the morning the chief priests with the elders and scribes and the whole Council, immediately held a consultation; and binding Jesus, they led Him away and delivered Him to Pilate."

John 18:28, "Then they led Jesus from Caiaphas into the Praetorium, and it was early; and they themselves did not enter into the Praetorium so that they would not be defiled, but might eat the Passover."

Vs. 66

Luke 22:66, "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..."

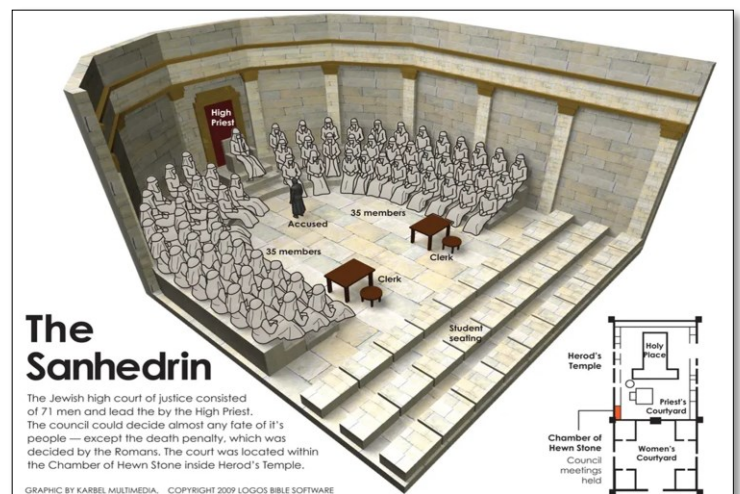
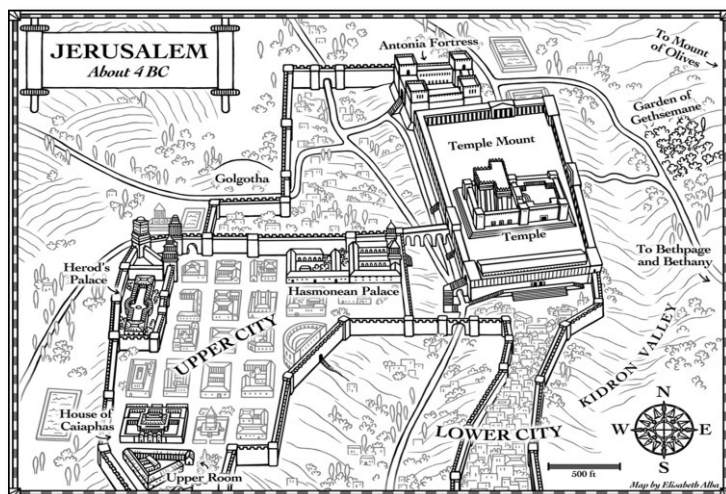
“When it was day” is KAI HOS GINOMAI HEMERA.

“The Council of elders of the people assembled” begins with SUNAGO, “to gather together, meet together, assemble, etc.” Next is, HO PRESBUTERION, “the assembly of elders, presbytery, etc.” It is used here and **Acts 22:5**, for this council, and in **1 Tim 4:14**, for the church leadership of a local assembly. Then we have HO LAOS, “of the people,” which implies a representative council of the Jewish citizens.

In this council, we also see the religious leaders, “chief priests,” the plural of ARCHIEREUS that means, “high priest,” so we assume this means Annas and Caiaphas, and Scribes, KAI GRAMMATEUS, “secretary, clerk, scribe.” These were the lawyers and stenographers of the trials, which we have seen throughout the book of Luke and the other Gospels. In **vs. 2**, these two groups were the ones seeking to put Jesus to death and made the deal with Judas to betray Him.

In **vs. 52**, Jesus addressed these three groups as they were arresting Him. Now was their opportunity to destroy Him, so they thought.

“And they led Him away to their council chamber,” KAI APAGO, “lead away, carry away, arraign, etc.,” with AUTOS EIS HO SUNEDRION AUTOS. SUNEDRION means, “high council or the Sanhedrin.” It is only used here and **Mat 15:1** for this trial, cf. **Mat 26:59f; Mark 14:55f**, where it seems the first two trials are amalgamated with this third trial. It is used 8 times overall in the Gospels, and then only otherwise 14 times in the book of Acts. Once there, their questioning begins, “saying,” LEGO, which is given in the next few passages.



Vs. 67

Luke 22:67, “If You are the Christ, tell us.” But He said to them, “If I tell you, you will not believe.”

As noted above, this questioning is given in the amalgamation of the trials in **Mat 26:63-66; Mark 14:61-63**.

“If You are the Christ” is EI SU EIMI HO CHRISTOS, “Christ, anointed one, Messiah.” This is the protasis of a first class “if statement,” that means, “if and for the sake of argument you are.” This does not mean that for a moment they believed Jesus was the Christ, but for cross-examination sake, hoping to have Jesus condemn Himself, they asked this question.

The apodosis, “then,” of this question was “tell us,” which is EIPON in the Imperative Mood of command, with HEMEIS. They were demanding He tell them plainly that He was the Christ as prophesied.

“But He said to them,” DE EIPON AUTOS, this is Jesus’ reply. “If I tell you, you will not believe,” EAN HUMEIS EIPON in the Aorist, Active, Subjunctive, OUK ME, “absolutely not,” PISTEUO, “believe, have faith in, be convinced of, etc.,” in the Aorist, Active, Subjunctive. With EAN, plus the use of the Subjunctive Mood in this statement, this is a third class “if statement,” meaning a statement of uncertain fulfillment, but still likely. He is saying, “maybe I will, but maybe I will not,” answer your questions, and if I do tell you, “maybe you will believe me, and maybe you will not believe me,” with emphasis on the latter as Jesus uses the double negative here OUK ME. In other words, “if I tell you I am the Messiah, it is highly likely you absolutely will not believe Me.”

Notice the contrast in this scene to a previous one, where Jesus asked the disciples at Caesarea Philippi who they and the people say that He is; who they thought He was. Back then, He received a satisfactory answer, one which allowed Him to openly announce His intention of going to Jerusalem to die, **Mat 16:13ff; Mark 8:27ff; Luke 9:18ff.**

Vs. 68

Luke 22:68, “And if I ask a question, you will not answer.”

This is another 3rd Class “if statement.” It begins with EAN, “if,” DE, “but,” and the Aorist, Active, Subjunctive of the Verb EROTAO, “ask or request.” Next, we have the “then” statement using another double negative OUK ME, “absolutely not,” with the Aorist, Passive, Subjunctive of the Verb APOKRINO, “answer or reply.”

Jesus is basically saying, “If I answer your question, you will not answer Mine.” or “Why should I answer your question, when you will not answer Mine.”

Jesus knew that this group would not respond positively to His question about being the Messiah.

Vs. 69

Luke 22:69, “But from now on THE SON OF MAN WILL BE SEATED AT THE RIGHT HAND of the power OF GOD.”

Our Lord then answers their question quoting Scripture.

“But from now on” reads in the Greek, APO, “from,” HO NUM, “the now,” DE, “but.” **“THE SON OF MAN,”** HUIOS HO ANTHROPOS, **“WILL BE SEATED,”** the Future, Middle Deponent, Indicative of EIMI, with the Present, Middle Deponent, Participle, Nominative of the Verb KATHEMAI, “sit, sit down, reside, etc.,” and **“AT THE RIGHT HAND of the power OF GOD,”** EK DEXIOS, “right side, right hand,” HO DUNAMIS, “power, might, ability, force,” HO THEOS.

Both **Mat 26:64** and **Mark 14:62** use this phrase, as prophesied from **Psa 110:1**. Cf. **Eph 1:20; Col 3:1; Heb 1:3; 8:1; 10:12; 12:2.**

Psa 110:1, “The LORD says to my Lord: “Sit at My right hand Until I make Your enemies a footstool for Your feet”.”

This is called the “Session of our Lord Jesus Christ,” which began after He ascended to heaven in the presence of the Apostles, **Mark 16:19; Luke 24:51; Acts 1:2, 9-11.**

Therefore, Jesus did not answer their question with a simple yes or no. Instead, He answered in such a way designed to further reveal who He is, His nature, and His mission to those who might be seriously and sincerely interested. He replied by giving Scripture, prophecy from **Psalms 110**. He let the Word of God speak for Him rather than His own words, just as we should do too. As such, His reply was a reference to His coming resurrection, ascension, and glorification, cf. **Acts 7:56; 1 Cor 15:25.**

Vs. 70

Luke 22:70, “And they all said, “Are You the Son of God, then?” And He said to them, “Yes, I am”.”

Understanding Jesus’ reply about the prophecy of Messiah being Seated at His right hand, they asked Him a follow up question. Apparently, they understood the meaning of His first response (through the Common Grace ministry of the Holy Spirit), but were not satisfied with it, as in their negative volition towards Bible Doctrine they did not want to have to believe the Scriptures. Instead, they wanted personal incriminating evidence, so they asked a follow up question.

“And they all said,” EIPON, “said,” DE, “but,” PAS “all,” shows they were speaking in one voice or one voice for all of them, **“Are You the Son of God, then?”** In the Greek it reads, SU OUN EIMI HO HUIOS HO THEOS.

They put together “Son of Man Seated at the Right Hand of God,” with “Son of God.” They comprehend the Gospel, but did not believe it.

Jesus did not often use the title “Son of God” for Himself, but like their father Satan did in the three temptations of Jesus in **Luke 4:3, 9; Mat 4:3, 6**, they asked Him if He was the Son of God. In fact, in the Gospels, the only time Jesus refers to Himself with this title, and loosely as that, is in **Mat 27:43; John 3:18, 36; 5:25; 10:36; 11:4**. All the other times “Son of God” is used, it is by others proclaiming Jesus to be the Son of God, whether by elect angels, fallen angels/demons or man.

“And He (Jesus) said to them,” HO DE PROS AUTOS PHEMI, “say, means, assert.” **“Yes, I am,”** which in the Greek is HOTI, “that, since, for,” with EGO EIMI for “I am.” Another great **“I AM”** statement of Jesus Christ, which by itself identifies Him as the God of Israel.

Vs. 71

Luke 22:71, “Then they said, “What further need do we have of testimony? For we have heard it ourselves from His own mouth.”

The entire council objected to His statement.

Their reply, **“Then they said,”** HO DE EIPON, **“What further need do we have of testimony?”**, TIS, “what,” ETI, “yet, still, in addition, also,” we would say, “what additional.” Then is the Verb ECHO, “have,” with the Noun MARTURIA, “testimony, evidence, witnesses,” and the Noun CHREIA that means, “need, necessity, etc.” They are basically saying, “case closed!”

“For we have heard it ourselves from His own mouth,” which is AUTOS GAR AKOUO APO HO STOMA AUTOS. In other words, “we heard him condemn Himself.”

As such, Jesus answered their question affirmatively. And as He assumed, they did not believe Him, even though He told them the truth as they had asked. Knowing this, Jesus answered them anyway. Yet, we know they were not asking Him so they could judge whether He was telling the truth or not, or whether He in fact was the Messiah or not, but so they could condemn Him based on their preconception of Him. They could not come up with real truthful or factual evidence against Him, so in their prejudice, they used this information to find Him guilty. And in this case, guilty of blasphemy. In the three trials by the Jews, it was only the Council that condemn Him to die, **Mat 26:65f; Mark 14:63f**.

Interestingly, as the Sanhedrin dragged Jesus before Pilate, after accusing Him of blaspheme, they changed the charge to that of treason against Rome in order to convince Pilate to condemn Him, **Luke 23:2; John 18:29-32; 19:7, 12**. The changing of the verdict post trial is also a breach of the Mosaic Law.

This trial was just another blunder by the chief priests and Sanhedrin, as here too they broke the Law in several ways. As we have noted above, the previous two trials at night were illegal according to the Law of Moses. But the illegality did not stop there. In fact, it is thought that at least 18 things were done during the first three trials that were against the Law.

The following is based on an excerpt from an article found on Christ.org. (<https://christ.org/history-rituals/the-illegal-trial-of-christ/>)

The Illegal Trial of Jesus

“Scholars say Jesus’ trial broke at least 18 of the Mosaic laws that were meant to protect the accused. The Law of Moses included many rules of law for guiding a fair trial. The Sanhedrin in Jerusalem was the highest religious court of the time—consisting of seventy priests with a high priest in charge. It held court cases in the Court of Hewn Stones near Herod’s temple.

The trial of Jesus was a “capital” trial; the crimes He was accused of were punishable by death. There were even more rules for capital trials to make sure they were fair. Scholars say Jesus’ trial broke at least 18 of the Mosaic Laws that were meant to protect the accused. Here are some:”

1. Any sort of bribery disqualifies a member of the court. The court bribed Judas to turn on Christ, **Mat 26:14-16; 27:3; Mark 14:10-11; Luke 22:3-6; Acts 1:18.**
2. Jesus was not arrested on the formal charge of any crime. There was no charge presented. There was no warrant for His arrest, no statement of what He had done. They just simply took Him, **Mat 26:3, 47-50, 55; Mark 14:43-46; Luke 22:47-48, 53-54; John 18:3-7.**
3. Those who were involved in Christ's arrest included the priests and elders, His judges! Among them were also the very ones who bribed Judas. No one accusing Him could judge Him, yet they did, **Mat 26:47; Mark 14:43; Luke 22:52-53.**

4. The trial was held at Caiaphas' palace instead of at the proper court. The next morning part of the Sanhedrin convened at the proper place to make things look legal, **Luke 22:66, cf. Mat 26:59; 27:1; Mark 15:1.**

5. Jesus was arrested and tried secretly at night. No legal proceedings could take place at night, Mishnah, Sanhedrin 4:1, cf. **Mat 26:20; 27:1; Mark 14:17; 15:1; Luke 22:66; John 13:30.**

The Mishnah reads, *"In cases of capital law, the court judges during the daytime, and concludes the deliberations and issues the ruling only in the daytime."*

6. The testimony of an accomplice was not allowed. Therefore, since Judas was one of the disciples of Jesus, he could not accuse or witness against Christ. Yet, he was used to conspire against Jesus, **Mat 26:14-15, 25, 47-49; 27:3; Luke 22:2-5, 21-22, 47-48; John 13:2, 26-27, 30; 18:2-5.**

7. The accused could not be questioned by a private individual. Christ was taken to Annas (Caiaphas' father-in-law and the former high priest) and then Caiaphas, **John 18:13, 19, 24; Mat 26:57.**

The Mishnah Sanhedrin 1 reads, *"The court judges cases involving an entire tribe that sinned, or a false prophet (see Deuteronomy 18:20-22), or a High Priest who transgressed a prohibition that carries a possible death sentence, only on the basis of a court of seventy-one judges, i.e., the Great Sanhedrin."*

8. The Sanhedrin (Jewish judges) could not bring charges. Witnesses had to do that. But indeed, the Sanhedrin brought charges. Then they sought for and brought in false witnesses, **Mat 26:60; 27:12; Mark 14:55-59; 15:3; Luke 23:2, 5; John 18:31; 19:7, 12.**

The Mishnah reads, *"In cases of capital law, the court opens the deliberations with a claim to acquit the accused, but it does not open the deliberations with a claim to find him liable."*

9. Ecclesiastical Law prohibited any member of the Sanhedrin from sitting in judgment of any accused if they had any personal dealings with the individual that might cause them to be impartial. This law was to protect an accused from being tried before judges who were his enemies. According to that law, several members of the Sanhedrin should have been disqualified, **Mat 26:55-56; Mark 14:48-49; Luke 22:52-53; John 18:19-21, cf. Mat 12:14; 26:4; Mark 14:1; Luke 19:47; 20:1; 21:37; 22:2; John 11:53.**

The Mishnah reads, *"Nor under any circumstances is a man known to be at enmity with the accused person permitted to occupy a position among the judges."*

10. Capital trials had to last more than one day to allow for great consideration on the part of the judges, and for the accused to be given ample time to defend himself of any accusations. Jesus' trials were conducted within a few hours and He was convicted and sentenced immediately, **Mat 27:1-2; Mark 15:1; Luke 22:59, 66, 71; John 18:28.**

The Mishnah reads, *"In cases of capital law, the court may conclude the deliberations and issue the ruling even on that same day to acquit the accused, but must wait until the following day to find him liable."*

11. Capital offenses could not be tried on a preparation day for a Sabbath or high holy day, yet they were in the middle of the Passover and Day of Preparation for the Feast of Unleavened Bread, cf. Mishnah, with **John 18:28, 39; 19:14, 31, 42; Mat 27:15, 62; Mark 15:6, 42; Luke 23:54.**

The Mishnah reads, *“Therefore, since capital cases might continue for two days, the court does not judge cases of capital law on certain days, neither on the eve of Shabbat nor the eve of a Festival.”*

12. There had to be two or three agreeing witnesses and they had to cast the first stones at the criminal. If witnesses were untruthful, they were to receive the same punishment themselves, **Lev 5:1; Deut 17:6-7; 19:15; Mat 26:60; Mark 14:56-59.**

The Mishnah reads, *“In cases of capital law, if one testifies falsely, the blood of the accused and the blood of his offspring that he did not merit to produce are ascribed to the witness’s testimony until eternity.”*

13. The accused had to have a “friend in court” to defend him. Jesus had none, **Mat 26:62-64; Mark 14:60-62; Luke 22:66-70; John 18:19-24.**

14. No one can accuse himself. Jesus agreed that He was/is who He claimed to be, **Mat 26:64-66; Mark 14:62; Luke 22:66-70.**

15. The high priest is not allowed to grandstand. Caiaphas tore his robes and accused Christ of blasphemy, **Mat 26:65; Mark 16:63.**

16. The judges are not allowed to assault the accused, yet they hit Him, **Mat 26:67-68; Mark 14:65; Luke 22:63-65.**

17. If with a capital crime the decision is unanimous against the accused, the case is actually thrown out. Any members of the Sanhedrin who may have defended Christ were either not invited to this court session or allowed to speak. The court found unanimously against Jesus, so He should have walked free, **Mat 26:66; Mark 14:64; Luke 22:70-71.**

The Mishnah reads, *“In cases of capital law, all those present at the trial may teach a reason to acquit the accused, but not all present may teach a reason to find him liable.”*

18. When the Sanhedrin took Jesus before Pilate hoping for a death sentence to be carried out according to Roman law, they changed the charges from blasphemy to treason, illegal under the Law of Moses, **Mat 27:12-14; Mark 15:3-4, 10; Luke 23:2, 5, 14; John 18:29-31; 19:7, 12.**

Another glaring disregard of law was the decision to take Jesus before Herod. King Herod had absolutely no jurisdiction in the matter. This explains why Herod, knowing full well he could not do anything to either condemn or release Jesus, sent Him to Pontius Pilate.

What happened to Jesus of Nazareth was highly illegal under the law of His day. Yet, while we can look back at those religious leaders, the Roman civil authorities, and the mob that screamed, “Crucify Him,” the Bible makes it clear that it is the collective sin of all humanity that brought Christ to the stake. As such, we see many issues with the illegality and corruption of this trial. Yet, it went according to God’s Will and Plan, so that Jesus would eventually arrive at the Cross to pay the penalty for the sins of the entire world, **John 3:16-18.**