

Luke 22:1-23. *The beginning ends.* As the 8 day celebration of the Passover (aka the *Feast of Unleavened Bread*)² was beginning, some religious conservatives were looking for ways to get rid of Yeshua, yet were afraid of His followers, the people.

At Satan's urging, Judas Iscariot went to the big wheels to see how Yeshua might be betrayed; being delighted, they agreed among themselves to give him some money. Judas accepted, and began looking for an opportunity to betray Him when no crowds were present.

On the first day, Passover prompted Peter & John to prepare. Giving them a sign that a man carrying a jug of water will meet you, Jesus said follow him to that house and talk to the owner. Use these words: *The Teacher asks: Where's the guest room where I may eat the Passover with my disciples.* He'll show you a large upper room, already furnished. Prepare there.

It was as Jesus said, so they prepared for celebrating Passover. Reclining at the table, Yeshua commented: *I have really wanted to eat Passover with you before I suffer. I will not celebrate Passover again until Passover finds fulfillment within the kingdom of God.*

After taking the cup, He gave thanks and said, *Take it and share it; I will not drink this cup either until the kingdom of God comes.* Then He took the bread, gave thanks, and said, *Do this to remember Me; this is my body given up for you.* Then after supper, He took the cup again and said, *This cup is the new covenant, in my blood which has been poured*

out for you. Yet the man who is to betray me, is here at this table. The Son of Man will do as decreed, but woe to he who betrays the Son of Man. Questioning began among them—who among them would do such a thing?

Q Why don't we celebrate the Passover as believers in Yeshua the Messiah? Corollaries?

Q Why do translators add "new" covenant to Matthew's account (Matthew 26:28)? See the table...

²"Generally the feast of Unleavened Bread would refer to Nisan 15 (Friday), but the following reference to the sacrifice of the Passover lamb indicates that Nisan 14 (Thursday) was what Luke had in mind (Nisan = March 27 to April 25). The celebration of the Feast of Unleavened Bread lasted eight days, beginning with the Passover meal. The celebrations were so close together that at times the names of both were used interchangeably." —NET Bible Commentary on Luke 22:7

LUKE 22:1-23

Now the Feast of Unleavened Bread, called the Passover, was approaching,² and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people.³ Then Satan entered Judas, called Iscariot, one of the Twelve.⁴ And Judas went to the chief priests and the officers of the temple guard and discussed with them how he might betray Jesus.⁵ They were delighted and agreed to give him money.⁶ He consented, and watched for an opportunity to hand Jesus over to them when no crowd was present.

⁷Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed.⁸ Jesus sent Peter and John, saying, "Go and make preparations for us to eat the Passover."

⁹"Where do you want us to prepare for it?" they asked.

¹⁰He replied, "As you enter the city, a man carrying a jar of water will meet you. Follow him to the house that he enters,¹¹ and say to the owner of the house, 'The Teacher asks: Where is the guest room, where I may eat the Passover with my disciples?'"¹² He will show you a large upper room, all furnished. Make preparations there."

¹³They left and found things just as Jesus had told them. So they prepared the Passover.

¹⁴When the hour came, Jesus and his apostles reclined at the table.¹⁵ And he said to them, "I have eagerly desired to eat this Passover with you before I suffer."¹⁶ For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God."

¹⁷After taking the cup, he gave thanks and said, "Take this and divide it among you."¹⁸ For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes."

¹⁹And he took bread, gave thanks and broke it, and gave it to them, saying, "This is my body given for you; do this in remembrance of me."

²⁰In the same way, after the supper he took the cup, saying, "This cup is the new covenant (see also Matthew 26:28) in my blood, which is poured out for you."²¹ But the hand of him who is going to betray me is with mine on the table."²² The Son of Man will go as it has been decreed, but woe to that man who betrays him."

²³They began to question among themselves which of them it might be who would do this.

MESSIN' WITH THE TRANSLATION TO ACHIEVE A THEOLOGICAL GOAL

The actual Greek text says for Matthew 26:28 τῆς διαθήκης (no “new” there); incidentally, the Luke 22:20 text actually says, ἡ καινὴ διαθήκη (the new covenant). Compare translations—

◀ Matthew 26:28 ▶

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Modern Translations

New International Version

This is my blood of the covenant, which is poured out for many for the forgiveness of sins.

New Living Translation

for this is my blood, which confirms the covenant between God and his people. It is poured out as a sacrifice to forgive the sins of many.

English Standard Version

for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.

Berean Study Bible

This is My blood of the covenant, which is poured out for many for the forgiveness of sins.

New American Standard Bible

for this is My blood of the covenant, which is being poured out for many for forgiveness of sins.

NASB 1995

for this is My blood of the covenant, which is poured out for many for forgiveness of sins.

NASB 1977

for this is My blood of the covenant, which is poured out for many for forgiveness of sins.

Amplified Bible

for this is My blood of the [new and better] covenant, which [ratifies the agreement and] is being poured out for many [as a substitutionary atonement] for the forgiveness of sins.

Christian Standard Bible

For this is my blood of the covenant, which is poured out for many for the forgiveness of sins.

Holman Christian Standard Bible

For this is My blood that establishes the covenant; it is shed for many for the forgiveness of sins.

Contemporary English Version

This is my blood, and with it God makes his agreement with you. It will be poured out, so that many people will have their sins forgiven.

Good News Translation

"this is my blood, which seals God's covenant, my blood poured out for many for the forgiveness of sins.

GOD'S WORD® Translation

This is my blood, the blood of the promise. It is poured out for many people so that sins are forgiven.

International Standard Version

because this is my blood of the new covenant that is being poured out for many people for the forgiveness of sins.

NET Bible

for this is my blood, the blood of the covenant, that is poured out for many for the forgiveness of sins.

Classic Translations

King James Bible

For this is my blood of the new testament, which is shed for many for the remission of sins.

New King James Version

For this is My blood of the new covenant, which is shed for many for the remission of sins.

King James 2000 Bible

For this is my blood of the new covenant, which is shed for many for the remission of sins.

New Heart English Bible

for this is my blood of the new covenant, which is poured out for many for the forgiveness of sins.

World English Bible

for this is my blood of the new covenant, which is poured out for many for the remission of sins.

American King James Version

For this is my blood of the new testament, which is shed for many for the remission of sins.

American Standard Version

for this is my blood of the covenant, which is poured out for many unto remission of sins.

A Faithful Version

For this is My blood, the *blood* of the New Covenant, which is poured out for many for *the* remission of sins.

Darby Bible Translation

For this is my blood, that of the [new] covenant, that shed for many for remission of sins.

English Revised Version

for this is my blood of the covenant, which is shed for many unto remission of sins.

Webster's Bible Translation

For this is my blood of the new testament, which is shed for many for the remission of sin.

Early Modern

Geneva Bible of 1587

For this is my blood of the Newe Testament, that is shedde for many, for the remission of sinnes.

Bishops' Bible of 1568

For this is my blood, whiche is of the newe testament, that is shedde for many, for the remission of sinnes.

Coverdale Bible of 1535

this is my bloude of the new testament, that shalbe shed for many for the remission of synnes.

Tyndale Bible of 1526

For this is my bloude of the new testament that shalbe shedde for many for the remission of synnes.

Literal Translations

Literal Standard Version

for this is My blood of the New Covenant, that is being poured out for many, for forgiveness of sins;

Berean Literal Bible

For this is My blood of the covenant, being poured out for many, for forgiveness of sins.

Young's Literal Translation

for this is my blood of the new covenant, that for many is being poured out -- to remission of sins;

Smith's Literal Translation

For this is my blood, that of the new covenant, having been poured out for many, for the remission of sins.

Literal Emphasis Translation

For this is My blood of the covenant being poured out concerning many unto the remission of sins.

Catholic Translations

Douay-Rheims Bible

For this is my blood of the new testament, which shall be shed for many unto remission of sins.

Catholic Public Domain Version

For this is my blood of the new covenant, which shall be shed for many as a remission of sins.

Translations from Aramaic

Aramaic Bible in Plain English

This is my blood of the new covenant, which is shed in exchange for the many for the release of sins.

Lamsa Bible

This is my blood of the new covenant which is shed for many for the remission of sins.

NT Translations

Anderson New Testament

for this is my blood of the new covenant, which is poured out for many in order to the remission of sins.

Godbey New Testament

for this is my blood which belongs to the new covenant, which is shed for many unto the remission of sin.

Haweis New Testament

for this is my blood, that *blood* of the new testament, which is shed for many, for the remission of sins.

Mace New Testament

for this represents my blood, the blood of the new covenant which is shed for mankind for the remission of sins.

Weymouth New Testament

for this is my blood which is to be poured out for many for the remission of sins--the blood which ratifies the Covenant.

Worrell New Testament

for this is My blood of the covenant, which is shed in behalf of many for remission of sins.

Worsley New Testament

for this is my blood, *the blood* of the new covenant, which is *to be* shed for many for the remission of sins:

Luke 22:24-38. *The ending continues*. Men who've yet to outgrow being boys argue about who's best. So it was with His disciples. Jesus was clear:

Rulers of the unbelievers love to call themselves Benefactors, even though they are autocrats. But you? You are not to be like that; instead, the greatest among you should be like the youngest, like the one who serves. After all, who is greater, the one at the table, or the one who serves. I am among you as one who serves. You have stood by Me in My trials—it is on you that I confer a kingdom, just as Father God conferred one on Me. You can now eat and drink at MY table in MY kingdom, even sitting on thrones judging the 12 tribes of Israel.

Turning to the disciples, Jesus made it clear *Satan will shake you all; I've prayed for you Simon (given name) that your faith doesn't fail. And, when you've repented, strengthen your brothers in Christ. Simon was not pleased: "I'm ready to be imprisoned, even to die with you. The Christ was gentle, but firm: Peter (nickname), you're going to deny three times in the morning—the rooster won't have even crowed.*

Jesus changed the subject—He asked them if they had ever lacked anything when He sent them out—purse, bag, sandals, etc. But, if you already have a purse, take it; a bag, take it, but if you don't have a sword, sell your cloak and get one.

It is written, Jesus said from Isaiah 53:12, "He was numbered with the transgressors." What is written (note present tense) about Me is reaching fulfillment. It's happening. They reported, we've got two swords. That's enough, Jesus replied.

- Q Why is servant leadership philosophy superior? Why isn't it deployed, in reality, more often?
- Q How did Satan shake/winnow/sift the disciples within their kingdom?
- Q How has Satan shaken you in your life experience, both on and off the Path (the Way, ὁδός)?
- Q What did Jesus tell Peter about his three-fold denial? v32
- Q Why were only two swords necessary?

LUKE 22:24-38

Also a dispute arose among them as to which of them was considered to be greatest.²⁵ Jesus said to them, "The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors.²⁶ But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves.²⁷ For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves.²⁸ You are those who have stood by me in my trials.²⁹ And I confer on you a kingdom, just as my Father conferred one on me,³⁰ so that you may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes of Israel.

³¹"Simon, Simon, Satan has asked to sift you all (Greek is plural) as wheat.³² But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers."

³³But he replied, "Lord, I am ready to go with you to prison and to death."

³⁴Jesus answered, "I tell you, Peter, before the rooster crows today, you will deny three times that you know me."

³⁵Then Jesus asked them, "When I sent you without purse, bag or sandals, did you lack anything?" "Nothing," they answered.

³⁶He said to them, "But now if you have a purse, take it, and also a bag; and if you don't have a sword, sell your cloak and buy one.³⁷ It is written: *And he was numbered with the transgressors* (Isaiah 53:12); and I tell you that this must be fulfilled in me. Yes, what is written about me is reaching its fulfillment."

³⁸The disciples said, "See, Lord, here are two swords." "That is enough," he replied.

Luke 22:39-54. *The ending continues*. As Luke reported earlier, Yeshua spent His evenings at the Mount of Olives; His disciples followed Him. He called on them to pray for temptation resistance, and then went about a stone's throw beyond them and prayed. His prayer went something like this:

Father God, if You are willing, take this responsibility from Me. Nevertheless, Your purpose be fulfilled, not My reluctance to be sacrificed. [Older manuscripts do not have verses 43&44]³

While He was talking to the Father, a crowd came, led by Judas, one of the apostles, approached Jesus to kiss Him. Yeshua the Christ responded: *Judas, are you betraying the Son of Man with a kiss?*

When His followers saw what was happening, out came the swords. Peter, not being a very good swordsman, missed Malchus' head, and cut off the right ear [John 18:10]. Enough, the Christ ordered, and He healed Malchus' ear.

Turning to the crowd filled with chief priests, temple guards and other leaders, He asked, *Am I leading a rebellion that you come with swords and clubs? I was in the temple courts—you didn't lay a hand on Me. But this is your time—when darkness reigns.*

Seizing Him, they led Him away to the house of the high priest. Peter followed, but at a distance.

- Q Why did the Christ refer to Himself in this context as the "Son of Man?"
- Q Was the Christ reluctant to serve as an atoning sacrifice; to wit, the Father's will versus "His will?"
- Q Why did Jesus the Christ become an atoning sacrifice? See Romans 3:25; it wasn't about us.
- Q "It's your time—when darkness reigns."
- Q Where did the encounter between Caiaphas and Yeshua occur? Why there?

³Several significant Greek MSS (P ⋈ A B N T W 579 1071*) along with diverse and widespread versional witnesses lack [22:43-44](#). In addition, the verses are placed after [Matt 26:39](#) by *f*. Floating texts typically suggest both spuriousness and early scribal impulses to regard the verses as *historically* authentic. These verses are included in ⋈* D L Θ Ψ 0171 *f* M lat Ju Ir Hipp Eus. However, a number of MSS mark the text with an asterisk or obelisk, indicating the scribe's assessment of the verses as inauthentic. At the same time, these verses generally fit Luke's style. Arguments can be given on both sides about whether scribes would tend to include or omit such comments about Jesus' humanity and an angel's help. But even if the verses are not *literarily* authentic, they are probably *historically* authentic. This is due to the fact that this text was well known in several different locales from a very early period. Since there are no synoptic parallels to this account and since there is no obvious reason for adding these words here, it is very likely that such verses recount a part of the actual suffering of our Lord. Nevertheless, because of the serious doubts as to these verses' authenticity, they have been put in brackets. For an important discussion of this problem, see B. D. Ehrman and M. A. Plunkett, "The Angel and the Agony: The Textual Problem of [Luke 22:43-44](#)," *CBQ* 45 (1983): 401-16. – *NET Bible Commentary* on Luke 22:43-44

LUKE 22:39-54

Jesus went out as usual to the Mount of Olives, and his disciples followed him. ⁴⁰ On reaching the place, he said to them, "Pray that you will not fall into temptation." ⁴¹ He withdrew about a stone's throw beyond them, knelt down and prayed, ⁴² "Father, if you are willing, take this cup from me; yet not my will, but yours be done." ⁴³ [An angel from heaven appeared to him and strengthened him. ⁴⁴ And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.]*

⁴⁷ While he was still speaking a crowd came up, and the man who was called Judas, one of the Twelve, was leading them. He approached Jesus to kiss him, ⁴⁸ but Jesus asked him, "Judas, are you betraying the Son of Man with a kiss?"

⁴⁹ When Jesus' followers saw what was going to happen, they said, "Lord, should we strike with our swords?" ⁵⁰ And one of them struck the servant of the high priest, cutting off his right ear.

⁵¹ But Jesus answered, "No more of this!" And he touched the man's ear and healed him.

⁵² Then Jesus said to the chief priests, the officers of the temple guard, and the elders, who had come for him, "Am I leading a rebellion, that you have come with swords and clubs?"

⁵³ Every day I was with you in the temple courts, and you did not lay a hand on me. But this is your hour—when darkness reigns."

⁵⁴ Then seizing him, they led him away and took him into the house of the high priest. Peter followed at a distance.

*Older manuscripts do not have verses 43&44.

Luke 22:55-71. *The ending continues: Trial Elements.* The rock crumbled quite easily, just as the Christ predicted. Outside Caiaphas house's courtyard, Peter encountered a slave (παίδίσκη) girl who looking closely at Peter said *This man was with Yeshua*. Peter denied it; I don't know Him. Later someone else said, *You are one of them*. Man, I am not, Peter replied. An hour passed and then another recognized Peter's ethnicity: *Certainly he was with Him—he's a Galilean*. Peter said, Man I don't know what you're talking about. The rooster crowed, the Christ looked right at Peter, and Peter remembered—he left the courtyard and wept, bitterly.

It was now a great time for mocking the One who was so popular among the crowds. Beating and blindfolding Him, they hit Him, challenging His prophetic abilities. With morning's arrival, the elders, chief priests and professors of the law met. Jesus was put up in front of them—If you are indeed the Anointed One, tell us—they charged.

Jesus was not impressed. *If I tell you, you're not going to believe Me. If I asked you, you would not answer. BUT, from*

now on, the Son of Man will be seated at the right hand of the Mighty God. Are you then the Son of God, they asked. Jesus affirmed their suspicion/accusation: *You are right. I am.*

Well that did it. Blasphemy of the highest order and great evidence for conviction. We have heard this blasphemy from His own lips. No brief detailing evidence was needed; they had a confession.

- Q What caused Simon Peter to deny he even knew the Christ? How is this denial manifested today among believers? About what and why was he weeping? Bitterly?
- Q What is the greatest insult the temple guards could have laid on Yeshua the Messiah?
- Q Who is privileged to sit by the right hand of the Lord God Almighty?
- Q Why did He make it easy for His accusers to convict?

LUKE 22:55-71

But when they had kindled a fire in the middle of the courtyard and had sat down together, Peter sat down with them. ⁵⁶ A servant girl saw him seated there in the firelight. She looked closely at him and said, "This man was with him."

⁵⁷ But he denied it. "Woman, I don't know him," he said. ⁵⁸ A little later someone else saw him and said, "You also are one of them." "Man, I am not!" Peter replied. ⁵⁹ About an hour later another asserted, "Certainly this fellow was with him, for he is a Galilean." ⁶⁰ Peter replied, "Man, I don't know what you're talking about!" Just as he was speaking, the rooster crowed. ⁶¹ The Lord turned and looked straight at Peter. Then Peter remembered the word the Lord had spoken to him: "Before the rooster crows today, you will disown me three times."

⁶² And he went outside and wept bitterly.

⁶³ The men who were guarding Jesus began mocking and beating him. ⁶⁴ They blindfolded him and demanded, "Prophecy! Who hit you?" ⁶⁵ And they said many other insulting things to him.

⁶⁶ At daybreak the council of the elders of the people, both the chief priests and teachers of the law, met together, and Jesus was led before them. ⁶⁷ "If you are the Christ," they said, "tell us."

Jesus answered, "If I tell you, you will not believe me, ⁶⁸ and if I asked you, you would not answer. ⁶⁹ But from now on, the Son of Man will be seated at the right hand of the mighty God."

⁷⁰ They all asked, "Are you then the Son of God?"

He replied, "You are right in saying I am."

⁷¹ Then they said, "Why do we need any more testimony? We have heard it from his own lips."