

# *Luke*

## *Lesson #16*

### *Jesus' Arrest*

*(22: 1-71)*

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# Review

**Judaism viewed history as linear, with a beginning, a middle and an end. Many in Jesus' day—including Jesus himself—believed that the end was very near, just around the corner, and Jesus believed that he would be instrumental in bringing it about.**

**As we have seen, virtually everyone in the 1<sup>st</sup> generation of the Church shared in this eschatological vision, and in Lesson #15 we explored this vision more deeply before turning to a close reading of Luke 21: 1-38, Luke's version of Matthew's and Mark's "Olivet Discourse."**

# Preview

**In Lesson #16 events unfold exactly as Jesus planned: Judas agrees to betray Jesus; Jesus and his disciples share the Passover meal; Jesus is arrested in the Garden of Gethsemane; Jesus appears before the Sanhedrin; Peter denies Jesus; and the Sanhedrin finds Jesus guilty of blasphemy.**

**In a single chapter, events unfold smoothly, but quickly—with very little drama—as Jesus moves inexorably, but calmly, toward the cross.**

3



**In Lesson #16 we begin our study of Luke's "Passion Narrative," which spans 22: 1 - 23: 56. Our study will progress like this:**

**Lesson #16: Passion Narrative, Part 1 (22: 1-71)**

**Lesson #17: Excursus: Judas, the Betrayer**

**Lesson #18: Excursus: Peter's Denial**

**Lesson #19: Passion Narrative, Part 2 (23: 1-56)**

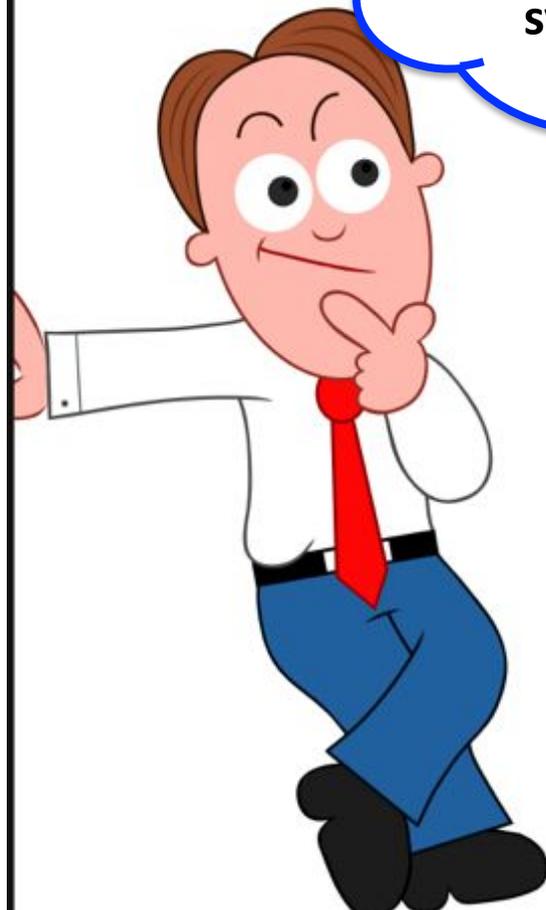
**Lesson #20 will end our study of Luke's gospel with the "Resurrection Narrative" (24: 1-53).**

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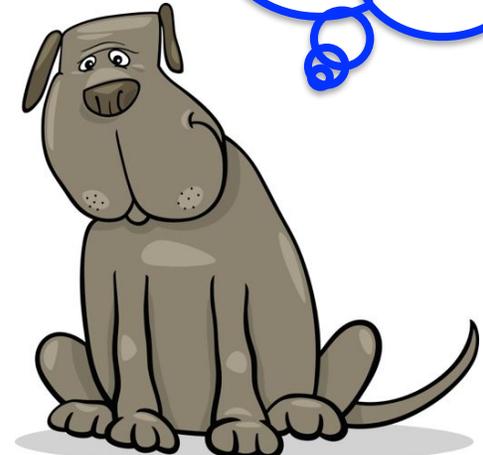


## **Lesson #16—“The Passion Narrative, Part 1”– consists of a 4-part movement:**

- 1. The Conspiracy against Jesus (22: 1-6)**
- 2. The Passover Meal (22: 7-38)**
- 3. The Garden of Gethsemane (22: 39-53)**
- 4. The Sanhedrin Trial (22: 54-71)**

A cartoon illustration of a man with brown hair, wearing a white shirt, a red tie, and blue pants. He is leaning against a vertical black line on the left side of the slide. He has a thoughtful expression, with his hand to his chin.

The "Passion Narrative" includes 4 lessons, and the first of those lessons includes 4 parts. The balance and symmetry are very nice!

A cartoon illustration of a grey dog with floppy ears, sitting and looking towards the man. It has a friendly expression.

Dr. C. likes that kind of stuff!

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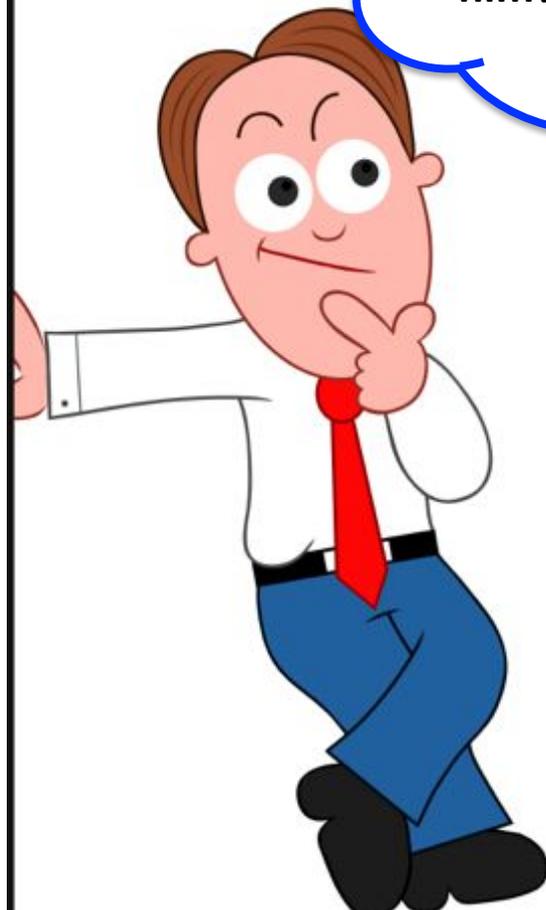
1. **The Conspiracy against Jesus (22: 1-6)**
2. **The Passover Meal (22: 7-38)**
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## The "Passion Narrative, Part 1" (Luke 22: 1-71)

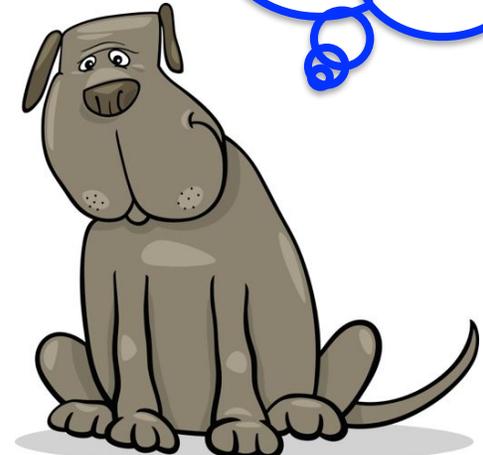
"Now the feast of Unleavened Bread, called the Passover, was drawing near, and the chief priests and the scribes were seeking a way to put him to death, for they were afraid of the people. Then Satan entered into Judas, the one surnamed Iscariot, who was counted among the Twelve, and he went to the chief priests and temple guards to discuss a plan for handing him over to them. They were pleased and agreed to pay him money. He accepted their offer and sought a favorable opportunity to hand him over to them in the absence of a crowd."

(22: 1-6)

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Why were the chief priests and scribes seeking to put Jesus to death? Were their motives malignant? Were they jealous of him? Did they object to his being called the Messiah?



I always thought they just didn't like him.

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•As an old rabbi once said, “When you get two Jews together you have three opinions!” Judaism thrives on putting ideas on the table, debating those ideas, and through a process of dialectic and argumentation, finding the truth. Unlike in Christianity or Islam, “heresy” is not an issue in Jewish theology. Judaism is a very big tent, accommodating everyone from the most radically ultra-orthodox west-bank settler to the most secular atheist.

•Jesus’ theology wasn’t an issue, nor was his claiming to be the Messiah. Many people both before and after Jesus claimed to be the Messiah. As Gamliel said in Acts 5, if Jesus is not the Messiah, his movement will fizzle out, as many others had; if he is the Messiah, history will prove him to be correct. Simply wait and see.



•The real issue stemmed from Jesus' reputation as a radical from Galilee who entered Jerusalem on Passover A.D. 32 with huge crowds proclaiming him "king" and "son of David," with the promise of a new kingdom. Given the tensions in Jerusalem between the Jewish population and the Roman authorities, Jesus' "Palm Sunday" entrance was meant to provoke both the religious authorities—who were trying their best to accommodate life under Roman rule—and the Roman authorities, who were charged with keeping the *Pax Romana*—the peace of Rome.

•The Jewish authorities saw Jesus as a trouble-making rabble-rouser; the Roman authorities saw him as a potentially dangerous revolutionary, one who may ignite a conflagration with his incendiary behavior at the very volatile time of Passover.



- Finally, many of the Jewish people viewed their own religious leaders as corrupt, seeking only to maintain their own position, status and wealth by fawning before the Romans and collaborating with them.

- Conversely, many of the people viewed Jesus as the “teacher of righteousness,” the leader for whom they so fervently longed, who would usher in the “Kingdom of God,” a kingdom in which wrongs would be righted, justice would prevail and peace and prosperity would come at last, a kingdom like that of Solomon where all lived *“under their own vine and fig tree from Dan to Beer-sheba”* (1 Kings 5: 5).

- After Jesus’ arrest and trial, the people who so fervently supported Jesus felt they had been duped by yet another false messiah, and they quickly turned against him.

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Now I get it! But the religious leaders could not arrest Jesus publically, for at this point the people were wildy supportive of him, and arresting him would trigger the conflagration they feared.

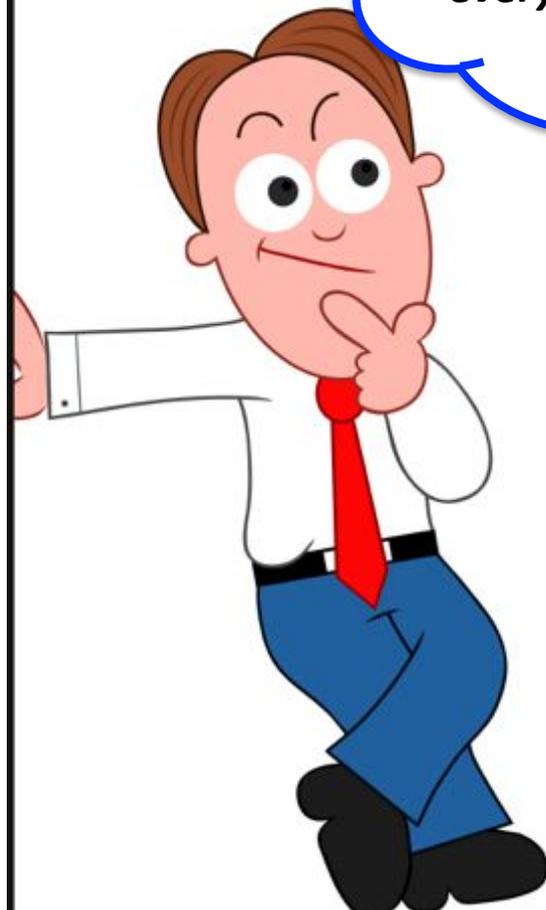
It's really far more political than religious.



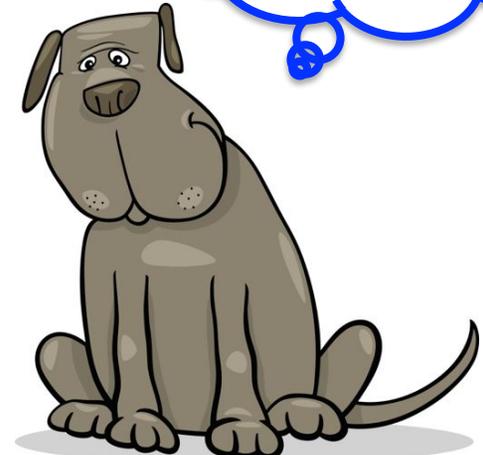
That's right, but it had to be done. As the high priest Caiaphas said to the Sanhedrin in John 11: 50—

*“You know nothing, nor do you consider that it is better for you that one man should die instead of the people, so that the whole nation may not perish.”*

In the eyes of the Jewish leadership, that's what's at stake!



It's an interesting point, too, that we read: *"Satan entered into Judas"* (22: 3). I remember back in 4: 13, we read that *"When the devil had finished every temptation, he departed from him for a time."*



He's baaaaak!

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In this section we also have to address Judas' motives for betraying Jesus. It's something we talked about in our studies of Matthew and Mark, but we're going to postpone our discussion here, since we'll devote all of Lesson # 17—our next lesson—to the topic.



1. The Conspiracy against Jesus (22: 1-6)
2. **The Passover Meal (22: 7-38)**
3. The Garden of Gethsemane (22: 39-53)
4. The Sanhedrin Trial (22: 54-71)

“When the day of the feast of Unleavened Bread arrived, the day for sacrificing the Passover lamb, he sent out Peter and John, instructing them, ‘Go and make preparations for us to eat the Passover.’ They asked him, ‘Where do you want us to make the preparations?’ And he answered them, ‘When you go into the city, a man will meet you carrying a jar of water. Follow him into the house that he enters and say to the master of the house, ‘The teacher says to you, Where is the guest room where I may eat the Passover with my disciples?’ He will show you a large upper room that is furnished. Make preparations there.’ Then they went off and found everything exactly as he had told them, and there they prepared the Passover.

(22: 7-13)

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**The traditional “Upper Room” on Mt. Zion in Jerusalem**

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“When the hour came, he took his place at table with the apostles. He said to them, ‘I have eagerly desired to eat this Passover with you before I suffer, for, I tell you, I shall not eat it [again] until there is fulfillment in the kingdom of God.’ Then he took a cup, gave thanks, and said, ‘Take this and share it among yourselves; for I tell you [that] from this time on I shall not drink of the fruit of the vine until the kingdom of God comes.’ Then he took the bread, said the blessing, broke it, and gave it to them, saying, ‘This is my body, which will be given for you; do this in memory of me.’ And likewise the cup after they had eaten, saying, ‘This cup is the new covenant in my blood, which will be shed for you.’”

(22: 14-20)

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**Leonardo da Vinci, *The Last Supper* (tempera on gesso, pitch and mastic),  
1494-1498. Santa Maria delle Grazie, Milan.**

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**Fra Angelico, *Institution of the Eucharist*, cell 35 (fresco), c. 1441-1442.  
Convent of San Marco, Florence.**

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Nearly all Christian denominations read Jesus' words as the institution of the Eucharist, or "Holy Communion."

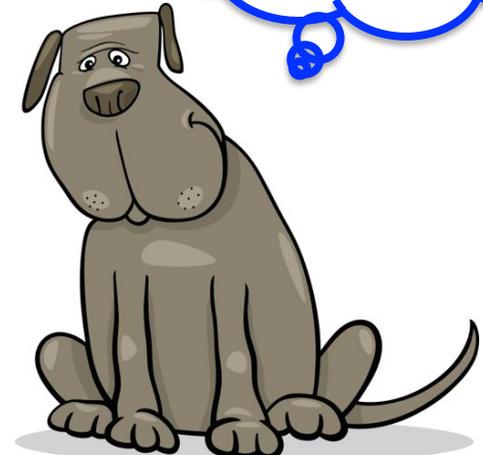
Jesus' specific words in Luke echo St. Paul's words in 1 Corinthians 11: 23-26—

*"For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, 'This is my body that is for you. Do this in remembrance of me.' In the same way also the cup, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me. For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.'"*

St. Luke met Paul in A.D. 50 in Troas and was with him in Ephesus when he wrote 1 Corinthians in the winter of A.D. 54.

A cartoon illustration of a man with brown hair, wearing a white shirt, a red tie, and blue pants. He is leaning against a vertical black line on the left side of the page. He has a thoughtful expression, with his hand to his chin.

It appears that Luke's understanding of the Last Supper and of the Eucharist was greatly influenced by St. Paul.

A cartoon illustration of a grey dog sitting on the ground. It has floppy ears and a friendly expression.

It sure seems like it!

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“And yet behold, the hand of the one who is to betray me is with me on the table; for the Son of Man indeed goes as it has been determined; but woe to that man by whom he is betrayed.’ And they began to debate among themselves who among them would do such a deed.”

(22: 21-23)

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**Carl Heinrich Bloch. *The Last Supper* (oil on copper), 1876.  
Museum of National History, Frederiksborg Castle, Hillerød, Denmark.**

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“Then an argument broke out among them about which of them should be regarded as the greatest. He said to them, ‘The kings of the Gentiles lord it over them and those in authority over them are addressed as “Benefactors”; but among you it shall not be so. Rather, let the greatest among you be as the youngest, and the leader as the servant. For who is greater: the one seated at table or the one who serves? Is it not the one seated at table? I am among you as the one who serves. It is you who have stood by me in my trials; and I confer a kingdom on you, just as my Father has conferred one on me, that you may eat and drink at my table in my kingdom; and you will sit on thrones judging the twelve tribes of Israel.”

(22: 24-30)

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- Well, here we are, back to arguing about who will be greatest in the Kingdom of God! Didn't Jesus already explain in Luke 9: 46-48 that *"the one who is least among all of you is the greatest?"* So, what's going on here?

- Jesus, indeed, repeats that maxim, but then he moves the discussion to a new level, saying: *"I confer a kingdom on you, just as my Father has conferred one on me, that you may eat and drink at my table in my kingdom; and you will sit on thrones judging the twelve tribes of Israel"* (22: 29-30).

**When will this happen?**



As we've said before, everyone in the 1<sup>st</sup> generation of the Church believed Jesus would return *in their lifetime*.

Luke is writing his gospel in the 70s from this perspective, and for Luke, Jesus inaugurates the Kingdom of God *with his resurrection*.

Luke's gospel, then, anticipates his *Acts of the Apostles*, in which we see Jesus' Ascension; the entrance into the world of the Holy Spirit; the birth of the Church on the Jewish feast of Pentecost, A.D. 32; and the Apostles being sent out into the world to spread the news of God's new kingdom, with Christ as king.





- In taking the gospel to the world, the 12 become, in effect, co-regents with Christ of the emerging Kingdom of God.
- If we view Jesus' resurrection as the inauguration of the Kingdom, then we see its eschatological completion in the book of Revelation in the "thousand-year reign of Christ," when John says: *"Then I saw thrones; those who sat on them were entrusted with judgment"* (19: 4).
- In Revelation, when the current earth has passed away and the New Jerusalem descends from Heaven, we learn that the New Jerusalem's 12 gates bear the names of the 12 tribes of Israel, and its 12 foundations bear the names of the 12 Apostles (21: 14).

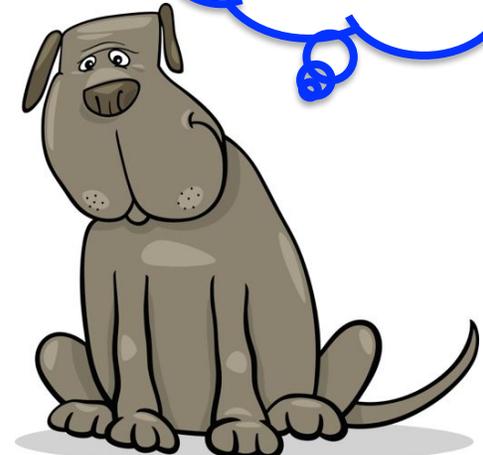
“Simon, Simon, behold Satan has demanded to sift all of you like wheat, but I have prayed that your own faith may not fail; and once you have turned back, you must strengthen your brothers.’ He said to him, ‘Lord, I am prepared to go to prison and to die with you.’ But he replied, ‘I tell you, Peter, before the cock crows this day, you will deny three times that you know me.’”

(22: 31-34)

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Holy cow! Satan entered Judas in 22: 3, and now he has demanded that the Apostles be “sifted as wheat.”



I told you he was back.

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“When I sent you forth without a money bag or a sack or sandals, were you in need of anything?’ ‘No, nothing, they replied.’ He said to them, ‘But now one who has a money bag should take it, and likewise a sack, and one who does not have a sword should sell his cloak and buy one. For I tell you that this scripture must be fulfilled in me, namely, “He was counted among the wicked”; and indeed what is written about me is coming to fulfillment.’ Then they said, ‘Lord, look, there are two swords here.’ But he replied, ‘It is enough!’”

(22: 35-38)

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- In contrast to the earlier Galilean ministry of the 12 and the 72, the future missionary Church requires preparation for the opposition it will encounter in a world hostile to the gospel and to the Kingdom of God.
- When the disciples point out that they have two swords, Jesus replies Ἰκανόν ἐστίν, “It is enough!” He is not saying that two swords are sufficient; rather, he is saying, “Stop it; end of discussion!”



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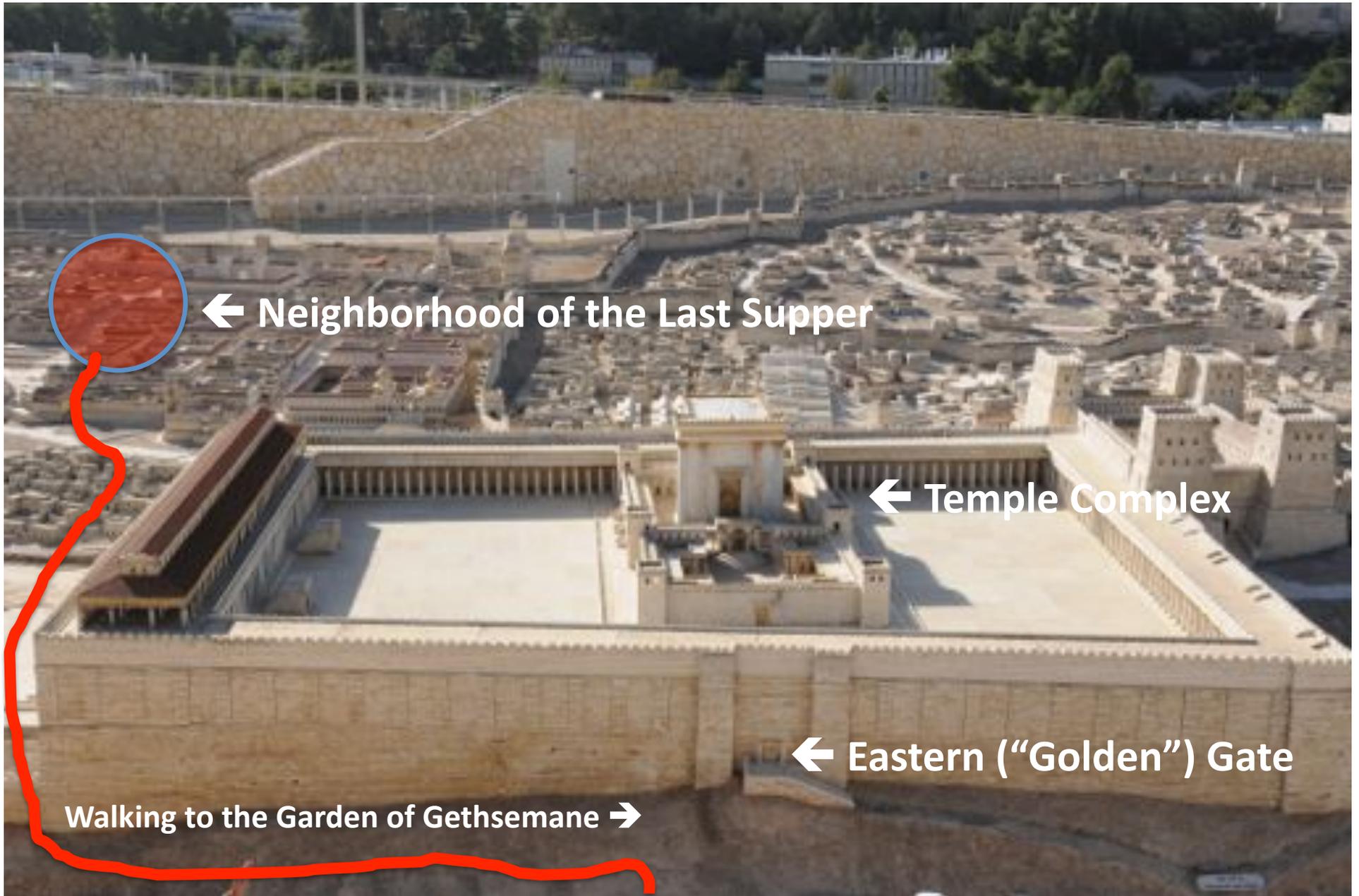
**Andrea Mantegna. *Agony in the Garden* (tempera on wood), c. 1458-1460.  
National Gallery, London.**

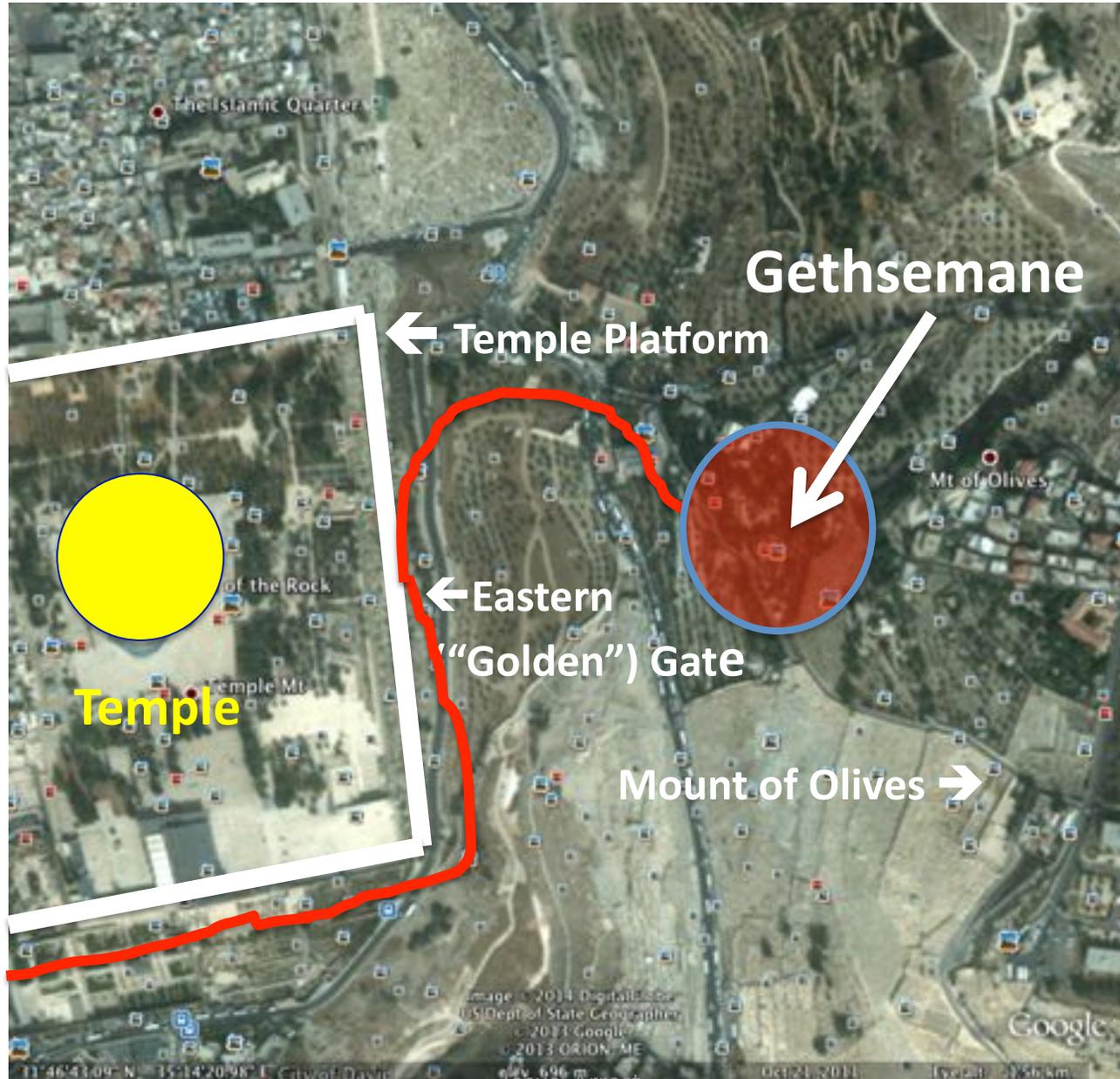
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“Then going out he went, as was his custom, to the Mount of Olives, and the disciples followed him. When he arrived at the place he said to them, ‘Pray that you may not undergo the test.’ After withdrawing about a stone’s throw from them and kneeling, he prayed, saying, ‘Father, if you are willing, take this cup away from me; still, not my will but yours be done.’ [And to strengthen him an angel from heaven appeared to him. He was in such agony and he prayed so fervently that his sweat became like drops of blood falling on the ground.] When he rose from prayer and returned to his disciples, he found them sleeping from grief. He said to them, “Why are you sleeping? Get up and pray that you may not undergo the test.’”

(22: 39-46)

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Jesus Arrest



**Gethsemane, looking east from the Temple Mount area. The Church of All Nations (also called the Church of the Agony) is at the bottom left.**

*Photography by Ana Maria Vargas*  
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The somber interior of the Church of All Nations features a beautiful mosaic of Jesus praying in agony.

*Photography by Ana Maria Vargas*

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The exposed bedrock is the traditional place where Jesus prayed.

*Photography by Ana Maria Vargas*  
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**“Gethsemane” means “olive press.” In Jesus’ day Gethsemane was a commercial center for the production of olive oil, used for lighting the Temple complex. Today it is a beautiful garden.**

*Photography by Ana Maria Vargas*  
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**The oldest olive tree in Gethsemane, perhaps from the time of Jesus.  
Like people, olive trees get wider, not taller, as they grow older!**

*Photography by Ana Maria Vargas*  
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“While he was still speaking a crowd approached and in front was one of the Twelve, a man named Judas. He went up to Jesus to kiss him. Jesus said to him, ‘Judas, are you betraying the Son of Man with a kiss?’ His disciples realized what was about to happen, and they asked, ‘Lord, shall we strike with a sword?’ And one of them struck the high priest’s servant and cut off his right ear. But Jesus said in reply, ‘Stop, no more of this!’ Then he touched the servant’s ear and healed him. And Jesus said to the chief priests and temple guards and elders who had come for him, ‘Have you come out as against a robber, with swords and clubs? Day after day I was with you in the temple area, and you did not seize me; but this is your hour, the time for the power of darkness.’

(22: 47-53)

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**The Temple Mount and the Eastern (“Golden”) Gate seen from the Garden of Gethsemane, 320 yards away. Jesus could see them coming.**

*Photography by Ana Maria Vargas*  
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**Giotto. *Kiss of Judas* (fresco), c. 1304-1306.  
Arena Chapel, Padua.**

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# Psalm 2

Why do the nations rage,  
and the people plot what is vain?  
They stand together, the kings of the earth;  
the leaders conspire against the Lord and his Anointed:

*“Let us break their bonds asunder;  
Let us cast off their cords.”*

He who sits in the heavens laughs;  
the Lord, he laughs them to scorn.  
Then he will speak in his anger;  
in his wrath he will strike them with terror:

*“Indeed, it is I who installed my king  
upon Zion, my holy hill.”*

**I will announce the decree of the Lord,  
the Lord said to me:**

***“You are my Son;  
today I have begotten you.  
Ask and I shall bequeath you the nations,  
put the ends of the earth in your possession.  
With an iron rod you will break them,  
shatter them like a potter’s jar.”***

**Now, O kings, understand;  
take warning, rulers of the earth:  
serve the Lord with fear and trembling;  
kiss the Son lest he be angry and you perish,  
for suddenly his anger will blaze.**

**Blessed are they who trust in God.**



**Peter cutting off the  
ear of the High Priest's  
servant!**

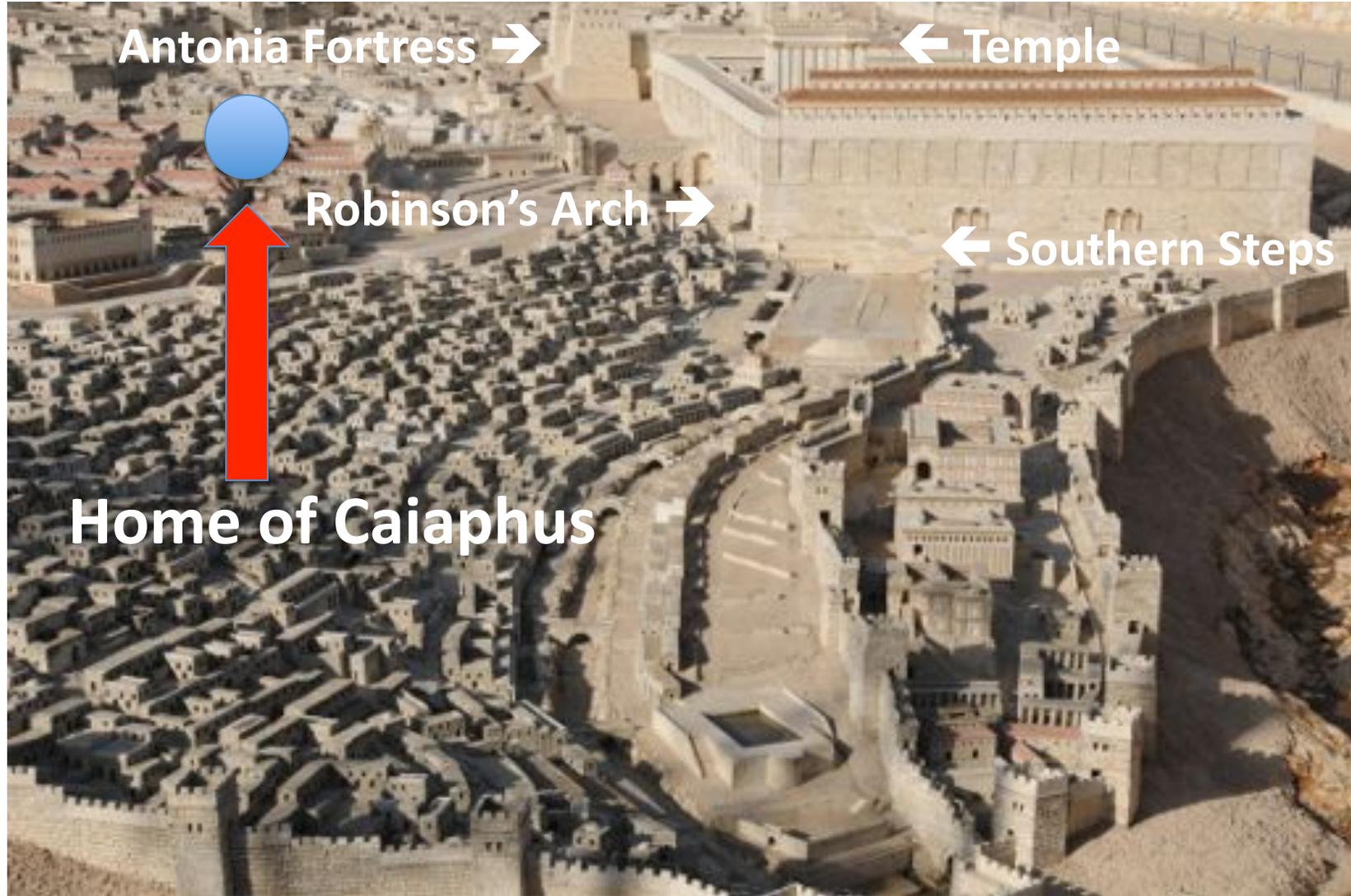


**Giuseppe Cesari. *Christ Taken Prisoner* (oil on walnut panel), c. 1597.  
Museumslandschaft Hesse, Kassel, Germany.**

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[Read from text]



Antonia Fortress →

← Temple

Robinson's Arch →

← Southern Steps

Home of Caiaphus

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**Matthias Stom. *Christ before Caiaphas* (oil on canvas), c. 1633.  
Milwaukee Art Museum, Milwaukee, Wisconsin.**

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“Just as he was saying this, the cock crowed, and the Lord turned and looked at Peter . . .”

Luke 22: 60b-61a

*Photography by Ana Maria Vargas*

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**Wohl Archaeological Museum, Jerusalem (Jewish Quarter).  
Model of the reconstructed home. The courtyard measures 27' x 27'.**

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**Simon Bening. *Prayer Book of Cardinal Albrecht Brandenburg* (tempera colors, gold paint, gold leaf and ink on parchment), MS Ludwig IX 19, Fol. 123v, c. 1525-1530. Getty Museum, Los Angeles.**



**Caravaggio. *The Denial of St. Peter* (oil on canvas), c. 1610.  
Metropolitan Museum of Art, New York.**

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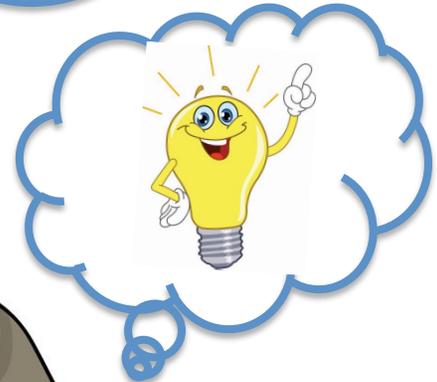
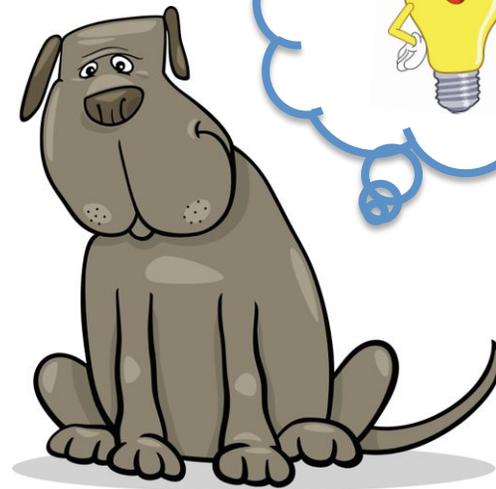


**El Greco. *The Tears of St. Peter* (oil on canvas), 1587-1596.  
Museo Soumaya, Mexico City.**

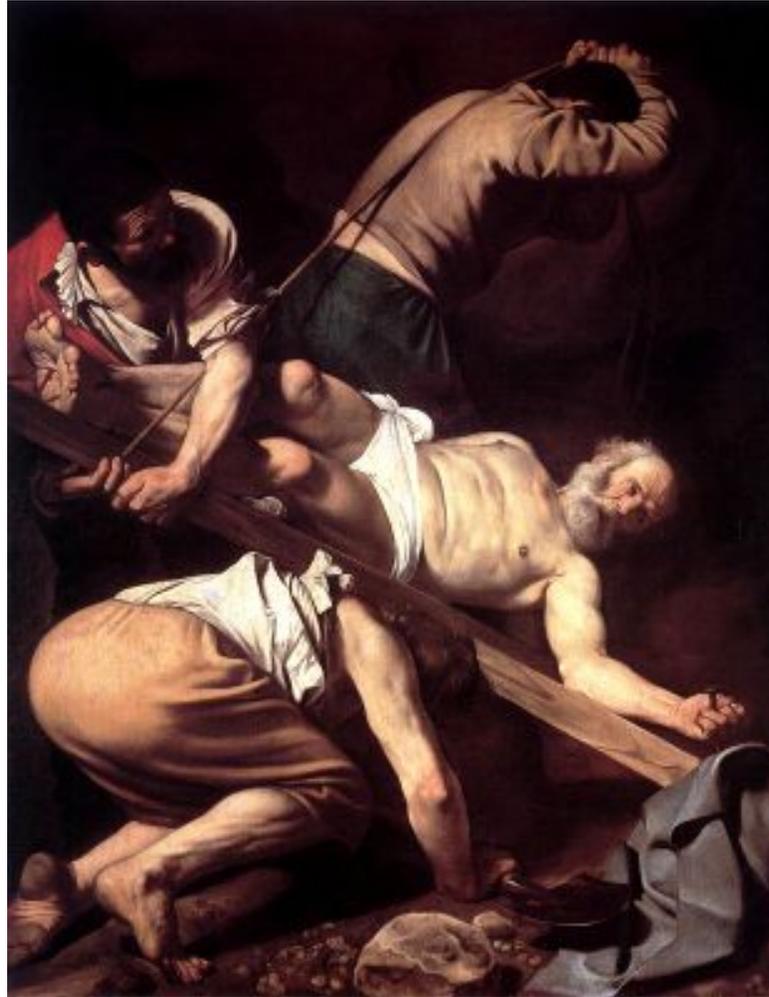
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Ah, ha! So Peter didn't deny Jesus because his faith failed; he denied Jesus because his courage failed!



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**Caravaggio. *Crucifixion of St. Peter* (oil on canvas), c. 1601.  
Santa Maria del Popolo, Rome.**

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# Questions for discussion and thought

1. Why did the religious leaders want Jesus put to death?
2. Jesus said at the Last Supper he would *“not drink of the fruit of the vine until the kingdom of God comes”* (22: 18). When does it come?
3. Jesus had told his disciples that *“the one who is least among all of you is the one who is greatest”* (9: 48), but at the Last Supper he tells them that he will confer a kingdom upon them and that *“they will sit on thrones”* (22: 29-30). How do you reconcile those two statements?
4. Likewise, when Jesus sent out his disciples in Galilee he told them they were to take nothing with them (9: 3), but at the Last Supper he tells them to take a money bag, a sack and a sword (22: 36). How do you reconcile those two statements?
5. Why did Peter deny Jesus, not once, but three times?

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