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Luke Chapter 22

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Abstract: A commentary on the events of Luke 22, accompanied by parallel columns of the King James translation of the chapter alongside a new rendition.



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Luke Chapter 22

INTRODUCTION

Above all, the Atonement begins. Almost as soon as the Savior walks into Gethsemane, he is rocked by such deep anguish that he begs his Father, “remove this cup from me” (22:42). In response, his Father sends “an angel unto him from heaven,” not to lead him away from his suffering but to strengthen him (22:43). Within moments, the suffering is so intense that Jesus’ “sweat [becomes] as it were great drops of blood falling down to the ground” (22:44). Uncontrollably, he bleeds from “every pore” of his body (Mosiah 3:7; D&C 19:18). But his path does not end there.

Ever looking for opportunity, even in his suffering, the Savior later makes the council chamber filled with enemies into the place of his last witness of who he is (see the Analysis on 22:63–71). Some of the titles come from the lips of Sanhedrin members, others from Jesus—“the Christ,” “the Son of man,” “the Son of God,” the ineffable “I am” (22:67, 69–70). All these exalted terms gather with such force that each of the council members has to make an inward decision about this man, whether to accept or reject him.¹ In Luke’s reporting, only one is touched, Joseph of Arimathaea, an acquaintance of Jesus (see 23:50–51; the Note on 23:50).

Deep currents run through this chapter, not surprising in light of the turbulent stream of events flowing through Jesus’ last hours. One has to do with the Apostles. On the negative side, “If anything can go wrong, it will.” First, Judas reaches out to the authorities and negotiates a deal to deliver Jesus to them (see 22:3–6). Second, during the Passover supper that Jesus hosts, a rancorous debate breaks out among the Apostles about who is most important, a debate that he has to calm (see 22:24–27). Either of these incidents might tend to fracture the fellowship of the Twelve, unhinging the sacred circle. But the first incident is more galling because Judas’s act

1. Green, *Luke*, 796.

stands on a deeper malicious footing than the discord among the Twelve; his betrayal is far more odious and serious because he is about to turn against friends with whom he still shares table fellowship.² Concerning the scene of strife, it seems to intrude textually into Luke's account, chiefly because a similar scene appears much earlier in other Gospel reports (see Matt. 20:20–28; Mark 10:35–45). But no strong reason emerges to see the incident as unhistorical. Instead, it becomes the launch pad for Jesus' last earthly instructions to his beloved Apostles about divine service and about their celestial futures (see 22:25–30). Onto the positive end also spill the happy preparations for the meal (see 22:7–13) and the meal itself, which Jesus turns into a remembrance of his body and blood (see 22:14–20). In this connection, Luke's record of the institution of the Sacrament agrees remarkably with the information that comes to the Apostle Paul and with the eyewitness account of the same institutional ceremony in 3 Nephi (see 1 Cor. 11:23–25; 3 Ne. 18:1–13; 20:3–9).

A second surging current carries Satan back into the story. He appears first in this Gospel to entice Jesus with temptations in the wilderness. There he is called "the devil," with a hint that he will come back (4:1–13). Now he returns. While the devil has been absent from the narrative, Jesus receives the Seventy disciples back from their missions. Because of their successes, he declares to them that he beholds Satan "as lightning fall from heaven," a sure defeat for the devil (10:18). Then, in chapter 22, Satan astonishingly finds a willing host among the Twelve and influences Judas both to turn against his master and to betray him into the hands of conspiring authorities (see 22:3–4). But Jesus is not caught unawares because earlier, without mentioning any name, he prophesies about Judas's surprising and puzzling action (see 9:44; 18:31–33). Still, in his words to Peter, the Savior discloses information that he accesses by divine means only, revealing that Satan asks for and receives permission to try not only Peter but also "the children of the kingdom" (JST 22:31; see the Note on 22:31).

In a third rushing tide, the themes of death, suffering (see 22:15), and blood push into the narrative, now in connection with the slaughter of lambs in preparation for the Passover. This recalls motifs that we first see in chapter 2 when Mary and Joseph take Jesus to the temple—implicit in this earlier scene are the death and blood of sacrificial animals on the temple grounds (see 2:22–24; 22:7; the Analysis on 2:8–20). In the earlier case, these inflections in the narrative only hint at Jesus' distant Atonement.

2. *TDNT*, 7:796; *TDOT*, 1:241.

Now, in chapter 22, they point vividly to the Atonement which is near at hand, particularly his anguished bleeding in Gethsemane (see 22:44). In this chapter, these themes form a steady stream because they tie directly to the Passover, the commemoration of the night that the firstborn Hebrew slaves live while firstborn Egyptians die.

A fourth current—the sustenance of life by eating—is closely tied by contrasting links to the motif of death. How so? Much of the chapter treats the supper that Jesus and his Apostles share, with references throughout to eating and drinking that include the table where they share the meal as well as the bitter “cup” of Gethsemane (see 22:21, 42). But this meal is unusual. Indeed, it is made sacred and enduring by Jesus’ presence, by his words of blessing, and by actions of giving (see 22:17, 19–20). More than this, the meal celebrates not only the Passover (see the Analysis on 22:7–13) that points backward in time to the Lord’s sustaining of the Hebrews’ lives in the desert by the gifts of manna and water, but forward to the messianic banquet when Jesus will sit as host with those in his kingdom who then enjoy eternal life (see 22:16, 18, 30; Ex. 15:22–25; 16:1–31; 17:1–6; Num. 20:1–11). Both events have to do with life. At the center of this celebration, Jesus transforms the Passover, one of the most memorable commemorations among his people, and institutes the Sacrament, a sacred sharing of bread and wine in memory of his body and blood as the physical promises of a blessed life in the future (see 22:19–20).

Fifth, in this chapter Jesus announces to his disciples that there will soon be an almost cataclysmic tidal change in the propagation of the gospel, ranking with Jesus’ announcement of his ministry in his hometown of Nazareth (see 4:16–21) and his turning away from Galilee toward Jerusalem (see 9:51). In the midst of the Last Supper, before warning Peter and his fellow Apostles about Satan’s designs on them and before prophesying about Peter’s denials (see 22:31–34), he announces that their ministries will soon change. Rather than enjoying their fellowship with him in relative calm, they will soon experience persecution and affliction, days wherein they will be carried into “synagogues, and into prisons, being brought before kings and rulers” (21:12). For Jesus’ ministry, “the things concerning [him] have an end”; and that alteration will impact the Apostles deeply (22:35–38). Times are about to change.

Finally, although the Joseph Smith Translation touches Luke’s account minimally, it adds abundant detail to the reports of Matthew and Mark, bringing both clarity and a divine perspective to the record (see the Notes on 22:19–20).

JUDAS TURNS AGAINST THE SAVIOR (22:1–6)

(Compare Matt. 26:1–5, 14–16; Mark 14:1–2, 10–11)

King James Translation

1 Now the feast of unleavened bread drew nigh, which is called the Passover. 2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. 4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them. 5 And they were glad, and covenanted to give him money. 6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

New Rendition

1 And the feast of unleavened bread, called Passover, was drawing near. 2 And the chief priests and the scribes kept seeking a way they might kill him, for they feared the people.

3 And Satan entered into Judas called Iscariot, being from the number of the twelve. 4 After withdrawing, he discussed with the chief priests and the leaders of the temple guard how he would deliver him to them. 5 And they rejoiced and agreed to give him silver. 6 And he promised and sought an opportunity to deliver him to them apart from the crowd.

Notes

22:1 *feast of unleavened bread*: This agriculture feast, paired with the Passover, is thought to gain its prominence after the Israelites settle on land that they can farm (see Lev. 23:4–8; Num. 28:17–25).³

***called the Passover*:** Scripturally, this festival originates with the Exodus of the Hebrew slaves from Egypt (see Ex. 12:1–20). Long before Jesus' day, the Passover is fused with the Feast of Unleavened Bread into a week-long commemoration.⁴

22:2 *chief priests and scribes*: Luke repeats the identity of those who oppose Jesus at the beginning of the week (see 19:47; 20:1, 19). They do not give up. The chief priests, or high priests (see 3:2), include the presiding high priest Caiaphas (AD 18–36) and his cohorts (see Matt. 26:3; John 11:49; 18:13; Acts 4:6).⁵ These people effectively run the city, from the Jewish side,

3. Bokser, "Unleavened Bread and Passover, Feasts of," 6:755–58.

4. Bokser, "Unleavened Bread and Passover, Feasts of," 6:755–56; Milgrom, *Leviticus* 23–27, 1964–68.

5. Schürer, *History*, 2:227–36.

after the death of Herod and the banishment of his son Archelaus, holding control over the temple and the Sanhedrin.⁶ Long before, Jesus prophesies that he will “be rejected of the . . . chief priests and scribes, and be slain” (9:22). As a group, the scribes first appear as associates of the Pharisees (see the Notes on 5:21 and 5:30). The Pharisees, last identified among the voices heard from the crowd that accompanies Jesus from Jericho (see 19:39), now disappear from the narrative.

kill him: To eliminate Jesus is the main objective of these people from the moment that he strides into Jerusalem (see 19:47; 20:19–20; also 2 Ne. 10:3). Luke’s statement places Judas’s next action into a context that welcomes his initiative (see 22:3–5).

22:3 Then entered Satan into Judas: The words plainly denote that Satan himself enters the physical being of Judas (see John 13:2, 27; on Satan’s ability to influence, see Alma 5:41; 34:35; 40:13; D&C 10:10, 15, 20–21; 29:40). Throughout his ministry, Jesus is forced as it were to deal again and again with evil spirits. On this occasion, when Satan knows that he is in a position to hurt the Savior, both by compromising one of his trusted associates and by sending Jesus to the cross, he does not send one of his lieutenants to tend to business. He himself comes to Jerusalem (see the Notes on 22:31, 53). In all, we sense that Judas is doing more than simply trying to steer Jesus into a confrontation with authorities, but his motives remain out of sight.⁷ Judas must feel a high degree of loyalty and love for the Savior. And for him to take the step of betrayal needs enticement from Satan. Even so, the Lord does not remove the guilt in the least (see John 17:12; 3 Ne. 27:32; 29:7). The possibility that Judas acts at Jesus’ direction so that authorities will surely arrest him, as the story is portrayed in the apocryphal *Gospel of Judas*, is without historical basis.⁸

Judas surnamed Iscariot: This man, though mentioned often in the Gospels and elsewhere (see 6:16; 22:47, 48; Matt. 10:4; Mark 3:19; John 6:71; Acts 1:16, 25; etc.), remains enigmatic. Perhaps oddly, this passage introduces Judas for a second time, because Luke’s narrative introduces him initially at the time of his call, perhaps pointing to a different source (see 6:16). The meaning of Judas’s surname, Iscariot, receives attention mainly

6. Josephus, *A.J.* 20.10.5 (§251); *TDNT*, 7:862–63; Fitzmyer, *Luke*, 2:1270; Brown and Holzapfel, *Lost 500 Years*, 116–19.

7. Klassen, “Judas Iscariot,” 3:1096.

8. S. Kent Brown, “The Manuscript of the Gospel of Judas,” *BYU Studies* 45, no. 2 (2006): 14–20; Frank F. Judd Jr., “Judas in the New Testament, the Restoration, and the Gospel of Judas,” *BYU Studies* 45, no. 2 (2006): 35–43; Thomas A. Wayment, “The ‘Unhistorical’ Gospel of Judas,” *BYU Studies* 45, no. 2 (2006): 21–25.

because its origin is uncertain. It may mean something like “man from Keri-oth” which may be a town south of Jerusalem, but this is unsure (see the Note on 6:16; Josh. 15:25).⁹

being of the number of the twelve: In writing this line, Luke underscores in deep colors the base wickedness of Judas’s betrayal—he turns both against his Lord and Master as well as against his fellow members of the Twelve, all of whom belong to Jesus,¹⁰ shattering their fellowship borne and nourished over long months (see 22:47).

22:4 went his way: The basic meaning of the Greek verb *aperchomai* is “to go away, to depart,” indicating an intentional withdrawal (see 1:23, 38; 2:15; 5:25; 7:24; etc.).¹¹ In our mind’s eye, we can see Judas taking the initiative at first opportunity and purposely slinking away from the company of Jesus and the Twelve to meet the authorities, an act that propels him outside his former fellowship.

communed . . . how he might betray him unto them: Judas’s discussion with the authorities, all from the temple, is thorough, as the Greek verb *sullaleō* indicates (see 9:30; Acts 25:12),¹² and must include settling the needed arrangements which will allow him to deliver the Savior to them out of the sight of Jesus’ numerous supporters (see 22:6). The Greek verb *paradidōmi*, translated “to betray,” bears this sense in a number of other passages (see 9:44; 18:32; 22:6, 21–22, 48; 24:7).¹³

captains: These officers are Jewish and, working under the direction of a chief captain, bear responsibility for keeping order within the extensive temple grounds (see Acts 4:1; 5:24, 26; etc.; the Note on 22:52).¹⁴ That Judas confers with temple authorities illustrates how thoroughly the established representatives of God’s house resist the Savior.¹⁵

22:5 were glad: The verb (Greek *chairō*) is stronger than this translation and means “to rejoice” at the opportunity that Judas’s act affords to them.¹⁶ In this portrait, Luke captures the perverse joy that the authorities experience at the opportunity to destroy Jesus. No wonder he withholds his forgiveness on the cross (see JST 23:35; the Note on 23:34).

9. Klausner, *Jesus of Nazareth*, 285; Klassen, *Judas*, 32–34; Brown, *Death*, 2:1410–16.

10. *TDNT*, 2:325; 4:452; 7:796.

11. BAGD, 83–84; *TDNT*, 2:675–76, n. 2.

12. Liddell and Scott, *Lexicon*, 1672; BAGD, 784.

13. BAGD, 619–21.

14. Schürer, *History*, 2:277–279; *TDNT*, 7:709, n. 35; Brown and Holzapfel, *Lost 500 Years*, 117–18.

15. Green, *Luke*, 754.

16. *TDNT*, 9:367–68.

covenanted to give him money: The amount, thirty pieces of silver, is preserved by Matthew’s narrative (see Matt. 26:15; 27:3, 9). The sense of the middle voice of the verb (Greek *suntithēmi*) is “to agree,”¹⁷ which appears here in the simple past tense and specifies a one-time meeting to reach an agreement.

22:6 he promised: The active verb appears only here in the New Testament (Greek *exomologeō*) and carries the sense “to consent, to promise” in a negotiated agreement.¹⁸ The Joseph Smith Translation adds the pronoun “them,” emphasizing Judas’s personal contact with the authorities (JST 22:6).

sought opportunity: In contrast to the mood of the one-time meeting and negotiation, the imperfect mood of the verb (Greek *zēteō*) points to Judas’s continuous efforts to find a way to turn Jesus over to the authorities.¹⁹

in the absence of the multitude: In the minds of officials, this condition is the key feature in their agreement with Judas, that they can make an arrest away from the public gaze (see 19:47–48; 20:19).

Analysis

At last, the drama of the Savior’s Atonement commences, breaching the dam of seeming inaction. The scene opens on one of the most venerated of festivals, the Passover. Later in the day, Jesus will recline with his most beloved associates, the Twelve, for a private supper together. Unseen by all, except Jesus and Judas, the final conspiratorial act that will lead to Jesus’ betrayal and death surges forward. This act will define Judas Iscariot forever as the one who sells out his Master to the Master’s tireless enemies. Luke does not offer an overt judgment against Judas, but his narrative summary of Judas’s meeting with the authorities tells the tale of Judas’s perfidy (see 22:4–6). It is other sources that condemn Judas in the strongest terms, calling him a “son of perdition” (see John 17:12; 3 Ne. 27:32; 29:7; also D&C 76:31–38, 43–48).

Importantly, Satan comes to Jerusalem to handle the final details of the effort to undercut the Savior’s influence among citizens and visitors alike. He himself is missing in action since his encounter with the Savior in the wilderness at the end of the forty-day fast (see 4:1–13). But now he returns in time to assault Judas and influence him to turn to his will, demonstrating his enormous ability to affect those who leave themselves open to his power (see John 13:2, 27; Jacob 7:18; Alma 30:53; 3 Ne. 1:22; 2:2–3; D&C 10:10, 15, 20–21; 29:40; 52:14).

17. BAGD, 800.

18. BAGD, 276; *TDNT*, 5:207.

19. BAGD, 339; Smyth, *Greek Grammar*, §§1790, 1890–94, 2341; Blass and Debrunner, *Greek Grammar*, §§327, 325; Fitzmyer, *Luke*, 2:1375.

The negotiation between Judas and the authorities—we have to call the meeting a negotiation because such parleys lie at the base of all deals in the ancient Near East—involves a number of important stipulations that the parties work out during their single meeting together (see the Note on 22:4). On Judas’s side, he makes the initial contact and tenders the offer to betray Jesus into their hands (see 22:4). Furthermore, in the encounter he pledges to carry out his end of the agreement with a firm promise, likely uttering an oath,²⁰ and, doubtless at their insistence, he vows to turn Jesus over in a setting without crowds, something that worries them (see 22:6). On the authorities’ side, they agree—probably with an oath—to pay money to Judas when he delivers Jesus (see 22:5). This meeting turns the tide. And this meeting uncovers their perverse joy at the prospect of finally ridding themselves of Jesus (see the Note on 22:5).

PREPARATIONS FOR THE PASSOVER MEAL (22:7–13)

(Compare Matt. 26:17–19; Mark 14:12–16)

King James Translation

7 Then came the day of unleavened bread, when the passover must be killed. 8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. 9 And they said unto him, Where wilt thou that we prepare? 10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. 11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? 12 And he shall shew you a large upper room furnished: there make ready. 13 And they went, and

New Rendition

7 And the day of unleavened bread came, in which it is necessary to sacrifice the paschal lamb. 8 And he sent Peter and John saying, “Go, prepare the Passover for us in order that we might eat.” 9 And they said to him, “Where do you wish that we prepare it?” 10 And he said to them, “Behold, after you enter the city, a man carrying a pitcher of water will meet you. Follow him into the house that he enters, 11 and say to the master of the house, ‘The teacher says to you, “Where is the dining room where I may eat the Passover with my disciples?’” 12 And that man will show you a large, furnished upstairs room. There prepare it.” 13 After departing,

20. *TDOT*, 2:256; *TDNT*, 2:109–10.

found as he had said unto them: and they found it just as he had said to them.
they made ready the passover. And they prepared the Passover.

Notes

22:7 came the day: Even though readers will naturally understand this as a reference to the first day of the unleavened bread celebration (see Ex. 12:15) and to the Passover festival, this and similar expressions in other contexts—often “the days come”—disclose a sudden change that requires a decision (see Isa. 39:6; the Notes on 6:23; 17:22; 19:42, 43). Jesus’ suffering and death will usher in the need for the decision whether to embrace him as the Messiah or not.

the day of unleavened bread . . . the passover: Luke, or his source, evidently conflates two separate events. The day of preparation when “the passover must be killed” is on the 14th day of the month of Nissan, whereas the first day of the Feast of Unleavened Bread falls on the 15th of Nissan, a Jewish calendrical nicety that a gentile author might miss (see Num. 28:16–17).²¹

the passover: The unspoken referent is to the lamb, or kid,²² that will grace each person’s table for the feast in accord with Mosaic law (see 22:15; Ex. 12:2, 21).

must be killed: The slaughter of lambs for the Passover always takes place in the afternoon, never in the morning.²³ This expression may frame Luke’s only allusion to Jesus as the paschal lamb (see the Note on 2:8). The verb translated “must” (Greek *dei*) often nods toward the divine necessity that guides Jesus’ ministry (see 2:49; 4:43; 13:16; the Note on 19:5), particularly his suffering (see 13:33; 22:37; 24:7, 26, 44, 46; the Notes on 9:22; 17:25).²⁴ Coupled with this observation stands the meaning of the second verb (Greek *thuō*) that is often rendered “to kill” but regularly bears the primary sense “to sacrifice” (see Acts 14:13, 18; 1 Cor. 5:7; 10:20).²⁵

22:8 he sent Peter and John: We meet the verb earlier (Greek *apostellō*) as one that empowers an official representative (see 11:49; 22:35; the Notes on 4:18; 9:2, 52; 10:1, 3). Only Luke names these disciples. Matthew reports the involvement of several followers (see Matt. 26:17–19) and Mark mentions

21. B. Harvie Branscomb, *The Gospel of Mark*, The Moffatt New Testament Commentary (London: Hodder and Stoughton, 1937), 249–50; Lane, *Gospel according to Mark*, 496–97.

22. *Mishnah Pesahim* 8:2.

23. *Mishnah Pesahim* 5:3.

24. *TDNT*, 2:22–25.

25. BAGD, 367; *TDNT*, 3:180–81, 183–86.

two unnamed disciples (see Mark 14:13). Incidentally, it is customary for a group to send one or two persons to the temple to take care of the formalities associated with the slaughter of the Passover lamb.²⁶ Though missing from the reports, we must assume that some of Jesus' women followers involve themselves in the preparations for the meal (see the Note on 22:13). For they follow him from Galilee and we see them taking a part in his burial (see 23:49, 55–56; 24:1, 10). They will not be willing to stand on the sidelines while the men alone take care of all the arrangements. Some are wealthy, influential women who regularly provide for the Savior and his followers (see 8:2–3). As a group, they are probably participants in his budding church, as Luke's notices plainly hint (see the Notes on 8:1–3; 23:56; the Analysis on 23:50–56). Not incidentally, Jesus' conversation with Peter and John takes place outside the city, apparently as they walk toward it (see 22:10).

prepare us the passover: Preparations include gathering the foods for the meal, especially purchasing a lamb at the temple. If they bring their own to the temple for slaughter, they are allowed into the Court of Israel, the area beyond the Nicanor Gate, to observe the preparation of their lamb and to participate in singing the traditional *Hallel* songs of thanksgiving with the Levite choir (see the Note on 2:42). In addition, Jerusalem officials place ovens throughout the city so that pilgrims like Jesus and his followers can cook their lambs according to biblical law (see Ex. 12:5–10).²⁷

that we may eat: This is only the second meal in the Gospel that Jesus himself initiates, besides the feeding of the five thousand (see 9:16–17), hinting at its special character. In all other scenes that Luke sketches, Jesus dines as a guest (see 7:36; 10:38–40; 11:37; 14:1; the Notes on 19:5, 6). To enjoy a meal with the Savior recalls all the blessings of abundance that Jehovah bestows on his people.²⁸

22:9 they said . . . Where: Jesus gives just enough information to the two Apostles to stir them to action. But he withholds essential information so that, if they are willing to obey, they must ask for further direction. This observation holds true across the spectrum for anyone who is willing to obey the Savior. Importantly, the question assumes that the Apostles know the city well and can find their way to any locale,²⁹ including the upscale part on the west side of town. It also hints that they have been guests in

26. Richman, *Holy Temple of Jerusalem*, 78–79.

27. Richman, *Holy Temple of Jerusalem*, 71, 74–75, 78–79.

28. *TDOT*, 1:239–41.

29. Morris, *Luke*, 332, for a view that the disciples do not know the city.

homes there and not mere onlookers. This observation helps to settle the question whether Jesus and these followers travel to Jerusalem and its environs on several prior occasions. Even though Luke explicitly records only one visit to the city during Jesus' ministry, the final one (see the Notes on 10:30, 38; 13:1, 34; 19:47; 23:5, 28, 50; 24:13; the Analysis below),³⁰ John's Gospel records several visits (see John 2:13; 5:1; 7:10; 11:17–18; 12:12–13). This omission by Luke is to be joined with others (see the Notes on 5:6, 11; 9:33; 19:5; the Introduction II.B and III.B).

22:10 when ye are entered into the city: The assignment points Peter and John to one of the gates. Evidently, the gate is not one that leads directly into the temple area because the man with the pitcher is inside the city. Further, he is not within the temple grounds either carrying water away from or into the complex, unless he is a priest, and no hint appears that he is. Instead, he bears some relationship to the owner of the house such as a hireling or a servant (see 22:10–11).

a man . . . bearing a pitcher of water: The man will catch the attention of Peter and John because women normally carry such pitchers (see John 4:7, 28).³¹ The fact that this man is probably carrying water to a home indicates that the home does not have running water but relies on cisterns to store bathing and cleaning water, and on water storage tanks for culinary and drinking water, as archaeology shows.³²

the house: The Last Supper is to take place in a room that forms part of the structure of a home (see the Notes below on 22:11, 12).

22:11 the goodman of the house: Evidently, this man is a disciple because he knows Jesus by the simple yet respectful title "the Master." He remains unnamed in the synoptic Gospels perhaps because of the need to keep him anonymous in the face of threats from authorities in the city.³³ How many more disciples reside in Jerusalem we cannot know. But we note with interest that this unnamed disciple owns the home. We meet this term (Greek *oikodespotēs*) often in Jesus' sayings and it generally refers to a person of means (see 12:39; 13:25; 14:21).³⁴

30. Plummer, *Luke*, 290: "from a short visit to Jerusalem which Lk. does not mention"; on 23:5, Plummer writes: "it may also refer to previous visits of Jesus to the city" (*Luke*, 521).

31. Fitzmyer, *Luke*, 2:1383; Morris, *Luke*, 332.

32. Nahman Avigad, *Discovering Jerusalem* (Nashville: Thomas Nelson, 1983), 85–86, 97, 104–6, 139–43; Bahat, "Jerusalem," 3:230.

33. Bauckham, *Jesus and the Eyewitnesses*, 188–89.

34. Liddell and Scott, *Lexicon*, 1204; BAGD, 560; TDNT, 2:49.

The Master: This title of respect (Greek *didaskalos*) appears elsewhere in Luke's account as a title for Jesus and others, but not on Jesus' lips as a designation for himself (see 8:49; 9:38; 10:25; 18:18; etc.; the Note on 7:40). Here, for the only time in Luke's record, Jesus applies the title to himself. In its fundamental sense, the Greek title means "teacher."³⁵

the guestchamber: The Greek term (*katalyma*) is the same as that translated "inn" in the story of Joseph and Mary seeking shelter in Bethlehem (2:7). The JST rendering "inns" seems to point to public accommodations (JST 2:7). But this term may refer to a home where Joseph and Mary seek shelter rather than a commercial establishment (see the Note on 2:7). In light of the "upper room" of 22:12, the chamber that the disciples are to look for is in an elevated part of the home (see the Note below).

22:12 upper room: This term (Greek *anagaion*) generates a good deal of comment. Some traditions identify this room with the place of the Apostles' meeting with 120 other followers of the Savior some six or seven weeks later to decide who will succeed the deceased traitor Judas (see Acts 1:13–26). Other traditions hold that it may be a part of the house of Mary, mother of Mark, where church members meet on at least one occasion to pray for the imprisoned Peter (see Acts 12:5, 12).³⁶ But the word translated "upper room" in Acts 1:13 (Greek *hyperōon*) is not the same as that in Luke 22:12. In fact, the "upper room" of Acts 1:13 probably points to a well known meeting locale among church members in Jerusalem. The Greek term in Acts 1:13 is the same as that found often in the Septuagint, which is used to translate Hebrew words referring to upper rooms in God's dwelling (see NIV "upper chambers," Ps. 104:3, 13; LXX Ps. 103:3, 13), in the temple (see LXX 1 Chr. 28:11; 2 Chr. 3:9; Ezek. 41:7; 42:5), in palaces (see LXX 4 Kgs. 1:2; 23:12; NIV Judg. 3:20, 23–25), at the top of gates (see LXX 2 Kgs. 19:1; Jer. 20:2), and in large homes (see NIV Jer. 22:13–14). In a few passages, the term refers to what may be a small room or small apartment (see LXX 3 Kgs. 17:19, 23; 4 Kgs. 4:10–11; Dan. 6:10). But the majority of occurrences point to a large room in a large structure to which access is gained without going through the other parts of the building, usually by an outside staircase (see LXX 4 Kgs. 4:10–11; NIV Judg. 3:23–25; NIV Ezek. 41:7). Thus, the owner of such a room can sublet that part of the building to others (consult LXX 3 Kgs. 17:19, 23; NIV 2 Kgs. 4:10–11), which is apparently the situation with the "upper room" of Acts 1:13.

35. BAGD, 190–91; TDNT, 6:630; Marshall, *Luke*, 310.

36. Bruce, *Acts of the Apostles*, 73; Ogden and Skinner, *Verse by Verse*, 550.

furnished: The Greek verb *strōnnumi* bears the sense “to strew” or “to spread” (with pillows or pads)³⁷ and points to a banquet scene where guests recline.³⁸ Most commentators judge that Jesus arranges for this place, but the women followers noted in 23:55–56 are more than capable of securing the spot and seeing to its basic comfort.

22:13 they went: The verb is the same that describes Judas’s action, bearing the meaning “to depart” (see the Note on 22:4). The enduring difference between the men rests in the reason why each departs from the Savior’s presence—Judas, with malice, to fix a plan for betrayal, Peter and John, in obedience, to see about final arrangements for a memorable feast.

found as he had said: In words almost identical to those found elsewhere (see 19:32), we grasp the idea that Jesus is in charge of matters and that his predictions are validated.³⁹

they made ready the passover: The arrangements will include purchasing an unblemished male lamb or kid (see Ex. 12:5),⁴⁰ seeing to its proper slaughter and roasting, and obtaining the other essential foods for the meal such as wine and unleavened bread.⁴¹ Again, though unmentioned, the women disciples, who take part in other ways (see 23:55–24:1), are likely involved in these activities (see the Note on 22:8).

Analysis

These verses mark a sharp contrast, one that illumines the deep rift that now opens up between Judas and the rest of the Twelve. According to prior verses, Judas maliciously steps quietly away from the fellowship of the Savior and his brethren of the Twelve and negotiates the betrayal of Jesus to plotting authorities who seek to seize him “in the absence of the multitude” (22:6). He now represents Satan (see 22:3; John 13:2, 27). In total contrast, Peter and John enjoy the bright light of Jesus’ full trust, illustrated when he hands over to them the arrangements for their most important and final meal together. Although they do not yet know that it is their last meal with him, Jesus is fully aware of its significance.

37. Liddell and Scott, *Lexicon*, 1650; BAGD, 779; Plummer, *Luke*, 494; Marshall, *Luke*, 792.

38. Fitzmyer, *Luke*, 2:1383; Ogden and Skinner, *Verse by Verse*, 549–50.

39. Johnson, *Luke*, 333.

40. *Mishnah Pesahim* 8:2.

41. *Mishnah Pesahim* 10:1–7; Fitzmyer, *Luke*, 2:1383–84; Ogden and Skinner, *Verse by Verse*, 548.

Because of how Luke and the other Synoptists recount events leading up to the Supper, we conclude that this meal is the Passover dinner.⁴² Although some challenge this obvious connection, chiefly because the roasted lamb is not mentioned in any of the accounts as being consumed during the meal,⁴³ the symbolic central element of the feast is clearly sitting on the table when Jesus says “this passover” (22:15). Certainly all of the synoptic Gospels label the Last Supper as a Passover celebration (see 22:7; Matt. 26:17–19; Mark 14:12, 14, 16). The bigger issue lies in the difference between these accounts and John’s Gospel. For that text clearly notes that the Last Supper falls the night before the Passover celebration—“Now *before* the feast of the passover,” the “supper being ended” (John 13:1–2; also 19:14, 31; emphasis added). This difference, whether the Last Supper is a Passover meal or a pre-Passover occasion, forms one of the most difficult problems for students of the New Testament. To date, this difficulty defies solution. For our purposes, we adopt Luke’s understanding that Jesus and the Twelve prepare for and participate in a Passover meal together.

Such a solution agrees with the goal of Luke, along with those of Matthew and Mark, to show that Jesus transforms the celebration of the deliverance of the Hebrew slaves from Egypt into a celebration of the deliverance of all humankind through his Atonement by adding more meaning to the wine and unleavened bread. This is certainly the pattern in the Book of Mormon.⁴⁴ John’s Gospel, on the other hand, seeks to highlight Jesus as the Lamb of God: it omits reference to the bread and wine at the meal, and thus possible ties to a Passover meal, holding that Jesus, the Lamb, dies on the cross during the afternoon of the day of preparation, just as the paschal lambs die in the temple during the day before they are consumed in the evening Passover meals (see Ex. 12:8, 42; John 18:28; 19:14, 31, 42).⁴⁵ But Luke’s notation that “the passover must be killed” (22:7) may well bring readers inside this concept. For Luke’s expression breathes the same air as John’s account, hinting strongly at the divine necessity of the Passover lamb being sacrificed so that God’s people are delivered (see the Note on 22:7).

In another vein, into our line of sight emerge disciples who seem to be hiding in plain view. The first, of course, is “the goodman of the house”

42. Stein, *Luke*, 539–40.

43. Morris, *Gospel according to John*, 774–86; *Luke*, 330.

44. Brown, *From Jerusalem to Zarahemla*, 157–67.

45. Barrett, *Gospel according to St John*, 42, 364; *TDNT*, 1:338–40; Johnson, *Luke*, 333.

(22:11). Every reason exists to believe that this man is a follower of the Savior who knows him by the title “the Master.”⁴⁶ It does not do to say that this title is a codeword that the homeowner will recognize from a prior contact with Jesus when he supposedly comes to arrange for a place for the Last Supper. Jesus is known widely by this title, as its frequent appearance in Luke’s report demonstrates (see 8:49; 9:38; 10:25; 18:18; etc.; the Note on 7:40). The other disciples who emerge, I suggest, are the women whom Luke introduces earlier in his narrative (see 8:2–3). His choice to feature them early on does not mean that they end their association with the Savior soon afterward. They are still committed followers, likely with assignments; they are still in Jesus’ entourage (see 23:49, 55–56); and they are still offering support from “their substance” as Luke points out when he brings them to our notice (8:2–3). This last point, I believe, invites us to see them as unnamed participants in the preparations for the Passover meal. Their experienced and skillful hands, I judge, will be fully evident in the final adornment of the “upper room” and the readying of the supper. As Richard Bauckham reminds us when discussing the young man in Mark 14:51–52, “we need not suppose that only the Twelve were at the Last Supper.”⁴⁷

Incidentally, this is not the first visit of the Twelve to Jerusalem in Jesus’ company.⁴⁸ To be sure, the synoptic Gospels paint this picture, leading readers to see Jesus’ last visit as his first with his disciples. But, besides the weight of the reports in the fourth Gospel that chronicle a number of visits (see John 2:13; 5:1; 7:10; 11:17–18; 12:12–13), and the hint that temple and civil authorities are looking for Jesus at the festival because of earlier tense interactions with him (see the Note on 19:47), Luke preserves a bigger clue that Peter and John already know their way around the city when they ask, “Where wilt thou that we prepare?” (22:9). Though one scholar holds that the two are asking Jesus for directions because they do not know their way around town,⁴⁹ the plain sense of their question points to their wish to know exactly the place that Jesus has in mind, and which they with evident confidence can find (see the Notes on 10:38; 13:34; 19:47; 23: 5, 28).

46. Marshall, *Luke*, 792.

47. Bauckham, *Jesus and the Eyewitnesses*, 199.

48. Plummer, *Luke*, 290: “from a short visit to Jerusalem which Lk. does not mention”; 521: “it may also refer to previous visits of Jesus to the city.”

49. Morris, *Luke*, 332.

INSTITUTION OF THE SACRAMENT (22:14–20)

(COMPARE MATT. 26:20–29; MARK 14:17–25)

King James Translation

14 And when the hour was come, he sat down, and the twelve apostles with him. 15 And he said unto them, With desire I have desired to eat this passover with you before I suffer: 16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: 18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

New Rendition

14 And when the hour came, he reclined and the apostles with him. 15 And he said to them, “I have desired with longing to eat this Passover with you before I suffer. 16 For I say to you that I will certainly not eat this until it is fulfilled in the kingdom of God.”

17 And after taking up the cup and giving thanks, he said, “Take this and divide it among yourselves. 18 For I say to you that after this time I will certainly not drink of the fruit of the vine until the kingdom of God comes.”

19 And taking bread and giving thanks, he broke it and gave to them, saying, “This is my body given in your behalf. This do in remembrance of me.” 20 And likewise the cup, after eating dinner, saying, “This cup is the new covenant in my blood, which is shed in your behalf.”

Notes

22:14 *the hour was come*: This sort of expression is more at home in John’s Gospel (see John 2:4; 5:25, 28; 12:23, 27; 17:1; for the order of the Passover service, see the Analysis below). In other accounts, particularly John’s, “the hour” has to do with Jesus’ Atonement, as it obviously does here (see Mark 14:35, 41; John 2:4; 7:30; 8:20; 12:23, 27; 13:1; 17:1; also Matt. 26:45).⁵⁰ As we have seen, Johannine language appears elsewhere in Luke’s report (see 10:21–22; 22:53; and the Notes thereon). Luke’s reference to “the hour” bestows holiness on the scene because the Passover is already underway. Significantly, the expression also points to the evening, following sundown. This time is unusual for the main meal of the day that is customarily served

⁵⁰. TDNT, 9:678.

at midday (see the Note on 11:37).⁵¹ The Passover meal is always served in the evening (see Ex. 12:8; Deut. 16:6).⁵²

he sat down: The Greek verb *anapiptō* means to recline although, because the room is “furnished” with mats and pillows, some may be sitting (see 14:10; the Notes on 5:29; 7:36; 11:37; 14:8, 10; 17:7; 24:30).⁵³ In support, the term translated “furnished” bears the sense that pillows are carefully placed for reclining guests (see the Note on 22:12).⁵⁴ Besides, later Jewish law, which is likely in effect in Jesus’ day, requires that all recline at the Passover meal to symbolize that people no longer need to be ready to flee in haste (see Ex. 12:11; Deut. 16:3).⁵⁵

the twelve apostles with him: The dinner is a private affair and apparently does not include other disciples among the guests, however close they may be to the Savior, although the Galilean women followers are likely serving the meal (see the Notes on 22:8, 12–13; the Analysis on 22:7–13). Thus Luke underscores the high significance and warm intimacy of this occasion. The original reading of the narration seems to be “apostles” without specifying the number twelve, as shown by a number of texts, including P^{75} , the earliest. In addition, the phrase “with him” points decidedly to the discipleship that has continued to this moment (see 22:33, 56, 59; 24:44; the Notes on 6:17; 8:1, 45; 22:28; 23:43; 24:33).⁵⁷ Importantly for Passover, it is required that people gather in groups of ten or more for the celebration, a duty that Jesus and his disciples fulfill.⁵⁸

22:15 with desire I have desired: Many scholars see this expression as a translation from a Hebrew or Aramaic original, termed grammatically an *infinitive absolute* where the verb and its object derive from the same root. Most scholars see it as language influenced by Septuagint expressions.⁵⁹ Even so, if we understand the words to come from the Savior himself, originally in Hebrew or Aramaic, then they likely disclose some of

51. Josephus, *Life* 54 (§279).

52. *Mishnah Pesahim* 10:1; Bokser, “Unleavened Bread and Passover, Feasts of,” 6:755.

53. BAGD, 59; also *TDNT*, 3:654–56; 8:211.

54. Fitzmyer, *Luke*, 2:1383.

55. Jeremias, *Eucharistic Words*, 48–49; Ogden and Skinner, *Verse by Verse*, 549–50.

56. *TDNT*, 1:428, n. 123.

57. *TDNT*, 7:770, 794–95.

58. Josephus, *B.J.* 6.9.3 (§§423–25); Bokser, “Unleavened Bread and Passover, Feasts of,” 6:762–63; Richman, *Holy Temple of Jerusalem*, 78–79.

59. Plummer, *Luke*, 494; Blass and Debrunner, *Greek Grammar*, §198.6; Jeremias, *Eucharistic Words*, 161; Fitzmyer, *Luke*, 1:114; 2:1395.

the color of his discussion at the supper as he speaks in the rhythms of his native language.⁶⁰

this passover: Even though a question arises whether the supper is really a Passover meal,⁶¹ this term on Jesus' lips almost certainly means that the Passover lamb rests on the table in front of him and the Twelve. It is a Passover meal.⁶²

with you: Typically, the father of the house takes charge of the Passover service and meal (see Ex. 13:8, "thou shalt shew thy son").⁶³ In this scene, Jesus takes the place of that father and transforms his Apostles into the leaders of the new Exodus, somewhat in the fashion of the people of the Dead Sea.⁶⁴ Beyond this, the phrase has to do with enduring discipleship (see 22:33; the Notes on 6:17; 22:14, 28).⁶⁵

I suffer: Jesus announces for the first time at the supper that his death is at hand (see 22:18–20, 30, 37).⁶⁶ As we know, his suffering is one of the focuses not only of his prophecies from at least the time of his transfiguration (see 18:31–33; the Notes on 9:22; 12:50; 17:25) but also of his later review of events of this day and the day following (see 24:26, 46; also Acts 1:3; 3:18; 17:3; D&C 19:16–18).

22:16 I will not . . . eat: This remark does not mean that Jesus begins to fast or refuses to eat; on the contrary, the earliest account says "when he had supped" (1 Cor. 11:25; see JST Mark 14:24). The earliest manuscripts of Luke preserve a strong negative (Greek *ou mē*) that points to Jesus' very firm intent—"I say unto you" is part of his emphasis⁶⁷—not to partake of this kind of a meal again until a later date, "until it be fulfilled in the kingdom of God."⁶⁸ A second aspect of Jesus' words connect to the expected messianic banquet of the end-time to which he refers here (see 22:17–18) and later (see 22:30—"eat and drink at my table").⁶⁹ See the Notes on 4:3; 12:37; 13:25, 28; 14:15; 22:17–18, 30; the Analysis on 4:1–13; 9:10–17; D&C 58:8–11; 65:3.

60. Jacob Weingreen, *A Practical Grammar for Classical Hebrew*, 2d ed. (Oxford: Clarendon Press, 1959), 79–80.

61. Morris, *Gospel according to John*, 774–86; Morris, *Luke*, 330.

62. *TDNT*, 3:732–34; Stein, *Luke*, 539–40.

63. *Mishnah Pesahim* 10:4–5; Fitzmyer, *Luke*, 2:1390–91.

64. Bokser, "Unleavened Bread and Passover, Feasts of," 6:761.

65. *TDNT*, 7:794–95.

66. *TDNT*, 5:913.

67. Jeremias, *Eucharistic Words*, 209–10.

68. *TDNT*, 6:154; Fitzmyer, *Luke*, 2:1396.

69. Madsen, "Marriage Supper of the Lamb," 2:860; Smith, "Messianic Banquet," 4:788–91; Black, *Aramaic Approach to the Gospels and Acts*, 229–30.

until it be fulfilled in the kingdom: The expression is unusual and has drawn discussion to itself.⁷⁰ The sense seems to be that Jesus here envisions another Passover-like meal, even more meaningful than this, at the end-time. There, he and his faithful Apostles, and others (see 13:28–29; D&C 27:5–14), will gather together to celebrate the final fulfillment of all things brought about by God.⁷¹ Importantly, the Joseph Smith Translation inserts a number of words from Jesus that highlight the prophecies about what will happen to Jesus in the next few hours: “until it be fulfilled *which is written in the prophets concerning me. Then I will partake with you, in the kingdom of God*” (JST 22:16; emphasis added).

22:17 he took the cup: The verb (Greek *dechomai*) means “to receive,” evidently signaling that Jesus receives this cup, already filled, perhaps from one of his Apostles,⁷² perhaps from a server. The verb that Luke chooses for “to take” (Greek *lambanō*) appears later in this verse and elsewhere in eating scenes (see 6:4; 9:16; 22:19; 24:30, 43).⁷³ This cup is likely the first of four that are consumed during the service because Jesus offers a prayer of thanks over it, although some argue for the third cup.⁷⁴ This cup does not have to do with the Sacrament, or Eucharist. Instead, Jesus’ action here anticipates the messianic banquet (see 22:18, 30; the Note on 22:16). Further, Jesus signals that he is changing the character of the meal by asking the Twelve to share a single cup, an act of union, rather than drinking from their own cups as they usually do at the Passover.⁷⁵ Of course, near the end of the meal Jesus will introduce the Sacrament (see 22:19–20).

gave thanks: As the host, the Savior offers a prayer of thanks for the drink, a common practice of his day (see Matt. 15:36; Mark 8:6; John 6:11, 23; Acts 27:35).⁷⁶ This custom lies at the base of our usual prayers over meals. In effect, we imitate Jesus in this prayerful action (see the Notes on 9:16; 24:30). Luke’s verb is *eucharisteō*, which he repeats in 22:19, where it is clearly tied to the Sacrament, although in other instances it is not (see also 17:16; 18:11). This word and related terms stand at the base of the Christian term *Eucharist*.⁷⁷

70. Black, *Aramaic Approach to the Gospels and Acts*, 230–36.

71. TDNT, 6:297; Jeremias, *Eucharistic Words*, 35, 162; Marshall, *Luke*, 796–97; Fitzmyer, *Luke*, 2:1396–97.

72. BAGD, 176; Plummer, *Luke*, 495; Fitzmyer, *Luke*, 2:1397.

73. BAGD, 465–66.

74. Jeremias, *Eucharistic Words*, 84–86; Marshall, *Luke*, 797–98.

75. TDNT, 6:154; Fitzmyer, *Luke*, 2:1397

76. *Mishnah Berakoth* 6:1; Jeremias, *Eucharistic Words*, 35; TDNT, 9:410–11.

77. BAGD, 329; TDNT, 9:414–15; Lampe, *Lexicon*, 579.

Take this: Significantly, as host, it is Jesus who offers the cup of wine. Underlying his action is a keen sense of authority. The Apostles neither have the right to take the drink from his hand if he does not offer it, nor to request it. They are the recipients of a gift, now blessed by him, which he bestows freely (see the Note on 22:19). The appearance of the same verb (Greek *lambanō*) at 9:16 when Jesus is preparing the meal for the five thousand links the two events.

divide it among yourselves: Jesus requests that the Twelve share the wine. Drinking from the same cup is an act that symbolizes and cements their sacred fellowship.⁷⁸

22:18 I will not drink: Although it is possible to see Jesus' statement here and that in 22:16 as declarations that he is not partaking of the meal,⁷⁹ he rather aims his remarks at the future messianic banquet, saying that he will again share a meal with the Twelve at that event (see the Note on 22:16). Both Matthew and Mark record that Jesus utters his intent to drink new wine with the Twelve in that future setting (see Matt. 26:29; Mark 14:25), a promise that is expanded in Doctrine and Covenants 27:5–14 (see the Notes on 4:3; 13:28; 14:15; 22:16–17, 30; the Analysis on 4:1–13; 9:10–17; D&C 58:8–11; 65:3).

the fruit of the vine: This expression arises from the Jewish blessing over wine and goes back to Old Testament roots (see Deut. 22:9; Isa. 32:12).⁸⁰ Thus Jesus hints that he is taking up what is old and customary and applying it to the future, in this case the messianic banquet.

until the kingdom of God shall come: Jesus' words are close to those in 22:16. In each of these verses, he points to a special, future meal of the end-time, giving a deeper meaning to what he now will do (see the Note on 22:16).

22:19 he took bread: This bread is unleavened as required by Old Testament law (see Ex. 13:6–7; Deut. 16:3).⁸¹ Four New Testament accounts exist for what Jesus does next in instituting the Sacrament or Eucharist: the earliest derives from Paul (see 1 Cor. 11:23–26), the others from the synoptic Gospels (see Matt. 26:26–29; Mark 14:22–25; Luke 22:19–20). A few passages shed light but do not repeat Jesus' actions and accompanying words on this occasion (see John 6:51–58; Acts 20:7, 11). Among all, Luke and Paul are closest in agreement. The language points to Jesus as the main actor when

78. *TDNT*, 6:154; Marshall, *Luke*, 798–99.

79. Jeremias, *Eucharistic Words*, 208–12.

80. *Mishnah Berakoth* 6:1.

81. *Mishnah Pesahim* 10:3.

he takes the bread in hand (see Matt. 26:26; Mark 14:22; 1 Cor. 11:23; also 3 Ne. 18:3). In the Passover meal, the bread represents affliction, recalling the affliction that the Hebrew slaves experience before their deliverance (see Deut. 16:3). In partaking of the bread of affliction, Jewish celebrants recall the events of the Exodus as if they are actually participating with the Hebrew slaves, joining in their flight from Egypt. This concept adds a dimension of immediate association with that earlier generation under Moses.⁸² Similarly, what Jesus does is to serve as a reminder to future worshipers that participation in the Eucharist is to be as if they are sitting in Jesus' presence at this very moment. As the Joseph Smith Translation makes clear in Mark's record: "as oft as ye do this ye will remember this hour that I was with you" (JST Mark 14:21, 24).⁸³ Paul's report hints strongly at this directive when he quotes Jesus' saying about the wine, "this do ye, as oft as ye drink it, in remembrance of me" (1 Cor. 11:25). In the eyewitness account, presumably not at a Passover celebration, Jesus introduces the Sacrament to his New World hearers and pointedly says that he has "shown [his body] unto [them]" (3 Ne. 18:7). Such a notice nods at the concept that these worshipers and their spiritual heirs will recall this moment with the Savior. Importantly, in Luke's record Jesus transforms the bread from a remembrance of affliction in bondage to one that points to himself (1) as the messianic deliverer from sin,⁸⁴ (2) as the bringer of the kingdom of God in the end-time, and (3) as the one who suffers vicariously for all (see 22:16, 18).⁸⁵

gave thanks, and brake: The order of Jesus' actions is the same as in Matthew 26:26, Mark 14:22, and 1 Corinthians 11:24. The only eyewitness accounts of the Risen Jesus' actions in instituting the Sacrament reverse the order: "brake and blessed" (3 Ne. 18:3; 20:3). The Joseph Smith Translation of Matthew's report reverses his order, harmonizing it with the eyewitness reports: "brake [the bread], and blessed it" (JST Matt. 26:22).

gave unto them: Jesus continues to play the host. Again, his simple action brims with authority, the authority to transform the Passover meal into one that memorializes himself as deliverer, replacing Moses.⁸⁶ Such authority manifests itself most clearly in the eyewitness reports when the Risen Savior, with authority, "commanded [the twelve disciples] that they should give unto the multitude" (3 Ne. 18:4; 20:4). In the New Testament

82. *Mishnah Pesahim* 10:5.

83. See *TDNT*, 7:650.

84. Brown, *From Jerusalem to Zarahemla*, 157–67.

85. Fitzmyer, *Luke*, 2:1390–92.

86. Brown, *From Jerusalem to Zarahemla*, 157–67.

setting, Jesus hands the broken bread to one of the Apostles and it is then passed from hand to hand around the table.⁸⁷

This is my body: We now engage the Words of Institution, as they are known, the words that frame the meaning of Jesus' actions. They appear here and in verse 20. As we might expect, the various New Testament accounts are harmonized by later scribes, leading to no fewer than five versions of Jesus' words in Luke's Gospel and creating what Fitzmyer calls "the most notorious [textual problem] in the entire Gospel."⁸⁸ Remarkably, the Joseph Smith Translation makes only one adjustment in verses 19 and 20 as they appear in the King James text, omitting the italicized word "it" in verse 19 following the verb "brake"; no change appears in the account of 1 Corinthians 11:23–26. A series of changes occur in the reports of Matthew and Mark, leaving the impression that Luke's version is fully accurate, as far as it goes. That said, the JST additions to Matthew and Mark say much about how we are to understand this significant scene. First, the additional words in JST Matthew are spare and clear: "this is *in remembrance of my body which I give a ransom for you*" (JST Matt. 26:22; emphasis added). Next, among other items, the JST language in Mark introduces the intriguing infinitive "to do" that is missing in the other accounts except one of the eyewitness reports: "this is *for you to do in remembrance of my body*" (JST Mark 14:21; emphasis added). Similarly, according to the eyewitness report, in speaking of blessing and distributing the bread the Risen Savior declares, "this shall ye always observe to do" (3 Ne. 18:6). What does the verb "to do" mean in the context of the Sacrament? In the first place, it points to an authorized person who "shall break bread and bless it and give it unto the people of [the Savior's] church . . . even as I [the Savior] have done" (3 Ne. 18:5–6), precisely mirroring Jesus' actions. Second, it concerns a "remembrance of [Jesus'] body" that all worshipers engage in, replacing the remembrance of the Exodus (JST Matt. 26:22; JST Mark 14:21; 3 Ne. 18:7). Depending on the source, his body "is given for you" (Luke 22:19), "is broken for you" (only certain manuscripts of 1 Cor. 11:24; others read "is given for you" or "is for you"), is "a ransom for you" (JST Matt. 26:22), and, in the case of the Risen Jesus' appearance in the New World, his body—with its scars—is "shown unto you" (3 Ne. 18:7). All of these senses coalesce under the title "remembrance" and point to a broad meaning of remembering not only Jesus' actions at the Last Supper but also his body that is crucified and resurrected (see D&C

87. Jeremias, *Eucharistic Words*, 109.

88. Fitzmyer, *Luke*, 2:1387–88.

20:75—“in the remembrance of the Lord Jesus”).⁸⁹ In this connection, the JST adds intriguing words from Jesus at this moment: “for as oft as ye do this ye will remember this hour that I was with you” (JST Mark 14:22; see the Note on 22:20; the Analysis on 22:14–20). Third, this act of remembering becomes a “testimony unto the Father” which allows worshipers to “have [the Lord’s] Spirit to be with [them]” (3 Ne. 18:7; 20:9). Fourth, the verb “to do” bears the sense of “fulfilling [the Savior’s] commandments” and being “willing to do that which [he has] commanded you” (3 Ne. 18:10).

body: The Greek term *sōma* can point both to the self, meaning that Jesus is referring to himself, and to the flesh, meaning that he emphasizes the mortal part of himself that he shares with all of us (see 3:6), which will now become a sacrificial offering.⁹⁰

given for you: In the explanation of sacrifice, God makes it clear that he is the one who gives the gift of allowing us “upon the altar to make an atonement” (Lev. 17:11), thus conferring a divine acceptance onto our gift.⁹¹ Here, it is Jesus who gives himself. In another vein, the vicarious nature of Jesus’ death rises into view: the sense behind the verb “to give” (Greek *didōmi*) with the preposition *hyper* is to give one’s life.⁹² This concept receives support in Matthew and Mark: “to give his life a ransom for many” (Matt. 20:28; Mark 10:45). Perhaps influenced by these passages, the Joseph Smith Translation adds to Matthew’s record the following: “my body *which I give a ransom for you*” (JST Matt. 26:22; also John 6:51; emphasis added).

do: Here the Greek verb *poieō*, replicated in 1 Corinthians 11:24 (see 3 Ne. 18:7), focuses on the Twelve repeating exactly what Jesus does. According to the eyewitness report, those who officiate in the sacramental ordinance are “to do” “even as I [the Savior] have done, even as I have broken bread and blessed it and given it unto you [the twelve disciples]. . . . I have set an example for you” (3 Ne. 18:6, 16). Hence, Jesus’ command refers to both administering the Sacrament with authority, exactly as he does, and partaking with faith (see John 6:53–58; 3 Ne. 18:13, 24; 20:8–9).⁹³

in remembrance of me: This phrase appears also in 1 Corinthians 11:24, thus preserving an early memory of Jesus’ words. In minor contrast, the Joseph Smith Translation of Matthew and Mark (as well as the eyewitness

89. Fitzmyer, *Luke*, 2:1401.

90. *TDNT*, 7:1059, 1067; Fitzmyer, *Luke*, 2:1390–91, 1399–1400.

91. Milgrom, *Leviticus 17–22*, 1473.

92. *TDNT*, 2:166; Fitzmyer, *Luke*, 2:1391, 1400–401.

93. *TDNT*, 1:348–49.

account) repeats a fuller version of these words: “in remembrance of my body” (JST Matt. 26:22; JST Mark 14:21; 3 Ne. 18:7). The difference in meaning is modest but receives emphasis in another expression in modern scripture: “bread and wine—the emblems of the flesh and blood of Christ” (D&C 20:40). The term translated “remembrance” (Greek *anamnēsis*) carries three distinct senses that flow together in the sacramental service: a recollection “in the consciousness,” a remembrance “by word,” and a recollection “by act.”⁹⁴ This last, of course, is performed by lifting the bread and wine (or water) to one’s mouth. By this simple act, a participant ties a symbolic ritual with a remembrance of the Apostles’ experience with Jesus that night.

22:20 the cup after supper: According to later Jewish tradition, two cups of wine follow the Passover meal, “when he had supped” (1 Cor. 11:25), one with the blessing over the meal and the other with the singing of the Hallel songs which, for Passover, consists of Psalms 113–18.⁹⁵ The cup in question is likely the third cup that is always paired with a blessing.⁹⁶ The supper itself separates the two parts of the sacramental ordinance, the bread coming at its beginning and the cup at its end. According to John, the end of the supper is further marked by Jesus washing the feet of the Twelve, the departure of Judas, and a series of special teachings (see John 13:2–18:1).

This cup: In both Luke and Paul, the initial emphasis falls on the cup (see 1 Cor. 11:25). In the other accounts, Jesus draws attention to the wine in the cup, which figuratively points to his blood, an observation strengthened in the JST: “this is in remembrance of my blood” (JST Matt. 26:24; JST Mark 14:23; also 3 Ne. 18:11).

the new testament: The more accurate translation is “the new covenant” (Greek *diathēkē*). Naturally, the term *covenant* gathers to itself all the meanings that the Old Testament can pour into this term, including God’s covenants with both Abraham and with the newly freed Israelite slaves. But more than this, Jesus’ language alludes to God’s promise to the prophet Jeremiah:⁹⁷ “I will make a new covenant with the house of Israel . . . Not according to the covenant that I made with their fathers . . . I will put my law in their inward parts . . . and will be their God, and they shall be my people. . . . For they shall all know me . . . and I will remember their sin no more” (Jer. 31:31–34).

94. *TDNT*, 1:348.

95. Steven R. Swanson, “Hallel,” in *ABD*, 3:30.

96. *Mishnah Pesachim* 10:7; Fitzmyer, *Luke*, 2:1390, 1402; Johnson, *Luke*, 339.

97. *TDNT*, 2:107, 109, 132–34; Fitzmyer, *Luke*, 2:1402.

in my blood: As Paul’s record agrees, the new covenant will gain its life from Jesus’ blood, not from the blood of animals sacrificed on the temple’s altar (see 1 Cor. 11:25; Heb. 9:11–28). This concept receives striking visual power from the red color of the wine that sits on the table in front of Jesus and the Apostles.⁹⁸ These men are fully aware of biblical passages that underline blood as a key of life and of covenant making: “the life of the flesh is in the blood: and I [God] have given it to you upon the altar to make an atonement for your souls” (Lev. 17:11, 14).⁹⁹ In addition, “Behold the blood of the covenant, which the Lord hath made with you” (Ex. 24:8).

shed for you: This expression, aimed intimately and personally at the Twelve (see also 1 Cor. 11:24–25), is broadened to the expression “shed for many” in Matthew 26:28 and Mark 14:24. In these passages, the sense of the “many” may include all people (see 1 Tim. 2:6; Heb. 2:9).¹⁰⁰ At this point in Mark’s rehearsal, the Joseph Smith Translation adds the following words from Jesus: “And as oft as ye do this ordinance, ye will remember me in this hour that I was with you and drank with you of this cup, even the last time in my ministry” (JST Mark 14:24; see the Note on 22:19). This added saying not only captures the essence of the Passover’s immediacy in the lives of participants, an aspect missing from all the Gospel reports (see the Analysis below), but also specifies that on this night Jesus drinks in fellowship with his beloved Apostles. He is not fasting.

Analysis

In these verses we stand on holy ground. Here we are allowed into the room where, in simple but powerful words and actions, the Savior is teaching his beloved and trusted Apostles about the meaning of his death and how they can remember it. While he and they recline in this intimate setting, we can almost smell the freshly prepared foods while we overhear his measured words in his attempt to help his followers grasp for the first time how he wants them to recollect the events that will soon burst upon him and them. In a quiet, worshipful location, far from the turbulence that will characterize the next few hours, he asks them to break bread and pour wine and remember in coming days his willingness to go to his death for them and others. His is the ultimate vicarious gift—“my body which is given for you . . . my blood, which is shed for you” (22:19–20).

98. *TDNT*, 2:133.

99. Milgrom, *Leviticus 17–22*, 1472–74.

100. *TDNT*, 6:543–44.

To be sure, Luke does not preserve the whole scene as it unfolds, as the adjustments in the Joseph Smith Translation of Matthew and Mark illustrate. But because the JST makes few changes in Luke's report, we can reasonably say that his account is accurate as far as it goes,¹⁰¹ almost totally agreeing with what comes down to the Apostle Paul. Unlike others, who struggle to make sense of the New Testament accounts of this scene—accounts that exhibit differences among themselves (see Matt. 26:26–29; Mark 14:22–25; 1 Cor. 11:23–26)—Latter-day Saints enjoy the illumination that comes not only from the JST but, perhaps more importantly, from the eyewitness accounts in the New World (see 3 Ne. 18:1–14; 20:3–9). Although the occasion for the eyewitness reports likely does not fall on a Passover, the common rope that binds all accounts together is the Savior's institution of the Sacrament or Eucharist.

As in the story of the feeding of the five thousand, Jesus presides as host. A connection clearly exists between the two accounts. Jesus takes charge; he blesses the five loaves and breaks them; he then distributes them through the Twelve (see the Note on 9:16). The part of the story that stands out is that all are filled by this unpretentious meal (see 9:17). Likewise, in instituting the Sacrament among his New World worshipers, all eat and are filled (see 3 Ne. 18:5; 20:8–9). Luke's report of the Last Supper, of course, assumes that everyone in the room eats until filled. To be sure, the parallels between the stories of the five thousand and the Last Supper are not completely tidy. Luke pens the verb translated “to bless” when writing about Jesus' actions for the five thousand (Greek *eulogeō*) and “to give thanks” (Greek *eucharisteō*) when describing Jesus' efforts with the Twelve (see 9:16; 22:19). But in a broad sense the two verbs serve as synonyms, as we see in Mark 6:41 and 8:6.¹⁰²

The fourth Gospel portrays the Last Supper as a pre-Passover meal: “before the feast of the passover,” the “supper being ended” (John 13:1–2). Contrarily, the Last Supper in the synoptic Gospels forms a Passover meal.¹⁰³ As Jesus reclines with his associates, he pointedly refers to “this passover,” fixing on the roasted lamb that sits on the table in front of them (22:15). As with many differences between the Gospel accounts, this one defies explanation. John's chronology fits with his view that Jesus dies as the Passover

101. *TDNT*, 6:154.

102. *TDNT*, 2:762–63; 9:411.

103. Jeremias, *Eucharistic Words*, 55–56; *TDNT*, 3:732–37; Marshall, *Luke*, 792–94.

lamb die (see John 19:14, 31, 42).¹⁰⁴ But stepping beyond this observation leads us into a world of spiraling speculation.¹⁰⁵

The Passover meal in Jesus' day is already ritualized. The teaching, blessings and supper proceed in a fixed, orderly way.¹⁰⁶ At the gathering for the celebration, the father or *paterfamilias* takes the lead. He pronounces two blessings, one on the festival itself, called the *qiddush*, and the second over the first cup of wine, as Jesus does (see 22:17), which is then drunk. The meal is served but not yet eaten. It consists of unleavened bread, stewed or pureed fruit, bitter herbs, and roasted lamb. In response to a son's rehearsed question about the special nature of this night, the father teaches everyone about the Exodus from Egypt with reference to the foods set before them, for example, the bitter herbs representing the bitter bondage. In all, the father's words carry the celebrants back to the Exodus as if they are now participants. Those gathered then sing the first of the Hallel psalms, Psalm 113, and then drink the second cup of wine. After the father utters a blessing over the bread, which role Jesus performs (see 22:19), everyone enjoys the meal. At the end of the supper, "when he had supped" (1 Cor. 11:25), the father blesses the third cup, called the cup of thanksgiving which, in Luke's report, becomes the cup of "the new testament in [Jesus'] blood" (22:20). Participants then sing the last part of the Hallel, Psalms 114–18; the Apostles evidently sing these psalms, as retold in other sources: "when they had sung an hymn, they went out into the mount of Olives" (Matt. 26:30; Mark 14:26). Not incidentally, the line sung by the multitudes that accompany Jesus into the city lies in this extended song: "Blessed be he that cometh in the name of the Lord" (Ps. 118:26; see the Note on 19:38).

This supper, of course, Jesus transforms from a Passover celebration into a memorial of his suffering and death, of his Atonement. As we have seen, Jesus alters the meaning of the bread of affliction, which is broken and served at the beginning of the meal, by pointing it toward himself (see Deut. 16:3; the Note on 22:19). His body, his mortal self, he surrenders as an offering. Partaking of the bread is done "in remembrance of me" (22:19; 1 Cor. 11:24) or, more specifically, "in remembrance of my body," as repeated in the Joseph Smith Translation of Matthew and Mark, as well as in the

104. Barrett, *Gospel according to St John*, 42, 364; Brown, *Gospel according to John*, 1:62–63; 2:883, 930.

105. Morris, *Gospel according to John*, 143–48.

106. *Mishnah Pesahim* 10:2–7; *TDNT*, 3:732–34; Jeremias, *Eucharistic Words*, 84–87.

eyewitness account (JST Matt. 26:22; JST Mark 14:21; 3 Ne. 18:7). But Jesus retains the commingling sense attached to the Passover that participants stand shoulder to shoulder with the fleeing Hebrew slaves. For the Joseph Smith Translation adds to Mark's record: "as oft as ye do this ye will remember this hour that I was with you . . . even the last time in my ministry" (JST Mark 14:21, 24). Future worshipers are to memorialize the Sacrament as if they are sitting in Jesus' presence at that very moment.¹⁰⁷

Similarly, Jesus changes the meaning of the third cup of wine which is served after the meal. Instead of presenting it with the traditional blessing or benediction to conclude the supper,¹⁰⁸ Jesus transforms this cup of wine into a remembrance: it now represents "the new testament" or new covenant "in [his] blood" (22:20). This new covenant replaces the old one offered through Moses (see Ex. 24:3–8; Jer. 31:31–34) and is made effective not by sacrifices on the temple's altar but by Jesus' "blood . . . which is shed for as many as shall believe on [his] name" (JST Matt. 26:24). Jesus thus places his atoning sacrifice figuratively yet firmly in front of his Apostles.

PREDICTION OF THE BETRAYAL (22:21–23)

(Compare Matt. 26:21–25; Mark 14:18–21)

King James Translation

21 But, behold, the hand of him that betrayeth me is with me on the table.
22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! 23 And they began to inquire among themselves, which of them it was that should do this thing.

New Rendition

21 "But, behold, the hand of him who betrays me is with me on the table.
22 For indeed the Son of Man goes according to that which is ordained, but woe to that man by whom he is betrayed!" 23 And they began to discuss among themselves who among them was intending to do this.

Notes

22:21 *But, behold:* By introducing this adversative before announcing the betrayer, Jesus excludes Judas from the new covenant "in [Jesus'] blood,

107. *TDNT*, 7:650.

108. *Mishnah Pesahim* 10:7.

which is shed for you [the Twelve]” (22:20). Judas will no longer be a part of the community of believers and will be unable to receive the blessings of the Atonement.¹⁰⁹

the hand: In this graphic detail, Jesus nods to the dread reality of what is coming toward himself. Hands, of course, are the instruments for doing good as well as doing evil. Judas’s hand now becomes an extension of the hands of those who seek Jesus’ life (see 20:19).

him that betrayeth me: Perhaps significantly, Jesus does not mention Judas’s name, though he knows who will betray him,¹¹⁰ much as Luke will not say that Judas actually kisses Jesus, thus creating a subtle but purposeful distance between the Savior and his betrayer (see 22:47–48). One of the most odious actions has to do with turning against a person with whom we share a meal (see Ps. 41:9).¹¹¹ Judas’s act will break the sacred fellowship of the Twelve.

the table: This table becomes the place of contrasts where Jesus unfolds the meaning of his Atonement and where the betrayer shares a meal with his fellow members of the Twelve. In the future, only those worthy to gather at the Savior’s table will be allowed (see the Notes on 13:25, 28; 22:30).

22:22 the Son of man goeth: In less than an hour, Jesus will go to Gethsemane, where he will begin the suffering that will effect the Atonement. Although the path is fixed, as he says next, he goes willingly and not as a captive of some invisible hand. In this instance, Jesus terms himself as “the Son of man,” just as he does elsewhere in connection with his ministry (see 6:5, 22; 7:34; 9:22, 26; 11:30; 12:8, 10, 40; etc.; the Note on 5:24).

determined: The participle of the Greek verb *horizō* bears the sense of “planned, decreed” in this context. In other passages that apply directly to Jesus himself, the meaning is “appointed, ordained” (see Acts 10:42; 17:31; Rom. 1:4; also the Notes on 3:2 and 4:18). It is worth adding that no sense of determinism attaches to these passages.¹¹²

woe unto that man: The warning, which Judas hears, will eventually involve him as a son of perdition (see John 17:12; 3 Ne. 27:32; 29:7; also D&C 76:31–38, 43–48), not counting his unfortunate death (see Matt. 27:5; Acts 1:18).

22:23 they began to enquire among themselves: This sudden curiosity that floods across the eleven Apostles is documented more completely elsewhere (see Matt. 26:21–25; Mark 14:18–21; John 13:21–30). Luke is

109. Jeremias, *Eucharistic Words*, 237.

110. *TDNT*, 6:844.

111. *TDNT*, 7:796; *TDOT*, 1:241.

112. BAGD, 584; *TDNT*, 5:452–53.

spare in his detail, even omitting “it had been good for that man [Judas] if he had not been born” (Matt. 26:24; Mark 14:21). As the Greek verb *syzēteō* indicates, meaning “to discuss” or “to dispute, to debate,” they enter into an intense discussion.¹¹³

Analysis

Without naming him, the Savior now brings Judas front and center, but only for a very brief moment. What Judas is about to do does not take over the story.¹¹⁴ Instead, his betrayal fits within the larger account that focuses on what Jesus does and will experience. To be sure, Judas’s act triggers everything else that follows. Curiously, we do not learn whether Judas is surprised by Jesus’ prescient remark about a betrayer. But by now he knows that Jesus possesses unusual powers to perceive the unseen (see the Notes on 5:22; 6:8; 11:17; 20:23; 21:3). Only Matthew writes that Judas keeps up the false façade—in the midst of the swirling conversation, Judas is reported to ask, “Master, is it I?” to which Jesus responds, “Thou has said” (Matt. 26:25). Perhaps oddly, Luke does not write of Judas’s departure from the room to meet authorities; only John does (see John 13:26–30; the Note on 22:24).

WHO SHALL BE GREATEST? (22:24–30)

(Compare Matt. 19:28; 20:20–28; Mark 10:35–45)

King James Translation

24 And there was also a strife among them, which of them should be accounted the greatest. 25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. 26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. 27 For

New Rendition

24 And contention arose among them about which of them seemed to be greater. 25 And he said to them, “The kings of the Gentiles have dominion over them, and those having authority over them are called benefactors. 26 But you are not thus. Let the greatest among you be even as the youngest, and the one leading as the one serving. 27 For who is greater, the one dining or

113. BAGD, 783; *TDNT*, 7:747.

114. Johnson, *Luke*, 342–43.

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

28 Ye are they which have continued with me in my temptations. 29 And I appoint unto you a kingdom, as my Father hath appointed unto me; 30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

the one serving? Is it not the one dining? But I am in the midst of you as the one serving.

28 “And you are those who have remained constantly with me in my trials. 29 And I will assign to you a kingdom, even as my Father assigned to me, 30 so that you may eat and drink at my table in my kingdom, and sit upon thrones judging the twelve tribes of Israel.”

Notes

22:24 a strife: This verse introduces the contention (Greek *philoneikia*)¹¹⁵ that occurs among the Twelve on this night of nights. It is quite possible that this event comes on the heels of Judas’s departure, although we cannot be entirely sure. But it seems that Jesus’ reference to these men serving as judges of “the twelve tribes of Israel” points to a moment after Judas has gone (see 22:30). Although Matthew and Mark report a similar dispute arising on a different occasion (see Matt. 20:20–28; Mark 10:35–45), this one seems genuinely to belong to the Last Supper. It is certainly possible that a number of contentious moments occur among this band of men who spend so much time with one another.¹¹⁶

the greatest: The form of the adjective is comparative, “greater” (Greek *meizōn*). But in this era, the superlative is often expressed in this way.¹¹⁷

22:25 he said: Because of the spirited nature of the dispute and because Jesus seeks to create a totally different atmosphere to foster sacred learning, as Luke’s presentation of the evening so far indicates, Jesus has to intervene to bring peace in the room.

The kings of the Gentiles exercise lordship: The expression can be understood to be “the kings of the nations” or “the kings of the pagans” (see 2:32; 7:5; 12:30; 18:32; etc.).¹¹⁸ Such kings, including emperors and autocrats, make their power felt on their subjects. With a different touch, an adoring crowd gives the title “King” to Jesus (see 19:38), but mostly his enemies call

115. Liddell and Scott, *Lexicon*, 1937; BAGD, 868.

116. Marshall, *Luke*, 811.

117. Blass and Debrunner, *Greek Grammar*, §§244 ,61 ,60, Marshall, *Luke*, 811–13.

118. Fitzmyer, *Luke*, 2:1416.

him “king” out of spite (see 23:2, 3, 37, 38).¹¹⁹ In this era, of course, there is no ruling Jewish royal family.

are called: The Greek verb can mean either “are called” or “called themselves.” The latter seems to fit the context better, that is, that people in authority often give themselves titles that reflect positively on them.¹²⁰ It will be different in Jesus’ kingdom (see the Note on 22:26).

benefactors: In the Greco-Roman world, this title (Greek *euergētēs*) is reserved for gods, royal persons, and Caesars.¹²¹ Elsewhere in Luke’s writings, the verb form is applied to Jesus “who went about doing good” (Acts 10:38).¹²²

22:26 ye shall not be so: Jesus aims these words directly at the Apostles. His kingdom will differ from those of the Gentiles. The Joseph Smith Translation changes this whole sentence, focusing more tightly on the Apostles: “it ought not to be so with you” (JST 22:26).

he that is greatest: Implicit in Jesus’ words lies the notion that his kingdom too will feature titles, but he will name them, such as the title *apostle* (see 6:13). The difference between his kingdom and all others arises in what his people with titles will do—they will serve others under God’s direction (see D&C 50:26; 58:20).¹²³

the younger: In the ancient Near East, the oldest son always enjoys pre-eminence over younger siblings (see Gen. 48:13–20; 1 Ne. 18:6).

he that is chief, as he that doth serve: In the next verse, Jesus will hold himself up as the concrete example of this requirement in his kingdom. The participle translated “doth serve” (from Greek *diakoneō*) may anticipate the same term coming to describe service in the early church (see Acts 6:2; Rom. 15:25; Heb. 6:10; etc.).¹²⁴

22:27 whether is greater . . . ?: The question is literally, “who is greater?” By this question, Jesus frames his main talking point by drawing attention to the situation in the room, a scene of men reclining together at a supper that is served. He may also be bringing to their minds other occasions wherein he and they share meals, thus making the memory of what he says all the more vivid.

119. *TDNT*, 1:577–78.

120. Plummer, *Luke*, 501; Fitzmyer, *Luke*, 2:1416–17.

121. Fitzmyer, *Luke*, 2:1417.

122. *TDNT*, 2:655.

123. Marshall, *Luke*, 813; Fitzmyer, *Luke*, 2:1417.

124. *TDNT*, 2:84–87; Fitzmyer, *Luke*, 2:1417; Lampe, *Lexicon*, 351.

he that sitteth: The verb translated “to sit” (Greek *anakeimai*) means “to recline” at a meal (see the Notes on 7:37, 38).¹²⁵ The Joseph Smith Translation changes the other occurrence of this expression to point to Jesus by changing it to the first person: “I am not as he who sitteth at meat” (JST 22:27).

I am: This clause is almost a repetition of the divine name (see Ex. 3:14), even though the pronoun and verb (Greek *egō eimi*) are separated in the Greek text here (see D&C 68:6).

I am . . . he that serveth: Notably, this dimension of Jesus’ ministry, which is its hallmark, will be continued into the last days, as 12:37 indicates. It is also possible to see an echo of Jesus’ washing the feet of the Twelve (see John 13:4–12). More than that, his service finds its crowning moment not in waiting tables (see 12:37–38) but in his suffering, death, and resurrection, now only hours away.

22:28 Ye are they: The plural pronoun *ye* is emphatic, as the KJV translators try to stress. Although other disciples “have companied with [the Twelve] all the time that the Lord Jesus went in and out among [them]” (Acts 1:21), the Apostles—as a full quorum or in smaller numbers—are always the recipients of Jesus’ most important teachings (see 9:28; 22:14; Acts 1:3).

with me: This phrase bulges with meaning for the Apostles’ discipleship during Jesus’ ministry, embracing a number of situations (see 8:1, 38; 22:15, 33, 56, 59; 23:43; 24:44; Matt. 26:38, 40; Mark 3:14; the Notes on 6:17; 8:45; 22:14).¹²⁶ More than others, they stand with him and share his vicissitudes.¹²⁷

my temptations: The term “temptations” (Greek *peirasmos*) can mean “trials” (see the Notes on 4:2; 22:40, 46). What are these temptations and trials? According to the epistles to the Hebrews and Peter, they chiefly consist in Jesus’ sufferings, which he surmounts in due course (see Heb. 2:9, 18; 4:15; 5:7–9; 12:3; 1 Pet. 2:21–23; 3:18; 4:1). We add to these the trials heaped upon him by opponents who are always pushing, never resting (see 10:25; 11:16; 20:20, 23; also Matt. 19:3; Mark 10:2).¹²⁸ But these do not exhaust the matter. For we learn that in his trials he suffers physically, “pain of body, hunger, thirst and fatigue, even more than man can suffer” (Mosiah 3:7). This latter may perhaps refer to his forty-day fast coupled

125. BAGD, 55; TDNT, 3:654–56.

126. TDNT, 7:790, 794–95.

127. Fitzmyer, *Luke*, 2:1415.

128. TDNT, 5:917–18; 6:33–36.

with his confrontation with the devil (see 4:2). At the end of his life, his greatest trial is to face suffering—by himself in this case—and not to turn away: “remove this cup from me: nevertheless not my will, but thine, be done” (22:42). Such intense, interceding suffering means that the “Son of Man hath descended below them all” (D&C 122:8).

22:29 *I appoint:* On Jesus’ lips we hear an affirmation that he possesses divine authority, received from his Father, and that he exercises it on behalf of his Apostles in a context of covenant making (Greek verb *diatithēmi*).¹²⁹ Clearly, the kingdom is his to organize and manage.¹³⁰

a kingdom: Each of the Apostles is to receive a kingdom that will fit within that of the Savior, for it is he who allows them to “eat and drink at [his] table . . . and [to] sit on thrones” (22:30). This declaration is no small matter. Scripture brims with references to the kingdom of God. But this passage hints at a multiplicity of kingdoms (see D&C 78:15; 81:6); these noted by Jesus will be presided over by Apostles (see John 14:2), those who will wear “crowns upon their heads” (D&C 29:12).

as my Father hath appointed unto me: Implied is the notion that the Father authorizes Jesus to appoint a kingdom for each of the Twelve, now reduced to the eleven.

22:30 *eat and drink at my table:* As with the Last Supper, invitations to the Savior’s table at the end-time will come from a specific list, one that will feature the noble and great ones (see 13:28–29) as well as “the poor, the lame, and the blind, and the deaf” (D&C 58:6–11). All of these will be reckoned among the faithful participants (see the Notes on 4:3; 12:37; 13:25, 28; 14:15; 22:16–18, 21; the Analysis on 4:1–13 and 9:10–17; D&C 65:3).¹³¹

sit on thrones: The exaltation of the Twelve to heavenly thrones meshes with Jesus’ promise of “a kingdom” for each (22:29; see D&C 29:12, “with crowns upon their heads”). Jesus’ declaration also fulfills his pledge of shared authority (see 19:17, 19; the Note on 19:17). The Joseph Smith Translation reads “twelve thrones” (JST 22:30).

judging the twelve tribes of Israel: This unusual promise appears elsewhere in scripture, demonstrating that these Apostles will receive this exalted duty in the hereafter (see Matt. 19:28; Morm. 3:18–19). Notable

129. *TDNT*, 2:105–6.

130. *TDNT*, 1:581.

131. Madsen, “Marriage Supper of the Lamb,” 2:860; Smith, “Messianic Banquet,” 4:788–91.

emphasis falls on these men as judges in other scripture (see 1 Ne. 12:9).¹³² A question arises whether Judas, one of the original Twelve, will also sit on a throne eventually and function as a judge. Why? Because the language of modern scripture is intriguing: the Lord affirms that “mine apostles, the Twelve which were with me in my ministry at Jerusalem, shall stand . . . to judge the whole house of Israel.” The rub comes in other language that describes both these twelve men and other faithful people: those who “have loved me and kept my commandments, and none else” (D&C 29:12). Certainly, the successor to Judas, Matthias, fits in this category because he is one who “compained with us [Apostles] all the time that the Lord Jesus went in and out among us” (Acts 1:21).

Analysis

The dispute among the Apostles about status at the Last Supper, reported only by Luke, ignites the Savior’s illuminating review about service and the Apostles’ place in the coming kingdom. These two teachings may seem to stand on vastly different grounds, leading some to see two sets of sayings that Luke welds together.¹³³ But, borrowing Bultmann’s words, a unifying theme presents itself: “Sayings about Precedence.”¹³⁴ First, Jesus settles the disagreement, and then, in a gracious, revelatory gesture, offers a grand view of the future for these steady men who “have continued with me in my temptations” (22:28). Thus, in his last earthly instructions to his Apostles, he comes to a capstone message that lays emphasis on service—“I am among you as he that serveth” (22:27)—and then lifts their view beyond what is coming within the next few hours to a celestial horizon that is full of sunlit promise—“I appoint unto you a kingdom” (22:29).

The bone-hard honesty of Luke’s narrative does not seek to bleach out differences that arise among Jesus’ closest disciples. On the contrary, he exposes moles and warts that adhere to their personalities. Without Jesus’ influence, without his presence, their occasional inclination is to pick one another apart. After all, they have spent nearly every day together for months and months, perhaps as long as three years. Although that sort of close association begets deep friendships, it can also activate irritants among them, real and perceived, when matters are not going well. And

132. Brown, “Apostle,” 1:59–61.

133. Fitzmyer, *Luke*, 2:1411–12; Evans, *Luke*, 318.

134. Bultmann, *History*, 280.

Jesus' startling announcement that one among them will betray him means that matters are not going well (see 22:21–23).

Evidently, this is not the first time that such a quarrel erupts among the Twelve. Matthew and Mark report an earlier incident that Luke does not record. The prior occasion begins in an entirely different manner. According to Matthew, the mother of James and John approaches Jesus and, in full trust, asks that her sons be granted places at his side in his future kingdom. When the other members of the Twelve learn about this request, they become incensed. Jesus heads off their pique by teaching them a similar lesson about leaders becoming servants in his kingdom (see Matt. 20:20–28; Mark 10:35–45).

But because Jesus' teachings on the two occasions are rather similar, some scholars hold that the two stories, one rehearsed by Matthew and Mark and the other narrated by Luke, are mere variants of one another and that Luke deliberately places his account within the context of the Last Supper.¹³⁵ Besides, a person might be forgiven for observing that the Apostles should learn their lesson about service the first time and that there is no reason for Jesus to repeat his teaching. But this view constitutes special pleading and closes off the real possibility that Jesus does indeed repeat similar teachings on different occasions to the Twelve. For starters, the settings of the reports are entirely unlike one another. And the probability that Jesus chooses to make similar points in two separate settings is not unusual.¹³⁶ Moreover, Matthew and Mark preserve nothing from Jesus about authorities calling themselves "benefactors" as Luke does (22:25). Additionally, Jesus' final point to the Apostles differs in each instance. According to Matthew and Mark, Jesus ends his words by making an explicit remark about his approaching Atonement, that "the Son of man came . . . to give his life a ransom for many" (Matt. 20:28; Mark 10:45). In Luke's record, Jesus ends by intoning, "I am among you as he that serveth" (22:27). Jesus thus stresses that he leads by example, and his Apostles are expected to imitate that example (see Acts 20:28).¹³⁷

135. Fitzmyer, *Luke*, 2:1411–12; Evans, *Luke*, 318.

136. Plummer, *Luke*, 437; Jeremias, *Parables*, 202; *TDNT*, 2:631, n. 29; 4:326; Marshall, *Luke*, 701; Morris, *Luke*, 299; Bauckham, *Jesus and the Eyewitnesses*, 286.

137. Green, *Luke*, 769.

PETER'S CHALLENGE (22:31–34)

(Compare Matt. 26:33–35; Mark 14:29–31)

King James Translation

31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. 33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. 34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

New Rendition

31 “Simon, Simon, behold, Satan desires that he may sift you all as wheat. 32 But I have prayed for you that your faith may not fail. And when you have returned back, strengthen your brethren.” 33 And he said to him, “Lord, I am prepared to go with you both to prison and to death.” 34 And he said, “I say to you, Peter, this day the cock will not crow until you will deny knowing me three times.”

Notes

22:31 *And the Lord said:* This expression, though it is present in many important manuscripts, is missing from others, including the earliest, \mathfrak{P}^{75} . Its appearance may be due to a copyist’s activity in trying to bridge between verse 30 and this one.¹³⁸ This verse and the next are unique to Luke.

Simon, Simon: By repeating Peter’s Hebrew name twice, Jesus adds solemn weight to what he is about to say to him (see 10:41).¹³⁹ In addition, it is as if readers are in the room with Jesus, hearing his words as recalled by those present (see the Notes on 7:9, 44; 19:3).¹⁴⁰ Later, Jesus will call Simon by his conferred name, Peter (see 6:14; 22:34), perhaps in a loud voice to get Peter’s attention while he is in his boasting mood.

Satan hath desired: The expression carries the sense that Satan asks permission from God to test not only Simon Peter but also the other Apostles, as the plural pronoun shows,¹⁴¹ just as he asks to test Job (see Job

138. Plummer, *Luke*, 503.

139. Morris, *Luke*, 337.

140. Bauckham, *Jesus and the Eyewitnesses*, 93–96; 114–16; 146–47; 313–14.

141. Oscar Cullmann, *Peter: Disciple, Apostle, Martyr*, 2d ed. (London: SCM Press, 1962), 27.

1:6–12; 2:1–7). The simple past tense of the verb *exaiteō*, “to ask for, to demand the surrender of,” indicates that Satan is allowed only one request and, importantly, it is granted, something that Jesus grasps by his divine knowledge (see the Note on 10:18).¹⁴² In the eyewitness account, the Risen Savior repeats the present tense when addressing a multitude, hinting that Satan has current permission to test us all (see 3 Ne. 18:18). This notion is made secure in the Joseph Smith Translation of verse 31: “that he may sift the children of the kingdom as wheat” (JST 22:31; see the Note on 11:18). Notably, Satan fills his roles as both a tester and an accuser of those who fail his tests (see Zech 3:1–2; Rev. 12:9–10; also the Notes on 22:3, 53).¹⁴³

to have you: Even though Jesus addresses Simon directly, the pronoun “you” is plural. Hence, we understand that Jesus refers to more than Peter, certainly to all of the Twelve¹⁴⁴ as well as to others (see JST 22:31; 3 Ne. 18:17–18; D&C 78:10), and especially to Judas, who may no longer be in the room. For Satan successfully captures Judas and is therefore in the city (see the Note on 22:3). Jesus knows of Satan’s designs on Peter and others through his own celestial understanding (see D&C 82:5; the Notes on 5:22 and 10:18). And Jesus’ reference to the devil’s efforts lifts some of the guilt away from Peter because of their intensity.¹⁴⁵ Inherent in the reference to Satan is Jesus’ own conquest of Satan wherein he first resists him (see 4:2–13), then sees him fall from heaven (see 10:18; also Isa. 14:15), next dispossesses him of his palace or kingdom (see the Notes on 11:21–22), and finally rescues those bound by him (see 13:16).¹⁴⁶ Not incidentally, Jesus’ warning to Peter and the rest of the Apostles about Satan belongs in the scene of the institution of the Sacrament as the eyewitness account verifies (see 3 Ne. 18:15, 18–19).

sift you as wheat: The image arises from the harvest (see 3:17) and continues the plural pronoun. The language is repeated exactly in the eyewitness report (see 3 Ne. 18:18) but differs in other accounts: to sift “as chaff” (Alma 37:15; D&C 52:12). The Joseph Smith Translation substitutes “the children of the kingdom” for the plural pronoun *you* (JST 22:31). Truly, Satan intends to sift out and gather all the souls that he can for his kingdom (see the Note on 11:18).

142. BAGD, 271; *TDNT*, 1:194; Plummer, *Luke*, 503.

143. *TDNT*, 1:194.

144. Morris, *Luke*, 337.

145. Plummer, *Luke*, 503.

146. Jeremias, *Parables*, 122–23.

22:32 *I have prayed for thee:* The Greek verb *deō* has to do with binding,¹⁴⁷ likely with the extended meaning that Jesus stands next to Peter, praying for him as his advocate against the accusations of the devil.¹⁴⁸ With the singular pronoun, Jesus affirms that he prays specifically for Peter. The next few hours will not be kind to this man. In the eyewitness account, in a conversation with twelve chosen disciples, the Risen Jesus declares that “I have prayed among you [twelve]” (3 Ne. 18:16), gesturing to prayers that he offers both for those twelve men and for others, including children (see 3 Ne. 17:14–17, 21; 18:3). All of these, including Jesus’ pleading for Peter, are instances of intercessory prayer of which John 17 is a prime example.

that thy faith fail not: Within hours, Jesus will be arrested and meet his death as a common criminal, thus shattering any grand messianic expectations among his followers, including those of Peter (see Matt. 16:21–23). This jolting experience will test Peter’s faith in and personal relationship with the Savior.

converted: The verb (Greek *epistrephō*) means “to turn” or “to return” as a physical act or, in a metaphorical sense, “to return” to one’s roots or to one’s faith. Peter and his fellow Apostles will soon face an enormous test of their faith. Jesus’ prayers will aid Peter and, when his feet are firmly on the proper path again, that is, when Peter returns, he is to aid his fellows in the Twelve and others (see JST 22:31–32; the Note below).¹⁴⁹ For a modern application of this term, see Doctrine and Covenants 112:13 for instructions to Thomas B. Marsh, then President of the Quorum of Twelve.

strengthen thy brethren: Jesus’ command to Peter comes just before Peter’s boast (see 22:33). As we see in the Note above, Peter is to offer help only after he returns to his proper moorings. Does Jesus restore and thereby continue this command to Peter on the shore of the Sea of Galilee? It seems so (see the Note on 22:62; John 21:15–17).

brethren: At first glance, it appears that Jesus is nodding only toward the other Apostles. But the masculine plural noun *adelphoi* is inclusive both here and in other passages written by Luke that clearly include women (see Acts 1:16; 15:23, 32; also D&C 108:7).¹⁵⁰

147. BAGD, 176–77.

148. TDNT, 7:156–57; Marshall, *Luke*, 821; Fitzmyer, *Luke*, 2:1425.

149. Talmage, *Jesus the Christ*, 600; TDNT, 7:726–28.

150. Liddell and Scott, *Lexicon*, 20; TDNT, 1:145–46.

22:33 *he said unto him:* The Joseph Smith Translation adds two words after this expression that disclose Peter's feelings at Jesus' words: "being aggrieved" (JST 22:33).

Lord: This is not the first occasion wherein Peter or members of the Twelve address Jesus by this title (see 5:8; 9:54; 12:41; 17:37), nor will it be the last (see 22:38, 49). Within this term lies a pointer to Jesus as Jehovah (see the Notes on 2:11; 5:8; 7:13, 31).¹⁵¹

with thee: This phrase, as the prior one repeated by Jesus (see 22:28), overflows with the sense of discipleship (see 22:56, 59; the Note on 6:17).¹⁵² Peter expresses one of its notable forms: suffering as the master does (see the Note on 22:28).

into prison: One senses that during recent days in Jerusalem there is talk of authorities moving against Jesus, talk that inevitably comes to the ears of the Twelve. Peter seems to be responding, in a boastful fashion, to those whisperings of trouble (see John 7:25). To be sure, according to Luke, Jesus speaks of his coming suffering and death but not of going to prison (see 9:22, 44; 17:25; 18:31–33; 22:15). Although Jesus predicts imprisonment for members of the Twelve (see 21:12), Peter and his fellows likely learn about this threat against Jesus from someone else.

to death: Peter's words unwittingly form a prophecy of Jesus' own execution, now only a few hours away. Whether he speaks under inspiration at this moment is impossible to discover. In all, Peter is boastful and Jesus beholds the need to counter his boastfulness.

22:34 *Peter:* In a reversal of sorts (see 22:31), and for the only time in the Gospel, Jesus calls Peter by the Greek name that he gives to him at the beginning (see 6:14), a name that substitutes for the Aramaic *Kēpha* (Cephas) that means "rock" (see John 1:42; 1 Cor. 1:12; 3:22; etc.).¹⁵³ It is almost as if we are in the room with them and listening to Jesus' voice as in an eyewitness report (see the Notes on 7:9, 44; 19:3).¹⁵⁴

the cock shall not crow: Prophetically, Jesus sets a time limit for the fulfillment of what he is about to say to Peter, disclosing his divine foreknowledge.¹⁵⁵ Notably, the cock crow is an established time marker in Jerusalem

151. TDNT, 3:1058–62, 1086–93; TLNT, 2:341–50.

152. TDNT, 7:770, 794–95.

153. BAGD, 432; Floyd V. Filson, "Peter," in *IDB*, 3:749.

154. Bauckham, *Jesus and the Eyewitnesses*, 93–96; 114–16; 146–47; 313–14.

155. Morris, *Luke*, 338.

and signals the daily time of blowing the shofar horn at the temple (see the Note on 22:60).¹⁵⁶

this day: Jesus is speaking within the context of the usual Jewish reckoning of time, that is, that the daily cycle begins at sundown (see the Note on 4:40).¹⁵⁷

thrice deny that thou knowest me: Besides bringing Peter down to earth after his bombastic claim in the prior verse, Jesus prophetically pronounces that Peter will deny even an acquaintanceship with him (see 22:57, 58, 60; the Note on 12:9).

Analysis

Satan rears his head again. Even though he appears merely as the subject of the Savior’s warning words to Peter and the other Apostles, these words show him to be at work. What is more, he is active with God’s permission (see the Note on 22:31). But his efforts involve more than snagging the heart of Judas (see 22:3). They involve attempts on Peter, the other Apostles, and all those who turn to the Savior (see “the children of the kingdom” in JST 22:31; the Note on 11:18). This stunning piece of information, confirmed by the eyewitness account, forms one of the pivotal points around which these verses turn (see 3 Ne. 18:15–19).

Beginning in verse 31, we see the other pivotal points in these verses: Simon Peter stands front and center in Luke’s narrative. It is as if we can see and hear all that goes on in the “upper room” (22:12). And our confidence in Luke’s report grows as we discover similarities in the eyewitness account. To be sure, all of the Gospel stories narrate Peter’s boasting and the Savior’s prediction that Peter will deny him three times. The sheer specificity of Jesus’ prophecy sticks out and invites the Gospel writers to report the three denials, all occurring before the rooster crows (see Matt. 26:33–35; Mark 14:29–31; John 13:36–38). Moreover, Jesus’ warning to Peter about Satan’s intentions toward him lifts away some of Peter’s later guilt because of the challenging character of the trials that he will face.¹⁵⁸ Further, the placement of Jesus’ prophetic words seems to matter: Luke and John record

156. *Mishnah Sukkah* 5:4; *Mishnah Tamid* 1:2; *Mishnah Yoma* 1:8; Jeremias, *Jerusalem*, 48, n. 44.

157. Finegan, *Handbook of Biblical Chronology*, 7–10; Vanderkam, “Calendars,” 1:814–15.

158. Plummer, *Luke*, 503.

that Jesus utters his prediction while all are still reclining around the table, whereas Matthew and Mark write that he speaks the prophecy while walking to Gethsemane (see 22:14; Matt 26:30; Mark 14:26; John 13:12). That is, in Luke and John, the prophecy is very much tied to the institution of the sacrament and Jesus' final teachings to his Apostles, likely the more accurate picture.¹⁵⁹ Additionally, Luke alone brings up the warning about Satan's role in trying to undo the fellowship within the church (see 22:31).

When we turn to the eyewitness report, several features jump off the page. First, the Risen Savior anticipates any bombast by telling the newly called twelve disciples that they are to avoid "disputations" at all hazards and are to push away "the spirit of contention [that] . . . is of the devil" (3 Ne. 11:28–29). Instead, they and their people are to "come down into the depths of humility and be baptized" (3 Ne. 12:2). In this connection, they are to "become as a little child . . . or [they] can in no wise receive these [teachings and ordinances]" (3 Ne. 11:37). For those who do otherwise, "the gates of hell stand open to receive such" (3 Ne. 11:40; 18:13). Furthermore, exhibiting a direct tie to Luke's report, the Risen Jesus declares to the twelve disciples, after instituting the Sacrament, that "ye must watch and pray always, lest ye be tempted by the devil . . . for Satan desireth to have you [and the multitude], that he may sift you as wheat" (3 Ne. 18:15, 18). Lastly, returning to what we notice above, we observe that all of this takes place on the same occasion when Jesus institutes the Sacrament among his hearers (see 3 Ne. 18:1–14). Coincidental? It seems not.

We can only speculate about any inner connection between Jesus' institution of the Sacrament and his evident concern with Satan. Certainly, the holy Sacrament forms a natural target for the devil to corrupt or to confuse. Why? Because it stands as the unrivaled centerpiece of Christian worship that is established by Jesus himself. Notably, according with Jesus' concern, the Sacrament surely suffers from change among the early generations of Christians, both in how it is celebrated and how it is conceived and talked about (see 1 Cor. 11:27–30; 3 Ne. 18:28–29; 4 Ne. 1:27).¹⁶⁰

The eyewitness character of Luke's report is underscored and enhanced by Jesus' address of Peter first by his Hebrew name, Simon, and then by his

159. Plummer, *Luke*, 503; for a contrary view, see Raymond E. Brown, Karl P. Donfried, and John Reumann, eds., *Peter in the New Testament* (Minneapolis, Minn.: Augsburg Publishing House, 1973), 119–21.

160. Jeremias, *Eucharistic Words*, 114–15; J. N. D. Kelly, *Early Church Doctrines*, rev. ed. (New York: Harper and Row, 1978), 196–98, 211–16.

assigned Greek name, Peter. This kind of direct address, wherein we can almost hear Jesus’ voice uttering these names, rings with authenticity.

MISSIONARY PREPARATIONS (22:35–38)

King James Translation

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. 36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. 37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. 38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

New Rendition

35 And he said to him, “When I sent you forth without a money purse and traveler’s bag and sandals, you did not lack anything, did you?” And they said, “Nothing.” 36 And he said to them, “Now he who has a purse, let him take it, and likewise a bag. And he who has not, let him sell his cloak and buy a sword. 37 For I say to you that this scripture needs to be fulfilled in me: ‘And he will be counted with the lawless.’ For even the thing concerning me has an end.” 38 And they said, “Lord, behold here are two swords.” And he said to them, “It is enough.”

Notes

22:35 unto them: Jesus addresses all the Apostles, not just Peter, as the plural pronoun “you” in 22:31 shows.¹⁶¹

I sent: The Greek verb *apostellō*, as we have seen elsewhere, lies at the base of the title “Apostle” and points to a commissioned person or ambassador (see 11:49; 22:8; the Notes on 4:18; 9:2, 52; 10:1, 3). The simple past tense refers to the one time that Jesus sends the Twelve on a mission (see 9:1–6). On that occasion, of course, the Twelve receive acts of hospitality, as Jesus anticipates (see 9:4). They will continue to enjoy such hospitality, but they will also experience hostility (see the Note on 22:36).

scrip: The list of items carried is the same as for the Seventy (see 10:4). The Greek term for “scrip,” *pēra*, can mean either a beggar’s bag or a

161. Green, *Luke*, 771, 774.

traveling bag.¹⁶² In light of what Jesus says in the next verse, and judging that he does not approve of his disciples begging, the bag is probably a traveler's bag (see the Notes on 9:3; 10:4).

without . . . shoes: This item is missing from the list of possessions that Jesus expressly forbids when he sends out the Twelve (see 9:3), but Matthew notes it (see Matt. 10:10).

lacked ye any thing?: This question is telling because it essentially says that the Savior will provide for those in his service and it also quietly dismisses the need for worldly wealth.

22:36 *But now:* In this verse, the tenor of Jesus' discussion about the future of the eleven changes. To be sure, in his sermon about the fate of Jerusalem and the last days, Jesus specifies that these same disciples will suffer persecution both outside and inside the church (see 21:12–19). Further, they will experience this distress without his presence, except for his inspiration which shows his care and concern (see 21:14–15). The words of Jesus in this verse extend his remarks, as it were, by saying that the disciples will undertake journeys to people who are unlike themselves—not as in their first mission, when they went to other Jews (see 9:1–6, 10). Therefore they will need to equip themselves differently for their travels. From this point on, their mission reaches farther and farther from home. The Joseph Smith Translation softens the abruptness of the transition by substituting the expression “I say unto you again” for “But now,” but still clearly points to the earlier missionary experience (JST 22:36; see 9:3).

sword . . . buy one: The context is not one of war but of self-defense while traveling in the service of the kingdom. Some see the mention of a sword as figurative or spiritual.¹⁶³

let him sell his garment: If the reference to the sword is merely figurative, then it is difficult to explain Jesus' instruction to sell off one's clothing to acquire such a weapon, especially because the countryside will become more dangerous.¹⁶⁴

22:37 *I say unto you:* This expression, or one like it, appears in dozens of passages in the Gospel account (see 4:24; 5:24; 7:9, 14, 26, 28, 47; etc.; 22:34). By repeating these words, Jesus subtly underlines his authority to speak as he does (see the Notes on 3:8 and 6:27).

162. BAGD, 662; *TDNT*, 6:119–21.

163. Morris, *Luke*, 338–39; Johnson, *Luke*, 347.

164. Plummer, *Luke*, 505–6.

this that is written: As in other cases (see 2:23; 3:4; 4:4, 8, 10, 17; etc.), the reference to what is written points toward the text of scripture.

must yet be accomplished in me: Greek *dei*, translated “must,” points to a divine necessity that underlies Jesus’ mission and Atonement (see 2:49; 4:43; 9:22; 13:33; 17:25; 24:7, 44, 46; the Note on 19:5).¹⁶⁵ The other verb (Greek *teleō*), here in the passive, regularly points to his Atonement aided by the Father (see the Notes on 12:50; 13:32; 14:11; 16:11; 18:31; 24:31, 44).¹⁶⁶

And he was reckoned among the transgressors: This quotation forms Jesus’ only reference in Luke’s Gospel to Isaiah 53, specifically to verse 12, as a prophecy that applies to himself (see Mark 15:28). The earliest disciples understand this prophecy as an expectation of Jesus (see Acts 8:32–35). Although the line that Jesus quotes from Isaiah makes up only one strand that ties to this famous prophecy (see Isa. 53:12), it shows that the link is secure and that Jesus sees himself as the object of Isaiah’s words. Its meaning certainly points to his death as conforming to scripture.¹⁶⁷ It also refers to future accusations not only against himself, here anticipating his coming trial, but also in a less direct sense against his disciples, who will be called “outlaws” or “transgressors” (Greek *anomos*).¹⁶⁸ Such an accusation against Jesus may derive partly from his very open association with “sinners” during his ministry (see 5:29–30; 7:34; 15:1–2; 19:7).¹⁶⁹ This accusation fits with the notion that, in the prior verse and this one, Jesus signals a major change for his followers—from now on they will suffer persecution. Times will change, both for them and him (see the Notes on 21:16–17). Not incidentally, in the New World the Risen Jesus makes explicit reference to Isaiah as a source of sure prophecy, but less about himself and more about the future (see 3 Ne. 16:17–20; 20:11–13; 23:1–3).

the things concerning me have an end: The better manuscripts preserve the singular “the thing” (Greek *to* instead of *ta*). Hence, it appears that Jesus is referring to his life’s work which will come to completion in a few hours with his death on the cross.¹⁷⁰ He will then be beyond the power of his enemies, but his Apostles will not.

165. TDNT, 2:22–25.

166. TDNT, 6:291, 295; Blass and Debrunner, *Greek Grammar*, §§313 ,(1)130; Jeremias, *Parables*, 122, n. 33; Marshall, *Luke*, 898; Johnson, *Luke*, 227.

167. Johnson, *Luke*, 347.

168. BAGD, 71; TDNT, 4:1086–87; Fitzmyer, *Luke*, 2:1433.

169. Green, *Luke*, 775–76.

170. Plummer, *Luke*, 506; Marshall, *Luke*, 826.

22:38 *Lord, behold, here are two swords:* The Apostles' minds are still fixed on the need to purchase swords for their coming journeys (see 22:36), showing that they do not understand the weight of what Jesus just now says about his coming trial and death (see 22:37).¹⁷¹ On the title "Lord" (Greek *kyrios*), see the Notes on 2:11; 5:8; 7:13, 31.¹⁷²

It is enough: The meaning of this expression still generates much debate. In light of Jesus' earlier mention of a sword (see 22:36), it seems to mean something like, "That is enough talk (about swords)."¹⁷³

Analysis

In verses that only Luke pens, a major change now looms for both the Savior and his Apostles. He signals this sudden reversal in life's landscape by the words "But now" (22:36).¹⁷⁴ Before, he and they simply travel "throughout every city and village, preaching and shewing the glad tidings of the kingdom of God" (8:1); now they need to "sell [their] garment, and buy [a sword]" (22:36). Before, he sends "messengers before his face" to announce his arrival (9:52); now he faces arrest and will be "brought . . . into the high priest's house" (22:54), never allowed to leave free (see 22:68). Before, in the company of his followers, Jesus is allowed to teach in "the synagogues on the sabbath" (13:10); now his disciples will be delivered "up to the synagogues" for trial (21:12) and become known as "transgressors" (22:37). Before, he and they arrive at a "guestchamber" for a private supper together (22:11); now authorities will harass them and even kill one of their leaders (see Acts 4:1–3; 12:1–11).

Luke surprisingly omits the scene of Jesus singing with his Apostles before leaving the upper room. Both Matthew and Mark preserve this warmly human scene: "when they had sung an hymn, they went out into the mount of Olives" (Matt. 26:30; Mark 14:26). Presumably, the song they sing is the last of the Hallel songs, Psalms 114–18 (see the Note on 22:20; the Analysis on 22:14–20).

171. Marshall, *Luke*, 823–24.

172. *TDNT*, 3:1058–62, 1086–93; *TLNT*, 2:341–50; Fitzmyer, *Luke*, 1:200–2.

173. Morris, *Luke*, 339; Johnson, *Luke*, 347.

174. Fitzmyer, *Luke*, 2:1431–32; Morris, *Luke*, 338–39.

AT THE PLACE OF SUFFERING (22:39–46)

(Compare Matt. 26:36–46; Mark 14:32–42)

King James Translation

39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. 40 And when he was at the place, he said unto them, Pray that ye enter not into temptation. 41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, 42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him. 44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, 46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

New Rendition

39 And coming out, he went, as was his custom, to the Mount of Olives, and the disciples also followed him. 40 And when he was at the place, he said to them, "Pray that you do not enter into temptation." 41 And he withdrew from them as far as a stone's throw. And kneeling down he prayed, 42 saying, "Father, if you will, remove this cup from me. However, let not my will, but yours be done."

43 And an angel from heaven was seen by him, strengthening him. 44 And being in agony he prayed more intently; and his sweat became like thick drops of blood falling down upon the ground.

45 And rising from prayer and coming to the disciples, he found them sleeping from grief. 46 And he said to them "Why do you sleep? Arise, pray that you not enter into temptation."

Notes

22:39 *he came out*: As in 21:37, Jesus exits the city. He doubtless leaves before midnight because continuing the Passover meal after midnight is forbidden and renders participants unclean.¹⁷⁵ When he returns, he will come back as a prisoner (see 22:54).

***as he was wont*:** Jesus' customary travel route takes him out of the east side of the city to the Mount of Olives rather than in another direction. Luke seems to indicate that Jesus regularly comes this way. Other reports intimate that Jesus stays in Bethany with friends (see Matt. 21:17; 26:6; Mark 11:11–12; 14:3; John 12:1), but Luke records that he spends an

175. *Mishnah Pesahim* 10:9.

occasional night on the Mount of Olives (see the Note on 21:37; also John 8:1–2). Luke’s following note about “the place” hints that the mount is a regular stopping spot (22:40). On this night, Passover celebrants are not to leave the immediate environs of Jerusalem, so Jesus does not go to Bethany.¹⁷⁶

to the mount of Olives: Unfortunately, Luke’s description does not assist us in locating the exact spot where Jesus and the Apostles spend the next hours. The traditional locale of Gethsemane lies on the lower slope of the Mount of Olives. But the real location of Gethsemane may be higher up the mountain.

22:40 the place: This term (Greek *topos*; Hebrew *maqōm*) often refers to a special, even sacred spot (see the Notes on 4:42; 23:33; Matt. 24:15; John 4:20).¹⁷⁷ Jesus’ command that his disciples pray in that spot adds weight to this view. Clearly, *the place* is the designated locale for his suffering. Only Matthew and Mark name the locale Gethsemane (Matt. 26:36; Mark 14:32). John terms it *a garden* or cultivated spot and reports that it lies on the east bank of the Kidron stream (John 18:1). In a metaphorical sense, it becomes *the holy place* where Jesus enters to shed his blood (see Heb. 9:12–15). In a different regard, a cave near the lower, traditional location, basically a storage area for tools that gardeners use in working with olive trees, may have offered a warm nighttime resting place for Jesus and his followers because “it was cold” (John 18:18; see the Note on 21:37).¹⁷⁸

Pray: This command, when paired with the same command in 22:46, forms a bracket or *inclusio* for verses 40–46. The intended result for both instances is the same—to overcome temptation or trial. Jesus will now do exactly as he commands his disciples and will experience the result firsthand.¹⁷⁹

temptation: The same term appears in 22:28 and 22:46. One of its meanings is “trial” (see the Notes on 4:2; 22:28, 46). The sense seems to be that disciples should avoid temptations or trials that overmatch their natural or presumed ability to overcome, because only with humility will God assist.¹⁸⁰

22:41 about a stone’s cast: This notation matches others which point to a recollection of an eyewitness from whom Luke learns indirectly, or with whom Luke speaks directly (see the Note below).

176. Jeremias, *Eucharistic Words*, 55.

177. *TDNT*, 8:195–99, 203–5; *TDOT*, 8:537–43.

178. Wilkinson, *Jerusalem as Jesus Knew It*, 130–31; Taylor, “Garden of Gethsemane,” 26–35, 62.

179. Green, *Luke*, 777.

180. *TDNT*, 6:28–29.

kneeled down, and prayed: The report of these actions also nods toward an eyewitness account, either from one of the three Apostles who can see Jesus or, later, from Jesus himself in a later conversation with his disciples, or from the young man noted in Mark 14:51–52 (see 1:2; 6:10; 9:55; 10:23; 14:25; 19:3, 5; 22:61; 23:28; John 8:6–8; Acts 1:3–4; the Notes on 7:9, 44; 18:40; 22:31, 34).¹⁸¹ The act of kneeling, also noted in Mark 14:35, “stresses the urgency and humility” of Jesus’ prayer because customarily a person stands to pray (see 18:11, 13).¹⁸²

prayed: The Greek verb *proseuchomai* stands in the imperfect tense, which can mean repeated or continuous action.¹⁸³ This main verb controls the sense of the adjacent participles that are translated “kneeled down” (22:41) and “saying” (22:42). Hence, in our mind’s eye we should see Jesus kneeling, praying, and speaking the words of his prayer again and again, or over a long period of time. That is, he kneels and prays, then he kneels and prays again, and again. We compare Mark 14:35–36 (Greek text), where we also find a string of imperfect tenses in the verbs describing these acts of Jesus, all of which carry a ring of eyewitness authenticity.¹⁸⁴ Incidentally, Jesus and the Apostles follow later Jewish law that forbids any revelry following the Passover meal.¹⁸⁵

22:42 *if thou be willing, remove:* The first request out of Jesus’ mouth is that his Father take the cup away, illustrating the intensity of his agony (see the Note below). It also forms an unsuccessful attempt to shift the burden of responsibility onto his Father. It seems that Jesus requires time to gain full control of himself so that he can finally pray “nevertheless not my will.” This observation finds support in the repeating or continuous sense of the verb “prayed”—“he prayed again and again” or “he kept praying” (see Note on 22:41). It is evident that the first crushing load of pain and sin to fall on him brings him to this begging request (see Matt. 26:37–38; Mark 14:33–34).

this cup: Reference to the cup, which Jesus shares with his disciples a short while before, occurs in each of the Synoptic accounts of Jesus’ prayer (see Matt. 26:39; Mark 14:36; also 3 Ne. 11:11). The tie to the two cups poured by Jesus at the supper is not to be missed (see 22:17–18, 20). Thus Jesus’ Atonement links closely with sacred ceremony, sacred actions. The first of

181. Bauckham, *Jesus and the Eyewitnesses*, 200–201.

182. Marshall, *Luke*, 830.

183. Smyth, *Greek Grammar*, §§1790, 1890–94, 2341; Blass and Debrunner, *Greek Grammar*, §327, 325.

184. Branscomb, *Gospel of Mark*, 267.

185. *Mishnah Pesahim* 10:8.

the cups nods toward the messianic banquet at the end of time; the second points directly to Jesus' atoning blood. In this latter instance, the mention of the cup may possibly tie to the general concept of "the cup of the wine of the fierceness of [God's] wrath" (Rev. 16:19; also Rev. 14:10; 3 Ne. 11:11; D&C 103:3). Notably, scripture paints divine wrath either as a liquid (see Job 21:20; Jer. 25:15–16; Hosea 5:10; Rev. 14:10; 19:15; Mosiah 5:5) or as a fire kindled by him (see Num. 11:33; Ps. 106:40; Jer. 44:6).¹⁸⁶ John 18:11 rehearses Jesus' words to Peter about "the cup" at the time of his arrest, a reference that captures the meaning of this expression—"the cup which my Father hath given me, shall I not drink it?" Not incidentally, Luke alone records Jesus sharing two cups at the supper (see 22:17, 20). The other accounts mention only one, that which points to Jesus' atoning blood. What are we to make of Luke's double reference to the cup? Both of them point to the future, one immediate (the Atonement) and one far away (the messianic banquet). But they both form a ceremonial tie to Jesus' work as conqueror of the difficulties of this world.

not my will: Finally, after praying and supplicating "with strong crying and tears" (Heb. 5:7), Jesus surmounts the temptation to back out of his suffering and submits to his Father's will.

22:43 And there appeared: This verse and the next are not part of the earliest manuscript (P⁷⁵) or other important manuscripts of Luke's Gospel. Hence, many scholars doubt their authenticity.¹⁸⁷ A few manuscripts place these verses after Matthew 26:39. A recent study on P⁶⁹, a fragmentary text from the third century (held at Oxford) that preserves only a few verses from Luke 22 and omits verses 41–44 instead of just verses 43–44, illustrates that some early texts of these verses are in flux and unsettled.¹⁸⁸ Early Christian authors who quote passages from the Gospels—the second-century writers Justin Martyr, Irenaeus, and likely Tatian—show an acquaintance with the scenes painted in 22:43–44, specifically Jesus' bleeding.¹⁸⁹ Other textual evidence points to their genuine character.¹⁹⁰ In another vein, the verb translated "there appeared" (Greek *horaō*) actually stands in the passive voice: literally

186. Charles, *Critical and Exegetical Commentary on the Revelation of St. John*, 2:14–17.

187. For example, Fitzmyer, *Luke*, 2:1443–45; Stein, *Luke*, 559; Ehrman, *New Testament: A Historical Introduction*, 124.

188. Thomas A. Wayment, "A New Transcription of P. Oxy. 2383 (P⁶⁹)," *Novum Testamentum* 50, no. 4 (2008): 351–57.

189. Justin, *Dialogue with Trypho* 103.8; Irenaeus, *Adversus Haereses* 3.22.2; Tatian, *Diatessaron* 48.17.

190. Lincoln H. Blumell, "Luke 22:43–44: An Anti-Docetic Interpolation or an Apologetic Omission?" *TC: A Journal of Biblical Textual Criticism* (forthcoming).

“the angel was seen” by Jesus, underscoring the divine initiative to assist him¹⁹¹ but especially Jesus’ direct sight of this celestial personality, a prominent theme in Luke (see the Notes on 1:11, 12, 29; 24:24, 31, 34).¹⁹² On the question whether Jesus generally needs assistance from angels, see the Note on 4:13.

an angel: The angel’s appearance is a favorite image among painters of religious art. The identity of the angel remains unknown. But the angel’s coming demonstrates the truth of Jesus’ instruction to the Apostles, that prayer will bring results, including heavenly assistance in trials (see 22:40, 46).¹⁹³

22:44 *And being:* The content of this verse is certainly accurate because Jesus’ bleeding is confirmed both in prophecy (see Mosiah 3:7) and in the Risen Savior’s personal reminiscence of his experience (see D&C 19:18).

being in an agony: Perhaps oddly, before this point Luke offers few clues to us that Jesus is in deep agony, except the imperfect verb “prayed” that nods toward repeated or continuous praying (see the Note on 22:41). This differs from the other accounts wherein Jesus verbalizes his sudden anguish (see Matt. 26:37–38; Mark 14:33–34). Some scholars who believe that verses 43–44 are added by later scribes also judge that, in Luke’s portrayal, Jesus does not suffer deep distress about the troubles that are about to engulf him. Rather, he faces them in a way that becomes an example to later believers.¹⁹⁴

prayed more earnestly: Without speaking directly about the intensity of Jesus’ suffering, this note discloses that he is pleading desperately for help. As in 22:41, the verb is in the imperfect mood and points to repeated and continual praying (see the Note on 22:41).

his sweat: Luke graphically pictures that all of Jesus’ body is affected by his suffering, as if he is working hard, like an athlete, and his entire body is sweating, from his head to his feet: “profuse sweat.”¹⁹⁵ The Joseph Smith Translation renders the expression differently, changing the noun to a verb: “he sweat” (JST 22:44).

as it were: The force of the Greek particle *hōsei* is difficult to judge. Some scholars propose that it means “like” and thus they translate “his sweat became like drops of blood” or “the sweat was falling like drops of blood,” thus discounting that Jesus actually sheds blood in Gethsemane.¹⁹⁶

191. BAGD, 581–82; Brown, *Death*, 1:186.

192. *TDNT*, 5:317, 324, 342.

193. Fitzmyer, *Luke*, 2:1444.

194. Stein, *Luke*, 559; Ehrman, *New Testament: A Historical Introduction*, 124.

195. Johnson, *Luke*, 355; Tannehill, *Luke*, 324.

196. Marshall, *Luke*, 832–33; Fitzmyer, *Luke*, 2:1444–45.

The other sense for *hōsei* is “as” (see 24:11; Rom. 6:13), that is, “his sweat came to be as drops of blood.”¹⁹⁷

drops of blood: The term translated “drops” (Greek *thrombos*) appears only here in the entire New Testament. The word can mean “clot” or “small amount of blood.”¹⁹⁸

falling down to the ground: The blood that oozes from Jesus’ skin does not simply cover and discolor his body but comes in such amounts that the fluid gathers on and drops from his skin. This circumstance raises questions about how art portrays Jesus both in Gethsemane and afterward, until his execution—he freely bleeds at least into his underclothes, staining them.

22:45 *when he rose up:* The verb “found” governs this participle and is the simple past tense in Greek, thus conveying to the reader the sense that Jesus prays a long time and then stands up. Incidentally, the verb “to rise up” (Greek *anistēmi*) describes the resurrection in a few passages (see 9:8, 19; 16:31; 18:33; 24:7, 46).¹⁹⁹ Mark’s report pictures the scene very differently, that Jesus goes forward and falls and prays, then goes forward and falls and prays, actions underscored by the repetitive force of the imperfect verbs (see Mark 14:35). Luke’s adoption of the imperfect verb “he prayed” fits into this view of events (22:41, 44; see the Note on 22:41). In this connection, both Matthew and Mark report that Jesus walks three times to check on Peter, James, and John during this extended experience (see Matt. 26:40, 43, 45; Mark 14:37, 40, 41). Luke reports only one such contact. Luke seems to be placing more emphasis on Jesus’ act of praying and less on his interaction with the Apostles.²⁰⁰

for sorrow: The prepositional phrase means “from sorrow” (Greek *apo tēs lypēs*). The New English Bible renders the phrase “worn out by grief.” That sorrow or grief characterize the past days and hours which the Apostles, particularly Peter, spend with Jesus is certainly a matter of record: “being aggrieved” (JST 22:33; also John 14:1, 27). The Joseph Smith Translation adjusts “for sorrow” to “for they were filled with sorrow” (JST 22:45).

22:46 *Why sleep ye?:* The synoptic Gospels document the Apostles’ fatigue (see Matt. 26:40, 43, 45; Mark 14:37, 40, 41). But only the Joseph Smith Translation hints at the length of their sleep: Judas and the arresting party approach “after they had finished their sleep” (JST Mark 14:47;

197. Plummer, *Luke*, 510; Blass and Debrunner, *Greek Grammar*, §5(157); Brown, *Death*, 1:185.

198. Liddell and Scott, *Lexicon*, 807; BAGD, 364.

199. BAGD, 69; *TDNT*, 1:369–71.

200. Marshall, *Luke*, 833.

also JST Matt. 26:43). This added note indicates that they sleep about as much as they customarily do, that is, much of the night, and that the early dawn draws near (see the Note on 22:60). In this light, and in agreement with Jesus' repeated returns to the slumbering Apostles, Jesus' suffering in Gethsemane lasts a large portion of the night.

rise: The Greek verb *anistēmi*, which here is a participle, can bear the sense “to rise again,” that is, to resurrect.²⁰¹ Hence, Jesus' words to the three Apostles may form a mild hint at his own future resurrection (see the Note on 22:45).

pray: This instruction to pray illustrates an important principle. The divine world seems to be persuaded, perhaps even supported, by the prayer of the righteous (see Jer. 7:16; James 5:16; the Note on 10:2). Such appears to be the case when Jesus instructs followers in the New World to pray even while he is in their midst (see 3 Ne. 19:17–18, 22–26, 30; 20:1).

lest ye enter into temptation: The expression here is stronger than that in 22:40. Is it possible that Jesus' experience in Gethsemane brings him to express himself more forcefully? That certainly seems to be the case in Mark 14:38, where Jesus' words brim with meaning because he faces the temptation not to go through with the Atonement—“The spirit truly is ready, but the flesh is weak.”²⁰²

temptation: The sense may reflect both meanings of this term: (1) to be tempted to do or think something inappropriate, or (2) to undergo a trial of some sort (see the Notes on 4:2; 22:28, 40). The appearance of the word “temptation” means that an overtone of Jesus' prior temptations at the hands of the devil also lingers here (see 4:2–13). In that earlier case, the devil himself administers the temptations. None of his minions take the lead. We can be certain that Satan comes to Jerusalem both to influence Judas (see the Notes on 22:3, 31) and for Jesus' last hours (see 22:53—“this is your hour, and the power of darkness”). Hence, Satan's presence may be one of the reasons for Jesus' instruction that his three chief Apostles pray.

Analysis

At last the Savior comes to “the hour” (22:14).²⁰³ Throughout his ministry, he speaks openly and often to the Twelve and to others about the approach of this decisive climax (see the Notes on 9:22; 12:50; 17:25; 22:15). Now

201. BAGD, 69; *TDNT*, 1:369–71.

202. Neal A. Maxwell, “The New Testament—a Matchless Portrait of the Savior,” *Ensign* 16 (December 1986): 20–27.

203. S. Kent Brown, “Gethsemane,” in *EM*, 2:542–43.

the eleven Apostles become its only witnesses,²⁰⁴ perhaps aided by the memory of the unidentified young man (see Mark 14:51–52). But even the Apostles miss most of what happens because they sleep. In all, the most comprehensive account lies in the Gospel of Mark (see Mark 14:32–42).²⁰⁵ Luke’s report is more spare but holds the most graphic of descriptions: Jesus’ suffering causes him to bleed through the pores of his skin. This spilling of his own blood, occurring metaphorically in the heavenly sanctuary, “the holy place,” brings about the new covenant and its associated blessing of an “eternal inheritance” (Heb. 9:12–15).

Through his divine foresight, Jesus anticipates the shocking intensity of what is coming and admits his anxiety about it all (see the Note on 12:50; also John 12:27; 18:11).²⁰⁶ But by the time he climbs from Jericho to the capital city, he shows his now settled resolve to face his suffering by pushing the pace up the hill (see the Note on 19:28). However, even his divine foresight and resolve do not fully prepare him for what crashes down on him at Gethsemane—our sins on a sinless man, our wickedness on a righteous person, our guilt on an innocent soul, all of this in addition to paying the price for the transgression of Adam and Eve—“In all their afflictions [the Savior] was afflicted” (D&C 133:53; see Rom. 5:12–17; 1 Cor. 15:21–22; Alma 7:11–12).

When the moment of his suffering arrives in its fiery fury, his first reflex is to push it away; his first temptation is to escape: “Father, if thou be willing, remove this cup from me” (22:42). Again and again he begs his Father for a way out (see the Notes on 22:41–42).²⁰⁷ As the other accounts illustrate through their verbs of repetition, he moves from standing to kneeling to standing again in an effort to diminish the awful anguish, to blunt the piercing pain (see Matt. 26:39; Mark 14:35). As his repeated visits to the Apostles (see Matt. 26:40, 43, 45; Mark 14:37, 40, 41) and as the additions to the Joseph Smith Translation illustrate (see JST Matt. 26:43; JST Mark 14:47), his suffering lasts most of the night.

But does the Savior bleed? At this point, all students of the New Testament Gospels have to make a decision: are verses 43 and 44 genuine? That is, does the angel really come and does Jesus bleed as if he is sweating? For many, these verses represent at best an independent and somewhat dubious Christian tradition that a scribe adds to a manuscript because, apparently,

204. Branscomb, *Gospel of Mark*, 267.

205. Bauckham, *Jesus and the Eyewitnesses*, 197–201.

206. Barrett, *Gospel according to St John*, 436; Marshall, *Luke*, 547; Morris, *Luke*, 240.

207. Maxwell, “New Testament,” 26–27.

Luke does not include enough about Jesus' suffering.²⁰⁸ For others, these verses are genuine.²⁰⁹ For still others, these verses preserve "the most precious" of incidents from all the Gospels.²¹⁰ For Latter-day Saints, Jesus' bleeding in Gethsemane is a fact (where else might Jesus bleed in this manner if not in Gethsemane?). It is as Luke describes and as the Risen Savior affirms: like sweat, the blood runs from "every pore" in his body. But this is not all. In the Savior's own words, the searing "suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit" (D&C 19:18). Not surprisingly, prophecy captures this monumental moment: "behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people" (Mosiah 3:7). In this poignant light, we conclude that verse 44 preserves a genuine record of Jesus' suffering.

But what about verse 43, which pictures the arrival of "an angel . . . from heaven, strengthening [Jesus]"? The early Christian authors Justin and Irenaeus, when referring to this scene, draw attention only to the bleeding and not to the appearance of the angel. But this omission simply represents an oversight because Justin is writing about Jesus' sufferings and Irenaeus is treating Jesus' human nature.²¹¹ In the case of Tatian, he includes the notice of the angel.²¹² Importantly, both verse 43 and verse 44 stand together in all the manuscripts that carry them. Hence, it seems impossible to separate the two. Thus the account of the angel's appearance is to remain with the report of Jesus' bleeding.

For any who hold that 22:43–44 forms an insertion into Luke's narrative and that this insertion shows Luke to be emphasizing Jesus' prayers in contrast to his suffering,²¹³ we simply turn to the multitude of references where Jesus prophetically tells his closest followers that he will suffer and die (see the Note on 22:15). To be sure, if we set verses 43 and 44 aside, Mark and Matthew report much more about Jesus' suffering, although they write nothing about answers to Jesus' prayers except Jesus' reference

208. Fitzmyer, *Luke*, 2:1443–45; Stein, *Luke*, 559; Ehrman, *New Testament: A Historical Introduction*, 124.

209. Marshall, *Luke*, 832, "with very considerable hesitation"; Brown, *Death*, 1:185; Morris, *Luke*, 340.

210. Plummer, *Luke*, 509, quoting B. F. Westcott and F. J. A. Hort, early scholars of the New Testament text.

211. Justin, *Dialogue with Trypho* 103.8; Irenaeus, *Adversus Haereses* 3.22.2.

212. Tatian, *Diatessaron* 48:16–17.

213. Ehrman, *New Testament: A Historical Introduction*, 124.

to the Father sending “more than twelve legions of angels” if only Jesus will ask (see Matt. 26:53). But when we accept these two verses as authentic, then we plainly see the underlying themes of God’s initiative in answering prayers and of Jesus’ suffering as fulfilled prophecy.

One further observation. When we think of Jesus bleeding into his clothing, staining thoroughly at least his inner garments, we recall the scene sketched in Isaiah 63:1–3 of the one who “cometh . . . with dyed garments . . . [and is] red in [his] apparel” and treads “the winepress alone.” This adds a significant coloration to the “coming one” of John the Baptist’s prophecy. Jesus’ coming to this moment fulfills older and deeper prophecy (see 13:35; Matt. 3:11; Mark 1:7; Acts 13:25; Mal. 3:1; Mosiah 3:9; D&C 29:11; 88:106; 133:2, 10, 17, 19, 66; the Notes on 3:16; 19:38; 20:16; 21:8, 27; the Analysis on 3:7–20 and 19:28–40).²¹⁴

THE ARREST (22:47–53)

(COMPARE MATT. 26:47–56; MARK 14:43–52)

King James Translation

47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. 48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? 49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? 50 And one of them smote the servant of the high priest, and cut off his right ear. 51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him,

New Rendition

47 While he was yet speaking, behold a crowd; and the one called Judas, one of the twelve, came before them, and he approached Jesus to kiss him. 48 But Jesus said to him, “Judas, by a kiss do you betray the Son of Man?” 49 But seeing what was going to happen, those around him said, “Shall we strike by the sword?” 50 And a certain one of them struck the servant of the chief priest and cut off his right ear. 51 But Jesus responding said, “Permit this far.” And fastening the ear, he healed him.

52 And Jesus said to the chief priests and the leaders of the temple guard and the elders coming against him, “Did you come out with swords and clubs as

214. *TDNT*, 2:666–69.

Be ye come out, as against a thief, with swords and staves? 53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

against a brigand? 53 When I was with you daily in the temple, you did not stretch forth your hands against me: But this is your hour, and the power of darkness.”

Notes

22:47 while he yet spake: We sense that the approach of the arresting party interrupts Jesus’ words to his Apostles, although he is surely expecting this hostile group. Besides Judas, we do not learn the composition of the party until 22:52, almost as though Luke identifies them as an afterthought.

a multitude: It may seem odd that the arresting crowd is large. Why? Because most Jewish men are home that evening celebrating the Passover feast with family members. But four observations weigh in favor of a big crowd. First, the arresting party, led by Judas, arrives in the early morning, an hour or so before dawn (see the Note on 22:46). Hence, the Passover celebration is long over. Second, there is an order of priests in town for the week, just as Zacharias’s order comes to town for its semi-annual week at the temple (see the Note on 1:5). Presumably, such persons are at the beck and call of the high priest even though they are not identified in 22:52. Third, the Roman soldiers in the arresting party, not mentioned by Luke, are not observing the Passover (see John 18:3). They are available for duty. Fourth, all of the accounts agree that a crowd of people accompanies Judas to Gethsemane (see Matt. 26:47; Mark 14:43; John 18:3).

Judas, one of the twelve: Each of the Gospels introduces Judas again, as if an early source predating the Gospels lies behind the accounts of the arrest and opens the earliest rehearsal of Jesus’ suffering (see Matt. 26:47; Mark 14:43; John 18:2–3, 5).²¹⁵ But we know that Luke introduces Judas earlier (see 6:16; 22:3). So why introduce him again in this Gospel? The most ready explanation is that the story of Jesus’ last hours becomes more or less crystallized before Luke writes his Gospel, and therefore Luke feels obliged to repeat it as it comes to him.

went before them: Of course, Gethsemane is known to Judas as a customary place where Jesus goes (see 22:39; John 18:2). Because of the late hour, whether Judas and the posse go looking in other places is not known. Unmistakably, Jesus places himself in Judas’s path so that the arrest will occur. We sense that the Savior is in charge.

215. Brown, *Death*, 1:246; Brown, “Arrest,” 178.

to kiss him: It is not clear from Luke's account whether Judas actually kisses Jesus; according to Matthew 26:49 and Mark 14:45, he does so. Luke may not want to picture Judas in intimate contact with Jesus at the moment of the betrayal. A further coloration has to do with Judas arriving on foot and betraying Jesus with a kiss to his head, in contrast to the woman who anoints and kisses Jesus' feet (see the Notes on 7:44–45).

22:48 betrayest thou: Jesus' question shows that he not only knows Judas's intent but places himself where Judas will find him (see the prior Note). This notion fits with the larger picture of Jesus knowing the thoughts of his detractors (see the Notes on 5:22; 6:8; 11:17; 20:23; 21:2).

the Son of man: The title is intriguing, not least because Jesus applies it to himself at this moment of Satan's apparent triumph. In this connection, Jesus repeats this expression for himself in his prophecies about his suffering and death (see 9:22, 44–45; 17:24–25; 18:31–34; 22:22; the Notes on 5:24; 9:22).

22:49 they which were about him: The three chief Apostles are surely in this group (see Matt. 26:37, 51; Mark 14:33, 47). In Luke's recounting, all eleven are standing by (see 22:39–41).

Lord, shall we smite with the sword?: Evidently, the disciples do not grasp Jesus' message that swords are for their future travels (see the Note on 22:38). Perhaps oddly, Luke alone preserves this question before Peter swings into action. The title "Lord" (Greek *kyrios*) carries overtones of addressing Jehovah (see the Notes on 2:11; 5:8; 7:13, 31).²¹⁶

22:50 smote: In its transitive form, the Greek verb *patassō* bears the sense "to hit," often with fatal results.²¹⁷ The blow is obviously intended to mutilate the man and is aimed at the ear because the servant does not suffer further injury, say, to his neck or head (see the Note below).

servant of the high priest: The identity of this person remains unrecorded in Luke although John calls him Malchus, an indicator of eyewitness memory (see John 18:10).²¹⁸ Further, we should take seriously the note that he is a servant, not an important official.

cut off his right ear: In John's report, Simon Peter is the one to take action (see John 18:10). Only John and Luke mention the right ear (see John 18:10). It seems that one possible reason for this act, besides self-defense

216. *TDNT*, 3:1058–62, 1086–93; Fitzmyer, *Luke*, 1:200–2; *TLNT*, 2:341–50.

217. BAGD, 640; *TDNT*, 5:939–40.

218. Bauckham, *Jesus and the Eyewitnesses*, 39–47, 194–95.

(see 22:49), is to deform the servant so that he cannot perform ceremonial functions at the temple (see Lev. 21:17–23). We recall the earlier mutilation of the ears of the high priest Hyrcanus II by his nephew and rival Antigonus for this very purpose.²¹⁹

22:51 *Jesus answered:* It is not obvious what or whom Jesus is answering. It is possible that he is responding either to those who ask the question “shall we smite with the sword?” (22:49) or to the one who begins hostilities (see 22:50).

Suffer ye thus far: The sense remains unclear. Jesus may be addressing his disciples, the more likely audience, or the soldiers. The meaning may be “Let them have their way” (New English Bible) or “No more of this!” (Revised Standard Version). That Jesus wants to bring swordplay to an end can be seen in his act of healing the servant.

he touched his ear, and healed him: The verb translated “to touch” can mean “to attach,” a more vivid idea (Greek *haptomai*).²²⁰ The breadth and depth of Jesus’ love appears in this gracious, physical act toward a person who comes against him with hostile intent. Similarly, Jesus reaffirms his love toward his enemies in his later appeal to his Father to forgive those who crucify him (see 23:34; see the Notes on 6:12, 27–28; 23:34; the Analysis on 6:20–49).

22:52 *the chief priests:* Who might these persons be? One suspects that the chief priests do not want to leave the capture of Jesus in the hands of lowly representatives. Hence, they come themselves. One also suspects that neither Annas nor Caiaphas joins this crowd (see 3:2). Instead, they send their most trusted fellow priests. The presence of priests (also 22:2, 4) brings Luke’s story full circle. It starts with a priest, namely, Zacharias who, like these priests, is unbelieving until the angel meets him. In Zacharias’s case, only divine intervention brings him to believe. But he does come to believe. For these individuals, the principle highlighted in the parable of Lazarus and the rich man seems to apply: “neither will they be persuaded, though one rose from the dead” (16:31). Any divine display of power will apparently not persuade them. On the contrary, like others who meet Jesus, they are likely full of fear (see 5:26; 8:37; the Note on 7:16).²²¹

219. Josephus, *A.J.* 14.13.10 (§§365–366); also *Mishnah Oholoth* 2:3—“These convey uncleanness by contact and carrying . . . a [bodily] member from a living man that no longer bears its proper flesh.”

220. Liddell and Scott, *Lexicon*, 231; BAGD, 102.

221. Welch, “Miracles, *Maleficium*, and *Maiestas* in the Trial of Jesus,” 349–83.

captains of the temple: These persons, under a chief captain who assists the high priest at public functions, are in charge of order “in and around the Temple” (see the Note on 22:4).²²²

the elders: Jesus prophesies that these people will be involved in his troubles (see 9:22). This privileged group seems to consist of both priests and laymen.²²³

a thief, with swords: The term translated “thief” (Greek *lēstēs*) refers to an insurrectionist or a robber who operates in the open, not to a thief who acts in secret (see the Notes on 10:30; 19:46; John 18:40).²²⁴ Three observations are relevant. (1) It is lawful to resist an intruder at night with deadly force because a victim does not know whether the intruder is armed (see Ex. 22:2–3). Hence, for apprehending a robber in the act, swords and staves are appropriate.²²⁵ Of course, Jesus is not such a person as his prior healing illustrates (see 22:51). Another dimension may be in play. Are the authorities hoping that Jesus will try to escape so that they can turn their “swords and staves” against him? (2) On another level, the situation is ironic because Judas, the authorities, and Barabbas are the real wrongdoers (see 19:46; John 18:40). (3) Another factor emerges. The charge that the authorities will take to Pilate is that of Jesus’ presumed kingship which, they claim, rivals Caesar’s (see 23:2–3). But at Gethsemane, as he says, they behave as if Jesus is a robber, a very different stance.

with swords and staves: In the other Gospel accounts, we read about such weapons when the Gospel writers introduce the story of the arrest (see Matt. 26:47; Mark 14:43; John 18:3). Luke, however, does not. Instead, he skillfully introduces this detail as coming from Jesus’ lips, thereby adding a layer of condemnation.

22:53 daily . . . darkness: We find a play on the concepts of light and dark (see 11:35). Here Luke preserves two sayings of Jesus at the time of his arrest that point to light and its opposite. He first declares to the arresting party that “I was *daily* [by day] with you in the temple,” in the full light of the sun (emphasis added), implying that most in the arresting party are Jewish.²²⁶ Then, reversing the imagery to that of night, he intones, “But

222. Schürer, *History* 2:277–279 (the quote is from 278); *TDNT*, 7:709, n. 35; Brown and Holzappel, *Lost 500 Years*, 117–18.

223. Schürer, *History*, 2:213; *TDNT*, 6:658–59.

224. BAGD, 474; *TDNT*, 4:257–58, 260–62.

225. J. Coert Rylaarsdam, “The Book of Exodus,” in Buttrick, *Interpreter’s Bible*, 1:1002–3.

226. Lane, *Gospel according to Mark*, 526.

this is your hour [at night], and the power of darkness.” This concern with light and dark is all the more vivid because the full moon shines at Passover and this full moon follows the vernal equinox, meaning that for the first time since the previous autumn the earth receives light for a full twenty-four hours from a combination of the sun and moon. See also the reference to “day” in 22:66.

ye stretched forth no hands: Jesus underlines the fact that the authorities fear the crowds and therefore they act at night (see 19:47–48; 20:19; JST Matt. 21:49).

this is your hour . . . darkness: By correlating the time of the arrest with “darkness,” Jesus puts the Jewish authorities in Satan’s camp, as becomes apparent in a later speech of the Apostle Paul (see Acts 26:18).²²⁷ Jesus’ hour, of course, brings him to the Atonement (see the Notes on 10:21 and 22:14).

the power of darkness: Besides its link to John’s language (see the Notes on 10:21–22; 22:14; also John 19:10), Jesus’ words indicate that Satan’s power will triumph, but only temporarily (see John 12:31), as his reference to “your hour” indicates. On Satan, see the Notes on 4:2–3; 10:18–19; 11:18, 21–22; 13:16; 22:3, 31, 46; and the Analysis on 4:1–13; 11:14–28; 22:31–34.

Analysis

The plot against the Savior takes its dark, amorphous shape months before this moment, both in Galilee and in Jerusalem.²²⁸ The Galilean conspiracy runs largely in its own channel whereas the Jerusalem version, now unimpeded, roars down its streambed and engulfs the temple authorities. In Galilee, the plot apparently loses momentum with Jesus’ death, eventually allowing his followers to quietly practice their faith; in Jerusalem, authorities will continue their open harassment of his known disciples for years (see Acts 4:1–21; 5:17–18).

Judas now moves front and center. His pact with the authorities comes to fruition, allowing these men to capture Jesus out of sight of watching, sympathetic eyes (see 22:4–6). For Judas’s action, he receives money. Mere money. Forever will he be remembered for this night. And for the money. What should be disturbing is the ease with which Satan influences someone so close to the Savior. And only Luke and John chronicle Judas’s diabolical change of heart, framing a warning to all who read their accounts (see 22:3–6; John 13:2, 27).

227. Green, *Luke*, 785.

228. Brown, “Arrest,” 166–69.

This said, it appears that Luke minimizes the contact between Jesus and Judas on this fateful occasion, almost as if he does not want to dignify any linkage between the two of them. For example, Luke does not note Judas's withdrawal from the supper, or perhaps from the company of the eleven as they walk to Gethsemane, but then neither do Mark and Matthew. John alone writes specifically that Judas leaves the meal, walking into the grasp of the night (see John 13:30). What is more striking is Luke's omission of both Judas's conversation with authorities as they prepare to take Jesus and the kiss. Instead of reporting Judas's intent to kiss Jesus in order to identify him to the arresting party in the dark (see Matt. 26:48–49; Mark 14:44–45), Luke notices only that Judas draws near “unto Jesus to kiss him” and then quotes Jesus' simple question, “Judas, betrayest thou the Son of man with a kiss?” (22:47–48). Luke thereby lets us know that by divine means Jesus knows the agreed sign of identification and Judas's secret agreement to turn Jesus over to the authorities.

But Judas is not in charge of events. Jesus is because he places himself in a spot where Judas and his party will surely find him (see the Notes on 22:39, 54). Judas knows this place (see 22:39; John 18:2). Hence, Jesus shows his willing courage to face whatever is coming toward him—“the great Creator . . . suffereth himself to become subject unto man in the flesh, and die for all men” (2 Ne. 9:5). Further, “the God of Abraham . . . yieldeth himself . . . into the hands of wicked men” (1 Ne. 19:10). Though he suffers supremely, more is on the way, as prophecy and Jesus himself affirm—“all things that are written by the prophets concerning the Son of man shall be accomplished” (18:31). We need look no further than Isaiah to see what Jesus sees. In Isaiah 53:7–8, a passage that deals with the fate of the Servant-King, we read, “He *is brought* as a lamb to the slaughter . . . He *was taken*” (emphasis added). The two Hebrew verbs, *yabal* and *laqah*, which mean “to bring” and “to take,” bear a sense of compelling a person against his or her will, that is, to arrest, as well as other meanings.²²⁹ But in the context of Isaiah's words, they point most naturally to the arrest of the Servant-King.²³⁰

A second prophecy, this one from the New World, comes from Nephi, who sees the arrest of the Messiah in vision: “I looked and beheld the Lamb of God, that he *was taken* by the people . . . [and] judged of the world” (1 Ne. 11:32; emphasis added). Although we do not know the ancient verb that underlies Nephi's account of the taking of the Savior, certainly the

229. BDB, 384–85, 542–44; *TDOT*, 5:364; 8:16–21.

230. Brown, “Arrest,” 170.

image is one of arrest in this passage.²³¹ In this light, it is evident that the arrest is significant enough to warrant the notice of prophecy.

When do Judas and the arresting party arrive? The Gospel accounts offer few clues. We conclude that the supper and Jesus' teaching activities take up the whole evening, ending before midnight as required by Jewish law.²³² After he and the Apostles reach Gethsemane, Jesus evidently spends much of the night in prayer, as the record of his repeated returns to the Apostles hints (see Matt. 26:40, 43, 45; Mark 14:37, 40, 41). This observation receives strength from the Joseph Smith Translation. In both Matthew and Mark, we find an important added detail about the Apostles' fatigue and sleep that night: Jesus awakens them the final time "after they had finished their sleep" (JST Mark 14:47; also JST Matt. 26:43). Implied is the fact that they sleep about as much as they usually do, that is, most of the night. The dawn is almost here (see Notes on 22:46, 60).

PETER'S DENIALS (22:54–62)

(Compare Matt. 26:57–58, 69–75; Mark 14:53–54, 66–72; John 18:15–18, 25–27)

King James Translation

54 Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. 55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. 56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. 57 And he denied him, saying, Woman, I know him not. 58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. 59 And about the space

New Rendition

54 Now seizing him, they led him and brought him into the house of the chief priest. And Peter followed from afar. 55 And after they lit a fire in the midst of the courtyard and sat down together, Peter sat in the middle of them. 56 But a certain young maid, seeing him and gazing at him while he sat next to the light, said, "This man was also with him." 57 But he denied, saying, "I do not know him, Woman." 58 And after a little while another man, upon seeing him, said, "You are also one of them." But Peter said, "Man, I am not." 59 And after about one

231. Brown, "Arrest," 170–71.

232. *Mishnah Pesahim* 10:9.

of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilæan. 60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. 62 And Peter went out, and wept bitterly.

hour had passed, another man affirmed confidently, saying, “Truly, this man was also with him, for he too is a Galilean!” 60 But Peter said, “Man, I do not know what you say!” And immediately, while he was still speaking, the cock crowed.

61 And turning, the Lord looked at Peter, and Peter remembered the word of the Lord, how he said to him, “Before the cock crows this day, you will deny me three times.” 62 And going outside, he wept bitterly.

Notes

22:54 took . . . and led . . . and brought: As the verbs indicate, the authorities complete the arrest, finally securing Jesus as their prisoner, but not until Jesus finishes his short speech (see 22:52–53). This act shows that he is in charge, though they do not know it.²³³ It is his choice, not theirs: he “yieldeth himself . . . into the hands of wicked men” (1 Ne. 19:10). The verb translated “took” (Greek *syllambanō*) means “to arrest.”²³⁴ The verb translated “led” (Greek *agō*) is the same as we find in the Septuagint rendering of Isa. 53:7–8 (“he was led as a sheep . . . he was led to death”),²³⁵ although the past tenses differ, the first aorist in Luke and second aorist in Isaiah (see the Note on 23:1).

the high priest’s house: According to John 18:13 and 18:24, the arresting party “led [Jesus] away to Annas first” and then “Annas sent [Jesus] bound unto Caiaphas the high priest.” The locations are most probably on the upper west side of the city where other high priests and dignitaries make their homes.²³⁶ Two further points emerge. (1) Annas serves as high priest from AD 6 to 15 and Caiaphas from AD 18 to 36. Thus, Caiaphas is high priest at the time of Jesus’ execution (see the Note on 3:2).²³⁷ (2) Because Annas is father-in-law to Caiaphas, as John 18:13 affirms, then Jesus likely remains in the same house during the entire hearing, with Annas and his immediate family inhabiting the first floor of the house and Caiaphas and his immediate family inhabiting another floor of the same building, just as we see in

233. Green, *Luke*, 786.

234. BAGD, 784; *TDNT*, 7:759–60.

235. BAGD, 14; Brown, “Arrest,” 170–71.

236. Josephus, *B.J.* 2:17.6 (§426).

237. Josephus, *A.J.* 18.2.1–2, 4.3 (§§26, 34–35, 95); Schürer, *History*, 2:229–32; Johnson, *Luke*, 64.

the construction of ancient homes²³⁸ and in the Middle East today. We find no reason to think of separate buildings for the two residences.

Peter followed afar off: We assume that Peter can see where the crowd is taking Jesus because the full Passover moon is shining and, as John writes, the crowd comes “with lanterns and torches” (John 18:3). Hence, the torchlight reflects off walls and shows Peter the crowd’s location and direction. Presumably, there are no other lights. Peter’s appearance by himself in Luke’s narrative forms a literary *inclusio* that ties back to his first appearance (see the Notes on 5:3 and 24:12).²³⁹

22:55 when they had kindled: The subject *they* of this clause remains unknown. Perhaps it is the same as in the prior verse: Luke has in mind members of the arresting band. With this verse, Luke’s narrative shifts away from Jesus and focuses solely on Peter, thus differing from Matthew and Mark, who sandwich Peter’s denial between notices of the early morning hearing (see Matt. 26:59–68; 27:1; Mark 14:55–65; 15:1). The hearing for Jesus, of course, is about to begin in the house as Luke’s notices of time indicate (see 22:58, 59). According to John, that night “was cold” (John 18:18).

the hall: Properly, an outdoor courtyard (Greek *aulē*).²⁴⁰ Such walled courtyards form part of ancient homes. Because the high priest likely resides on the upper west side of the city, the nicer part of town,²⁴¹ the multistoried home (see the Note on 22:54) rests on a slope and the courtyard evidently sits at the bottom level of the structure.

Peter sat down among them: Peter now joins a group that is completely different from the group with whom he reclines and dines the prior evening. Rather than welcoming him, members of this group become suspicious of him, as he might expect from strangers.

22:56 a certain maid: The young woman is a servant (Greek *paidiskē*).²⁴² Unlike the women of the household, who usually do not venture into the city,²⁴³ this young lady walks about and picks up news as she runs errands. What she will soon say demonstrates that she moves freely through the city.

This man: As is fitting in her society, the servant maiden does not address Peter directly because he is a man and she is not to talk to a strange man.²⁴⁴ Rather, she speaks to no one in particular about him.

238. Holladay, “House, Israelite,” 3:309, 315–317.

239. Bauckham, *Jesus and the Eyewitnesses*, 124–47, 366–67, 388, 390–93.

240. BAGD, 120–21.

241. Bahat, *Illustrated Atlas of Jerusalem*, 47.

242. BAGD, 609.

243. Jeremias, *Jerusalem*, 359–63.

244. Jeremias, *Jerusalem*, 363.

with him: As in other instances, this prepositional phrase points directly at discipleship (see 8:1, 38; 22:59; 23:43; 24:44; Matt. 26:38, 40; Mark 3:14; the Notes on 6:17; 8:45; 22:28).²⁴⁵

22:57 he denied: Luke's verb (Greek *arneomai*) picks up Jesus' words "he that denieth me before men shall be denied before the angels of God" (12:9), thus bringing Peter potentially under divine condemnation as does the disciples' earlier denial (see the Note on 12:9; the Analysis below; also D&C 101:5). Moreover, he becomes an indirect participant in the Jewish authorities' rejection of Jesus when they accuse and effectively deny him before Pilate (see 23:2).²⁴⁶ Incidentally, this movement from the general group of disciples in JST 12:9–11 to Peter in this passage fits a pattern found elsewhere in Luke and the other Gospels, wherein Peter and his fellow disciples are either contrasted or stand together.²⁴⁷

Woman, I know him not: Luke's account of Peter's three denials is more measured in tone than in the Gospel of Matthew, which recounts Peter uttering an oath to affirm the truth of his words (see Matt. 26:72).

22:58 after a little while: Time passes, allowing Peter not only to reconsider what he says in his first denial but also to recall what Jesus teaches about those who deny him and, in contrast, those who receive divine aid in difficult situations, as the one he now faces (see 9:26; 21:14–15).²⁴⁸

another: This person is a man, as the masculine noun shows (Greek *heteros*). This notation differs from Matthew and Mark, who write of a second servant girl accusing Peter (see Matt. 26:71; Mark 14:69), underlining the observation that Luke's source is independent of these Gospels.

of them: The man has in mind Peter's associates, that is, the Apostles and other disciples—people whom he dislikes. Remarkably, this man does not know that Peter, who draws his sword at the arrest, sits next to him (see John 18:10). In denying his association with the Apostles, Peter extends the effects of his denials to his beloved fellow believers.

22:59 one hour after: More time passes. As in the prior verse, Luke gives space both for the hasty gathering for the hearing of Jesus and for Peter to rethink what he is saying to these strangers.

with him: As in 22:56 and elsewhere, this prepositional phrase has to do with the discipleship of Peter and his associates (see 8:1, 38; 24:44; the Notes on 8:45; 22:28).²⁴⁹

245. TDNT, 7:790, 794–95.

246. TDNT, 1:469.

247. Bauckham, *Jesus and the Eyewitnesses*, 170, 172–79.

248. Green, *Luke*, 787.

249. TDNT, 7:770, 794–95.

Galilaean: We presume with Matthew that Peter’s distinct Galilean speech indicates his origin (see Matt. 26:73). In contrast, Pilate, because his interview with Jesus is evidently conducted in Greek (see the Notes on 2:39; 23:3), can only learn that Jesus is a Galilean from his accusers (see 23:5–6).

22:60 Peter said: Luke’s quotation of Peter’s third denial omits the reference to Peter’s cursing, which Matthew and Mark preserve (see Matt. 26:74; Mark 14:71). What is Luke’s motivation for this omission? Might he not be exercising his writer’s prerogative to omit a detail that would show the chief Apostle in a bad light?²⁵⁰

the cock crew: Two matters arise. First, roosters crow very early in the morning, which does not mesh well with the observation that most of the night passes by the time of the arrest (see the Note on 22:46).²⁵¹ Hence, the arresting band may arrive a little earlier, say, between four and five o’clock, about the time of the shofar blowing that occurs after a cock crows.²⁵² Second, since according to later Jewish law “it was forbidden to . . . rear chickens in Jerusalem” to prevent impurity from entering the city,²⁵³ it is important that Peter and others, including priests in the temple, can hear a rooster crowing. If the Gospel sources are correct—there is no reason to doubt them—we can suggest that the house of Annas stands close enough to the city wall, and to a family’s chicken roost which lies outside the wall, so that the rooster can easily be heard. This is perhaps the only hint in the Gospels about the location of the high priest’s home.

22:61 the Lord turned: This detail, as those in 7:9 and 22:41, points to an eyewitness. Compare also John 12:3 (“the house was filled with the odour”); see 9:55; 10:23; 14:25; 18:40; 19:3; 22:41; 23:28; John 8:6–8; and the Notes on 7:9; 7:44. The title “Lord” (Greek *kyrios*), of course, points to Jehovah, as we see elsewhere (see the Notes on 2:11; 5:8; 7:13, 31).²⁵⁴

250. Fitzmyer, *Luke*, 2:1465.

251. *TDNT*, 9:303

252. *Mishnah Sukkah* 5:4; *Mishnah Tamid* 1:2; *Mishnah Yoma* 1:8; Jeremias, *Jerusalem*, 48, n. 44.

253. Samuel Abramsky and Joshua O. Leibowitz, “Jerusalem,” in *Encyclopaedia Judaica*, ed. Fred Skolnik, corrected ed., 16 vols. and suppl. (Jerusalem: Keter Publishing House, 1996), 9:1553; *Encyclopedia Hebraica* and Editorial Staff, “Purity and Impurity, Ritual,” in Skolnik, *Encyclopaedia Judaica*, 13:1411 (based on Ephraim Elimelech Urbach’s Hebrew article, “Tumah ve-tohara,” *Ha-Entsiklopedya ha-Ivrit* [Encyclopedia Hebraica], ed. Joseph Klausner et al., 32 vols. [reprint; Jerusalem: Encyclopedia Publishing Co., 1957], 18:787–92); but see Jeremias, *Jerusalem*, 47, n. 44.

254. BAGD, 459–61; *TDNT*, 3:1058–62, 1086–93; *TLNT*, 2:347–50.

looked upon Peter: Where might Jesus be standing at this moment so that Peter is in his sight-line? Evidently, the room where the early morning hearing is to take place, likely on an upper level of “the high priest’s house” (22:54; see the Note thereon), also overlooks the courtyard where Peter and the others are warming themselves.

Peter remembered: Although we do not know how much Peter in this moment recalls of Jesus’ distant words about denying him (see 12:9), he now comes to full memory of Jesus’ recent prediction in response to his haughty boast (see 22:33–34).

the word: The term translated “word” (Greek *rhēma*) has to do with a specific message, this one to Peter, rather than the whole gospel (see 2:17, 29, 50, 51; 4:4; 7:1; etc.; the Note on 3:2).²⁵⁵

22:62 went out: Peter now escapes the cluster of Jesus’ enemies, retreating to a place where he is alone.

Peter . . . wept bitterly: Peter undergoes a forced humility after boasting that he will never abandon Jesus (see 22:33; the Note on 22:32). Although Peter’s healing from his denials begins with his repentance, initiated by Jesus looking at him (see 22:61),²⁵⁶ he will apparently not be fully healed emotionally and spiritually until his meetings with the Savior, first by himself after the resurrection (see 24:34; also 1 Cor. 15:5) and then on the shore of the Sea of Galilee, where Jesus confidently hands to Peter the responsibility of caring for the church in his absence (see John 21:15–17).

Analysis

For the first time since chapter 5, Peter glides from behind the curtains of either anonymity, or a shared spotlight with the Twelve, and stands before our eyes—alone. He does not share the spotlight with his brother Andrew who is present in the earlier scene, although, notably, his brother remains unnamed (see the Notes on 5:5–6). He does not stand with his fishing partners, James and John, as he does so often. Instead, Peter sits with people who wish his master harm, basically leaving him alone; alone he warms himself by a fire kindled by foes; alone he rolls thoughts through his head before he denies the Savior; alone he weighs the frightful prospects for his divine friend who is now in custody; alone he chases conflicting memories about Judas, his fellow Apostle and betrayer; alone he forms the focus of

²⁵⁵. Plummer, *Luke*, 85; BAGD, 742–43; TDNT, 4:75–76, 113.

²⁵⁶. Johnson, *Luke*, 362.

all our gaze. Everyone else in this scene remains nameless, almost faceless, except for gender. And except for Peter.

Even though Luke marks Peter’s devastating experience by noting the passage of time, we must not think that the approaching hearing for Jesus requires a long time. Rather, these notations—“after a little while” and “about the space of one hour after” (22:58, 59)—convey a different message, at least for Peter’s situation. Between Peter’s denials, he has time to think of what he says. This observation adds texture and depth to his final act in this scene: he “wept bitterly” (22:62). Following his experience, he finds healing in his soul only in the solo visit of the Risen Savior to him, making him the chief witness of the Resurrection (see 24:34; 1 Cor. 15:5), and in Jesus’ restoration of him to his prior station of leadership when in Galilee (see John 21:15–17).

These conclusions stand against the view that, in his denials, Peter is following Jesus’ instructions to deny him so that he will survive unharmed to lead the church. Such a view does not take account of Peter sitting in the presence of his accusers as long as he does. To be sure, we can read the future tense “thou shalt deny me” as an imperative (22:34; also Matt. 26:34; Mark 14:30).²⁵⁷ But a characteristic of the Gospel stories—the disciples acting or speaking as a group in relative anonymity, such as their shared denial of Jesus in JST 12:9–11, and then Peter vigorously emerging in a later scene; here denying the Savior after Jesus’ prophecy that he will do so and Peter’s protest that he will not²⁵⁸—lends weight to the observation that Peter genuinely denies his acquaintance with Jesus. Moreover, the overall character of Luke’s report requires that we see Peter genuinely denying his acquaintance with Jesus in the face of accusations from adversaries.²⁵⁹

The notes about the passage of time, of course, say something about how long Peter sits in the courtyard and how long Jesus waits for his accusers. Both because of the added notices in the Joseph Smith Translation about how long the Apostles sleep in Gethsemane (see the Note on 22:46; see also JST Matt. 26:43; JST Mark 14:47), and because of Luke’s notation of the coming of the morning before the hearing for Jesus (see 22:66), all appears to occur in the early morning, sometime around five o’clock, and does not take up more than an hour or so.²⁶⁰

257. Blass and Debrunner, *Greek Grammar*, §362.

258. Bauckham, *Jesus and the Eyewitnesses*, 172–79.

259. For a different view, see Hall, *New Testament Witnesses of Christ*, 65–67; Ogden and Skinner, *Verse by Verse*, 619–20.

260. Beare, *Earliest Records of Jesus*, 232–33; Fitzmyer, *Luke*, 2:1456.

For his act, of course, Peter reaps a certain level of guilt. But we are not to allow this fact to become the controlling sentiment in our view of this man. On this whole scene, Elder Spencer W. Kimball, at the time the Acting President of the Council of the Twelve Apostles, offers the following: “Remember that Peter never denied the divinity of Christ. He only denied his association or acquaintance with the Christ, which is quite a different matter.” Further, “I do not pretend to know what Peter’s mental reactions were nor what compelled him to say what he did that terrible night. But in light of his proven bravery, courage, great devotion, and limitless love for the Master, could we not give him the benefit of the doubt and at least forgive him as his Savior seems to have done so fully[?].”²⁶¹ Said another way, Peter’s denial “is a story of personal transformation through failure, self-recognition and restoration . . . a dramatic example of the encounter with the meaning of the cross that every . . . disciple must undergo.”²⁶²

Luke’s frame for the story of Peter’s denials differs from that of Mark and Matthew. These two evangelists place their reports between notices of the nighttime hearing in front of Jewish authorities (see Matt. 26:59–68; 27:1; Mark 14:55–65; 15:1). This observation raises the question whether Luke depends on Mark for his narrative. Although many commentators see Luke borrowing and adjusting Mark’s presentation, perhaps adding material from another source,²⁶³ Luke’s sketch differs in significant ways, leading us to see his record as standing independent. For example, on the larger canvas, Luke’s account follows Jesus then Peter to the high priest, as do Matthew and Mark. But Luke’s attention then focuses exclusively on Peter’s denial before introducing elements of the early morning hearing for Jesus. The other Gospels, instead, deal with a nighttime hearing before raising Peter’s denials to view, a complete reversal in arrangement. In the judgment of a Jewish scholar, “the sequence of events . . . given in Luke makes sense, while in Mark (and Matthew) the description is at the very least strange and confused.”²⁶⁴ Even so, we see Peter’s recollection standing behind each of these accounts.²⁶⁵

261. Spencer W. Kimball, “Peter, My Brother,” *Speeches of the Year, 1970–71* (Provo, Utah: BYU Press, 1971), 3, 5; also Bauckham, *Jesus and the Eyewitnesses*, 177–79.

262. Bauckham, *Jesus and the Eyewitnesses*, 180.

263. Bultmann, *History*, 269; Beare, *Earliest Records of Jesus*, 232–33; Fitzmyer, *Luke*, 2:1456.

264. Flusser, “Who Is It That Struck You?” 605, see also Beare, *Earliest Records of Jesus*, 232–33.

265. Bauckham, *Jesus and the Eyewitnesses*, 344–45.

In smaller details, Luke’s record exhibits further differences. For example, in Matthew and Mark the hearing before Jewish authorities occurs at night followed by the trek to Pilate when morning arrives (see Matt. 27:1–2; Mark 15:1). According to Luke, the authorities gather in the morning to decide what to do with Jesus, not at night as in the other Gospels. Luke’s is likely the more accurate report (see 22:66).²⁶⁶ Moreover, and perhaps surprisingly, Luke omits the scene that features false witnesses whom the authorities assemble to accuse Jesus (see Matt. 26:59–61; Mark 14:55–59). Furthermore, Luke holds that Peter’s second accuser is a man, not a woman as in other accounts (see 22:58; Matt. 26:71; Mark 14:69). In addition, Luke preserves two indicators of passing time whereas the others repeat only one (see 22:58, 59; Matt. 26:73; Mark 14:70). The last difference that we note, although there are others, is the most striking. Only Luke preserves the record that Jesus looks at Peter after his third denial (see 22:61).²⁶⁷ Conclusion? Luke’s report rests at least partly on an independent source or witness.²⁶⁸

THE HEARING BEFORE JEWISH AUTHORITIES (22:63–71)

(Compare Matt. 26:59–68; Mark 14:55–65)

King James Translation

63 And the men that held Jesus mocked him, and smote him. 64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? 65 And many other things blasphemously spake they against him.

66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, 67 Art thou the Christ? tell us. And he said unto them, If

New Rendition

63 And the men holding him prisoner kept mocking him while beating him. 64 And blindfolding him, they demanded, saying, “Prophecy! Who is it who was striking you?” 65 And many other blasphemous things they spoke to him.

66 And as the day began, the elders of the people, the chief priests, and the scribes were gathered together, and they led him to their council, 67 saying, “If you are the Christ, tell us.” But he said to them, “If I were to tell you, you would

266. Beare, *Earliest Records of Jesus*, 233; Fitzmyer, *Luke*, 2:1456.

267. Plummer, *Luke*, 516–17.

268. Marshall, *Luke*, 839–40.

I tell you, ye will not believe: 68 And if I also ask you, ye will not answer me, nor let me go. 69 Hereafter shall the Son of man sit on the right hand of the power of God. 70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. 71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

certainly not believe. 68 And if I were to ask, you would certainly not answer. 69 But from this moment, the Son of Man will be seated on the right hand of the power of God.” 70 And all the men said, “Are you then the Son of God?” And he said to them, “You say that I am.” 71 And they said, “What need do we have of further testimony? For we ourselves have heard from his own mouth!”

Notes

22:63 *the men*: Inside the house, in contrast to the scene in the courtyard (see 22:55–56), men only are present. Luke does not identify them as temple police but implies such (see 22:52), although they may be servants of the high priest.²⁶⁹ According to Jesus’ prophecy, Gentiles or Roman soldiers will participate (see 18:32). But their participation occurs later in the morning. The episodes in which they appear are tied together by the verb *empaizō*, “to mock” (see 23:11, 36).²⁷⁰

Jesus: The name does not appear in the manuscripts. Instead, the simple pronoun “him” occurs (Greek *auton*) whose natural grammatical referent is Peter in the prior verse.²⁷¹ Hence, the King James translators supply the name Jesus for clarity.

***mocked him, and smote*:** After forcing the bound Jesus to hike up to the high priest’s residence following his crushing experience in Gethsemane, certain men in the arresting party openly show their brimming frustration at not capturing him earlier in the week by turning to physical violence, as Jesus predicts (see 18:32; also 23:11). The main verb, *to mock* (Greek *empaizō*),²⁷² stands in the imperfect, thus conveying the sense that the indignities go on repeatedly.²⁷³

22:64 *blindfolded him*: With a twist of irony, those who blindfold Jesus are themselves spiritually blind.²⁷⁴ It may be that this act forms one step in

269. Flusser, “Who Is It That Struck You?” 604–9.

270. *TDNT*, 5:635.

271. BAGD, 122–23; Blass and Debrunner, *Greek Grammar*, §4–3)277).

272. BAGD, 255; *TDNT*, 5:630–35.

273. Smyth, *Greek Grammar*, §§1790, 1890–94, 2341; Blass and Debrunner, *Greek Grammar*, §§327, 325.

274. Johnson, *Luke*, 362.

a cruel game that gentile servants of the high priest play with the prisoner to amuse themselves while they wait for council members to gather.²⁷⁵

they struck him on the face: This expression is missing from many of the early manuscripts, including the earliest from about AD 200, \mathfrak{P}^{75} .

Prophecy, who is it that smote thee?: The authorities and their henchmen treat Jesus as a false prophet, not like those who welcome him as a king (see 19:38),²⁷⁶ at least not in this scene (see 23:2, 37). Their words raise the question, What do these people believe about the nature of prophecy? It appears that prophecy in this context has to do with seeing or sensing what one cannot see or sense by natural means (see John 4:19). In addition, they seem to presume that such a prophet will know notable details, including the identity of individuals by name, even though these persons may not otherwise be known to a person they call “prophet” (see 7:39 and the Note thereon).²⁷⁷ This concept of prophecy may be a part of the same cloth that 23:35, 37 are part of, and may hint at the influence of magic. But if the question of the guards arises from a brutal game, the force of the question may be something like, “Guess who hit you.”²⁷⁸

22:65 blasphemously spake they: This line represents Luke’s judgment about the disrespectful and uncouth language of the authorities (see the Note on 23:39), whereas in the other accounts, in a reversal, the authorities accuse Jesus of blasphemy (see Matt. 26:65; Mark 14:64). Because the verb “to speak” is in the imperfect tense, it is apparent that the council members utter blasphemous words often and continuously.²⁷⁹

22:66 as soon as it was day: The sun rises. According to Luke, the hearing that follows occurs during this fateful day, not at night (see Matt. 27:1; Mark 15:1).

the elders . . . the chief priests and the scribes: This list does not match exactly Luke’s earlier notice (see 22:52). Missing are the “captains of the temple,” the representatives of the temple police force. Now present are “the scribes,” who constitute a group that studies the law and assists in legal cases (see 23:10; the Note on 5:21).²⁸⁰ Possibly the members of the temple police return to their posts before this meeting begins. In 23:13 and 24:20,

275. Flusser, “Who Is It That Struck You?” 604–9; Morris, *Luke*, 345.

276. *TDNT*, 5:635.

277. *TDNT*, 6:844.

278. Flusser, “Who Is It That Struck You?” 604–9.

279. Smyth, *Greek Grammar*, §§1790, 1890–94, 2341; Blass and Debrunner, *Greek Grammar*, §§237, 235.

280. Schürer, *History*, 322–25; Brown and Holzapfel, *Lost 500 Years*, 113, 119, 160, 163.

the chief priests remain as the most identifiable group and the general term *rulers* subsumes the others.

their council: The scene now opens at “their council,” which evidently is held in a customary place away from the home of the high priest. The Greek term is *synedrion*.²⁸¹ Obviously, events transpire in the home of the high priest that Luke does not repeat, most notably the appearance of the false witnesses before the assembled group (see Matt. 26:59–61; Mark 14:55–59). Does not this omission indicate that Luke, at this point, is following a source other than Mark? Probably so. Surely he knows about these other witnesses. But Luke’s apparent oversight is evidently intended to mark Jesus as the only witness whom they should hear.

saying: This term in the Greek text belongs to the following verse. More than this, by repeating this term, Luke gathers all of Jesus’ accusers into the same box. There are no dissenting voices (see the Note on 22:70).²⁸² In contrast, the other accounts hold that the high priest alone asks the questions (see Matt. 26:62–63; Mark 14:60–61).

22:67 *Art thou the Christ?:* This query forms the question of the ages, mirroring in importance the questions of guests at a dinner (see 7:49), the Apostles on a calmed sea (see 8:25), and Herod Antipas in his perplexity, “who is this . . . ?” (9:9). A more complex matter has to do with the authorities’ understanding of who “the Christ” is. Evidently, whether sincerely held or not, they somehow equate this figure with the “Son of God” (22:70), as do devils (see 4:41). Mention of these titles suits Luke’s broad purpose to show, on the lips of Jesus’ opponents, that he is more than an itinerant prophet.²⁸³

he said: Jesus begins the first of two recorded responses, the one long and the other short. These statements link to his promise to the Twelve that, when brought to trial, they will have opportunity to bear witness of him (see 21:12–13).²⁸⁴

If I tell you: Jesus touches on an issue that stands at the heart of John’s Gospel, whether Jesus can bear witness of himself, a question that he answers affirmatively (see John 7:18; 8:12–18). One of Jesus’ aims in speaking as he does to the gathered council members, of course, is to uncover their unwillingness to believe (see the Note on 22:71).²⁸⁵

281. BAGD, 793–94; Pike, “Before the Jewish Authorities,” 228–31.

282. Johnson, *Luke*, 362–63; Green, *Luke*, 794.

283. Green, *Luke*, 792.

284. Green, *Luke*, 796.

285. Green, *Luke*, 795.

ye will not believe: This condemnation reaches back to another scene, one in which Jesus tells the parable of the rich man and Lazarus, concluding that, because the rich man's brothers do not receive "Moses and the prophets," they will not believe "though one rose from the dead" (16:31; see the Note thereon). Effectively Jesus, who will himself soon rise from the dead, paints the authorities with the same brush of unbelief.

22:68 *if I also ask you, ye will not answer me:* One of Jesus' techniques for leading hearers to understand who he is comes in the form of questions (see 20:3–4, 41–44).²⁸⁶ But he clearly senses that his accusers' anger will not allow him to aid their comprehension. In effect, they remain as if blindfolded (see the Note on 22:64).

nor let me go: Jesus shows that he knows the final outcome of his opponents' plans (see the Note on 5:22). His words disclose the fact that they do not intend to offer him a fair hearing. Now that he is in their grasp, they will hold onto him until they manufacture a case against him.

22:69 *Hereafter:* The Greek expression literally means "from now on." This language appears at other key junctures in Jesus' ministry and other related events, heralding a new step forward (see 1:48; 5:10; 12:52; 22:18; Acts 18:6).²⁸⁷

the Son of man sit: In a final effort to bring his accusers to understanding, Jesus draws their minds to one of the results of his coming resurrection—his exaltation, an event that they will not witness. Unlike accounts that lay emphasis on Jesus' return (see 21:27; Matt. 26:64; Mark 14:62), Luke's quotation here rests directly on Jesus' resurrection and its resplendent result, a result featured in scripture (see Ps. 110:1).

22:70 *Then said they all:* Luke underscores the united sentiment of Jesus' accusers (see the Note on 22:66).

the Son of God: This title, though paired with "the Christ" (22:67) and "the Son of man" (22:69), carries its own distinctive meaning. In this passage, Jesus does not deny his accusers' attribution of the title to himself. But they and he understand it differently. For them, it becomes the trigger for hailing him before Pilate (see 22:71–23:1); for him, it remains the identifying marker of who he is (see 1:32, 35; 8:28).²⁸⁸

Ye say: Jesus will bring forward this type of response to Pilate's question (see 23:3). In this latter instance, Pilate does not see anything incriminating in Jesus' words (see 23:4) whereas Jesus' accusers do. Even so, this type

286. Morris, *Luke*, 347.

287. Morris, *Luke*, 347; Green, *Luke*, 795.

288. Robert L. Millet, "Jesus Christ, Fatherhood and Sonship of," in *EM*, 2:739–40.

of reply seems to be the way that Jesus affirms his true identity during the trials, placing the words in someone else's mouth, almost as if he makes the other person a second witness in a legal case. Importantly for a legal proceeding, he does not deny what his accusers say.

I am: Here Jesus indirectly applies the divine name I AM to himself (see Ex. 3:14). Upon those in the room, all of whom know the Bible well, the effect of his statement is electric and moves them to drag him to Pilate (see the Notes on 3:22 and 9:35).

22:71 *What need we any further witness?:* In Luke's recounting, only Jesus stands as a witness while Matthew and Mark mention others (see Matt. 26:59–61; Mark 14:55–59). By itself, Jesus' testimony is enough to bring the council members to a decision whether to accept or reject him.²⁸⁹ According to the other synoptic Gospels, the council allows false witnesses into its midst (see Matt. 26:59–62; Mark 14:55–60). This question that Luke reports implies the prior presence of other witnesses.

we ourselves have heard of his own mouth: Jesus' accusers accept his words as representing who he is, that is, that he bears witness of himself (see the Notes on 4:22; 22:67). Luke adds no other comment, letting their words of rejection stand to condemn them.

Analysis

Above all else, the Savior bears witness of himself. In a final moving effort to reach out to his Jewish opponents and to turn them to himself, he stands among them in their well-trimmed and decorated chamber and invites them to see him as he is. Part of the challenge for them, of course, is his disheveled appearance, including skin, clothing, and hair stained by his blood. But his words spoken into a quiet, large room resonate with one person, Joseph of Arimathaea, who seems already to be acquainted with Jesus' message (see the Notes on 23:50–51). The scene reminds us of the words of the condemned prophet Abinadi that reach the heart of one man, Alma the priest (see Mosiah 17:1–4).

It is morning and it is spring. In the freshening light, colors in nearby gardens come alive. Flowers are in bloom; pomegranate and fig trees stand draped in new green leaves. In this season, the one who again and again restores and refreshes life, who again and again speaks of life continuing beyond mortality, who again and again shows the way to life with God, stands

289. Green, *Luke*, 796.

condemned to death. But matters will not remain this way. Even though Jesus' future looks bleak and dreary, he is in charge. And soon the beauty and splendor of his resurrection will overshadow the beauties of the earth.

Jesus chooses this moment, when the earth is renewed and fresh, to reveal himself as he really is to those who exert the most influence in his society. Their genuine grasp of his meaning lies in their condemning words: "What need we any further witness? for we ourselves have heard of his own mouth" (22:71). They ask, "Art thou the Christ?" He replies that, though unobserved by council members, from now on "the Son of man [will] sit on the right hand of the power of God" (22:67, 69). They ask, "Art thou then the Son of God?" In a response that exudes humility and yet draws in the majestic divine name, he answers, "Ye say that I am" (22:70). The council's questions come to the heart of the matter; in turn, Jesus' answers lead the council into a valley bathed by celestial sunlight. But they will not look. Instead of beholding the "light . . . and the glory of [their] people Israel" (2:32), they "walk in the light of [their own meager] fire, and in the [faint] sparks that [they] have kindled" (Isa. 50:11).

Perhaps oddly, Luke omits the scene that features false witnesses, whom the authorities assemble to accuse Jesus. Surely Luke knows about it, and surely he is aware that it begins as Peter and others bandy by the fire. But he turns away from it. Why? From what he preserves, it is apparent that he chooses to highlight Jesus as the main witness whom his accusers hear,²⁹⁰ as the single voice to whom they listen, as the royal person whom they reject (see the Notes on 22:66, 71; also Matt. 26:59–61; Mark 14:55–59). But they are rejecting more than a person who bears witness of himself. They are rejecting "the Christ," "the Son of man," "the Son of God," the great "I am" (22:67, 69–70).

"From now on," Jesus says of himself, "the Son of man [will] sit on the right hand of the power of God" (see the Note on 22:69). But already in their turn, the authorities are the constant force in bringing Jesus to his execution by placing him in Rome's power. In the council chamber, they make a decision that propels events into Pilate's temporary residence in the city and eventually to Calvary. Unwittingly, they make a decision that brings about the will of God, even as they drag Jesus to Pilate and argue noisily for his death and join the soldiers that lead him to the place of execution (see 23:35).²⁹¹ Never does one decision mean so much.

290. Green, *Luke*, 796.

291. Green, *Luke*, 790–91.

With the other Gospel writers, Luke shares only a few details in 22:63–64 and the material in 22:69. Everything else is unique to his report. This observation, resting on Luke’s sweeping, transcendent view of what happens in the hearing, leads us to conclude that his account rests on other information. In no way does he appear to depend on either Matthew or Mark, even though points of similarity exist. For instance, in 22:63 Luke writes that “the men that held Jesus mocked him, and smote him.” Like Luke, Matthew and Mark paint a scene of the arresting party physically roughing Jesus up. Like Luke, Mark, not Matthew, writes that someone covers Jesus’ face. Like Luke, both Matthew and Mark record that the crowd howls for a prophecy from Jesus, Matthew and Luke adding the detail that someone demands that Jesus identify the persons who strike him (see Matt. 26:67–68; Mark 14:65). But the differences are too compelling, including, for starters, the setting of the hearing—“it was day” and the hearing occurs at “their council” room (22:66).²⁹² A second example consists of the high priest’s dramatic tearing of his garments and his screeching accusation that Jesus utters blasphemy, pieces of the story that Luke does not include (see Matt. 26:65; Mark 14:63–64).²⁹³ The whole tenor of Luke’s report is different. In his account we behold more clearly that Jesus is in charge. This clarity leads to one scholar’s conclusion that “the sequence of events during that awful night [of arrest and trial] given in Luke makes sense, while in Mark (and Matthew) the description is at the very least strange and confused.”²⁹⁴

292. Fitzmyer, *Luke*, 2:1466.

293. Pike, “Before the Jewish Authorities,” 218–21.

294. Flusser, “Who Is It That Struck You?” 605.