

2/15/15

Luke 22

Jesus is now a few days away from the cross ready to die for the sins of the world. He has been walking under the shadow of the cross for six months, as He headed towards Jerusalem from the confession of Peter at Caesarea Philippi that Jesus was the Christ, the Son of the living God.

22:1-6 The plot to kill Jesus.

* Parallel passages. Matt. 26:1-5; Mk. 14:1-2

22:1-2 The time and plan of the to kill Jesus.

* The first six verses ends the section that began in chapter twenty. vs. 1-6

1) The Feast of Passover and Unleaven are joined together, but are distinct. Num. 28:16-25

a) April 14 is Passover, it fell on Thursday that year.

b) April 15-21 is Unleavened Bread.

1) Two days before Passover all leaven removed except that to be found by children to ask the question of its meaning.

2) Matthew and Mark say two days before the Passover and Unleavened. Matt. 26:2; Mk. 14:1

2) The religious rulers were attempting to kill Jesus without the people turning on them, fearing them. vs. 2

* “The **fear** of **man** brings a snare, But whoever trusts in the LORD shall be safe.” Prov. 29:25

22:3-6 The meeting for the betrayal of Jesus.

1) Satan entered Judas on of the twelve. vs. 3“

a) Whether this means actual possession or not is not stated.

1)) “And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon’s *son*, to betray Him. Jn. 12:2

2)) “Now after the piece of bread, Satan entered him. Then Jesus said to him, “What you do, do quickly.” Jn. 13:27

b) One of the twelve chosen after an entire night in prayer. Lk. 6

* Called the Son of Perdition, “While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the **son** of **perdition**, that the Scripture might be fulfilled.” Jn. 17:12

2) Judas met with the religious leader. vs. 4

a) The chief priest Sadducees.

- b) The captains of the temple guards.
- c) The figure out the manner and plan to betray Jesus.
- 3) The business transaction was made. vs. 5
 - a) The Jews were glad over the willingness of Judas to betray Jesus.
 - b) They agree on set amount of money, Thirty pieces of silver. Zech. 11:12; Matt. 26:15
 - * The value of the life of a slave. Ex 21:32
- 4) The plan was in motion from that point. vs. 6
 - a) Judas promised to betray Jesus, he gave his word.
 - b) Judas then sought opportunity to betray Jesus away from the crowds during Passover.
 - * The population swelled to about 2 ½ million during this time.

22:7-23 The Preparation for the Passover and Lord's Supper.

* The parallel passages. Matt. 27:17-19; Mk. 14:12-16

22:7-13 The instruction of Jesus to His disciples for the Passover.

*At this point Matthew and Mark record the anointing of Jesus by the of the woman at Simon the leper's house.

- 1) The Passover Lamb was killed the Passover lamb. vs. 7
 - * “Now on the first day of Unleavened Bread, when they killed the Passover *lamb*, His disciples said to Him, “Where do You want us to go and prepare, that You may eat the Passover?” Mk. 14:12
- 2) Jesus sent Peter and John with specific instruction to prepare the Passover dinner by meeting a certain man. vs. 8-10
 - * Carrying water was the job of a woman! vs. 10
- 3) Jesus told them what to tell the man. vs. 11-13
 - a) They were to ask for the room. vs. 11
 - b) They would be then show a large room furnished, so they were to make preparations. vs. 12
 - c) They found it as Jesus said and prepared the room. vs. 13
 - 1) Much like when Jesus told His disciples to go get the colt of a donkey to ride into Jerusalem. Lk. 19
 - 2) Jesus knew everything, He had prepared it all.

22:14-23 The celebration of the Passover.

22:14-18 The Passover supper.

- 1) All twelve were present, including Judas. vs. 14
- 2) Jesus expressed His longing to celebrate the Passover before His death. vs. 15
* This is unique of Luke, emphasis on this Passover, which really marked the fulfillment and last Passover as the Old Testament taught it.
- 3) Jesus revealed to them He would not eat of it until the Kingdom would be established. vs. 16
- 4) Jesus took the cup, blessed it gave it them to drink. vs. 17
- 5) Jesus revealed to them He would not drink it again until the Kingdom Age. vs. 18

22:19-20 The instituted the new meaning of the Passover.

- 1) Jesus blessed the bread and broke it, clearly indicating it was His body given for them, to be done in remembrance of Him. vs. 19
- 2) Jesus then took the cup after supper identifying it as the new covenant in His blood shed for them. vs. 20
 - a) New Covenant spoken by Jeremiah that is yet to be fulfilled with Israel. Jer. 31:31

- b) Paul gave to the Corinthians the instruction of the communion table. 1Cor. 11:17-32

22:21-23 The announcement of Jesus about His betrayal.

- 1) His betrayer was sitting with Him at the table. vs. 21
 - a) They were reclining around a u-shape table. Matt. 26:20-25; Mk. 14:17-21
 - b) John tells us Judas dipped bread and left. Jn. 13:27
* Two-fold prophecy of Ahithophel and Judas, “Even my own familiar friend in whom I trusted, Who ate my bread, Has lifted up *his* heel against me.” Ps. 41:9*
- 2) The stern warning to Judas. vs. 22
 - a) Jesus declared that His betrayal was prophetic and would take place, “And truly the Son of Man goes as it has been determined.” vs. 22a
 - 1)) The prophesy only revealed the fact of the betrayal, but not that Judas was predetermined by God to betray Jesus.
 - 2)) Otherwise God would be responsible for His Son’s betrayal and unjust in punishing Judas.

- b) Jesus declared to severe judgment of that man, “but woe to that man by whom He is betrayed!” vs. 22b
- 1)) Judas was not a victim nor innocent, but responsible for his betrayal of Jesus.
 - 2)) Judas was given many opportunities by Jesus to repent.
- 3) Then they began to question among themselves, which of them it was who would do this thing. vs. 23
- * Amazingly all believed they were capable of betraying Jesus!
- a) “And they were exceedingly sorrowful, and each of them began to say to Him, “Lord, is it I?” Matt. 26:22
 - b) “And they began to be sorrowful, and to say to Him one by one, “*Is it I?*” And another *said*, “*Is it I?*” Mk. 14:19
 - c) Then the disciples looked at one another, perplexed about whom He spoke.” Jn. 13:22

22:24-30 The disciples dispute over greatness’.

* The parallel passages. Matt. 20:25-28; Mk. 10:42-45

22:24-27 The dispute and response of Jesus.

- 1) This dispute “phioneikia” means strife and contention about who was greatest among them. vs. 24
 - a) This is recorded three times. Matt. 20:25-28; Mk. 10:42-45
 - b) Luke alone tells us of it placed here at the supper, but it had happened once before. vs. 46-48
 - c) John gives to us the practical evidence of who is the greatest by washing the feet of the apostles. Jn. 13
- 2) Jesus pointed out the worldly model of leadership. vs. 25
- 3) Jesus rebuked them, they were to be models of servant hood to others. vs. 26
- 4) Jesus makes Himself the example for their service. vs. 27

* He was greater than any of them, yet He was serving among them!

22:28-30 The apostles would be rewarded for their service.

- 1) They had continued with Jesus in all His trials. vs. 28

* The word continued “diameno”, means to stay or remain permanently.
- 2) They would be given a kingdom, as the Father had given Jesus one, a high privilege. vs. 29

- 3) They would sit at the table of Jesus in the Kingdom and on 12 thrones judging the 12 tribes of Israel. vs. 30
 * Parallel passage. Matt. 19:28

22:31-38 The prediction of Peter's denial and persecution.

* Unique of Luke.

22:31-34 The word of Jesus to Peter.

- 1) Satan asked for Peter. vs. 31
 - a) Satan asked permission of God. Job 1
 * you – plural. vs. 31
 - b) Wheat needs to be sifted to obtain the pure wheat.
- 2) Jesus prayed for Peter. vs. 32
 - a) The word “you” is singular, Peter
 - b) The word fail “ekleipo” means to cease or eclipse.
 - c) The word strengthen “sterizo” means to confirm or establish. 2Cor. 1:3-6
- 4) Peter declared his willingness to be imprisoned and die for Jesus. vs. 33
 * Peter was over confident in himself and his abilities, which became a greater weakness!
- 5) Jesus speaking prophetically tells Peter he would deny Him three times. vs. 34
 - a) The parallel passages. Matt. 26:31-35;
Mk. 14:27-31

- b) All will stumble, shepherd will be stricken and sheep scattered.

22:35-38 The warning of future perilous times.

22:35-36 The needed preparations.

- 1) The contrast is their earlier ministry, as He was present with them, provided and protected them, but now He is about to leave the earth and return to heaven. Lk. 10:4-9
- 2) The sword was for defense, some attempt to explain that Jesus meant it for other purposes than self-defense, it is ludicrous. vs. 36
 - a) I am not saying Jesus is promoting violence, but I am saying that for a Christian to defend himself or his family against those attempting to harm them is biblical.
 - b) Murder is always wrong for a Christian or non-Christian, the difference must be made.

22:37-38 The prophetic fulfillment.

- 1) Jesus reminds His disciples that all taking place was prophetic of Him and must be fulfilled. vs. 37
 * He is quoting Isaiah, being numbered with the transgressors by His

substitutionary death for sinners. Is. 53:12

- 2) Once again Jesus was not abdicating violence, but simply stating that difficult times lay ahead. vs. 38
 * The expression, “It is enough” simply means they did not get it, they just did not connect the dots.

22:39-46 The prayer of Jesus in the Garden.

- * The parallel passages. Matt. 26:30-45; Mk. 14:26-42

22:39-40 The location Jesus chose to pray.

- 1) Jesus led the apostles to the Mount of Olives. vs. 39
 a) The statement “coming out” refers to the upper room where Jesus just celebrated the Passover with them in fulfillment of the Scriptures. vs. 39a
 1)) The bread was His body and the wine His blood, indicating His death, the New covenant.
 2)) After they had sung the Hallel Psalms. Ps. 113-118
 b) The Mount of Olives was a familiar place. vs. 39b-c
 1)) The Mount of Olives was on the east side of the city crossing the brook Kidron from where He spoke about the destruction of the

temple and about His Second Coming. Matt. 26:30; Mk. 14:26; Jn. 18; Matt. 24; Mk. 13

- 2)) Jesus would descended to heaven from the Mount of Olives and descend on it splitting it in two. Acts 1:9-12; Zech. 14:4
 3)) Luke says Jesus went to Bethany after Palm Sunday, but the rest of the week He taught in the temple in the day and at night He went out to stay on the mountain called Olivet. Matt. 21:17; Lk. 21:37
 c) The familiar place where Jesus was accustomed to go was a garden. vs. 39c-d
 1)) It was called Gethsemane, which means “The Olive Press. Matt. 26:36; Mk. 14:32
 2)) The wealthy would have their Possibly a private garden of a wealthy person permitted Him to resort there often, maybe a disciple? Jn. 18:1-2
 3)) The eleven were with Him, Judas having received the piece of bread, he then went out immediately. And it was night. Jn. 13:30
 * Judas Iscariot would arrive soon to betray Him with a kiss. Lk. 22:47-48

- 2) Jesus instructed His disciples to pray. vs. 40a-c
- a) Jesus wanted to prepare His disciples for the trial about to come on them, “Pray” to not enter into temptation.
- 1) **The** word temptation “peirasmos” means a trial, a proving of fidelity, integrity, virtue, constancy of man. be it arising from within or without.
- 2) Jesus was a constant example of prayer to them, Luke records eight occasions. Lk. 3:21-22; 5:15-16; 6:12-16; 9:18-20, 28-36; 10:21-22; 11:1-4; 22:39-46
- b) Prayer in its most simple form is dependence of God completely.
- 1) Alienating us with God’s will.
- 2) Listening and obeying.
- c) They were expecting Jesus to set up the Kingdom and would be devastated. Lk. 19:11
- 1) They disputed who was the greatest, at least three times. Matt. 18:1; Mk. 9:34; Lk. 9:46, Jn. 13
- 2) James and John had petitioned Jesus for the right and left hand in His glory, even using their mom. Matt. 20:20-21; MK. 10:37

- 2) All would abandon Jesus and Peter deny Jesus three times.

22:41-46 The passion of our Lord in prayer.

- 1) Jesus separated Himself from His disciples, about a stone’s throw, about 25-30 feet to be alone with His Father and knelt to pray. vs. 41
- a) Jesus in solitude always prayed to the Father alone. vs. 41a
* Matt. 14:23; Lk. 6:12
- 1) The other gospels give us more details, Matthew says Jesus took Peter, James and John with Him, but still separated from them a distance. Matt. 26:37-39
- 2) Mark just tells us He took Peter, James and John, he omits Jesus went away from them. Mk. 14:33
- b) Jesus’ passion in prayer was marked by humility and reverence. vs. 41b
- 1) Matthew tells us Jesus fell on His face magnifying the intensity. Matt. 26:39
- 2) Mark says Jesus fell on the ground in total abandonment. Mk. 14:35
* There is no contradiction, Jesus was on His face praying, yet the physical posture is no guarantee of the spiritual attitude of the heart!

- 2) The passion of Jesus is marked by conflict. vs. 42a-d
- a) Some say the cup means Jesus was afraid He would die before He went to the cross by the hand of Satan.
- 1)) There is nothing in the text to suggest this at all.
 - 2)) The use of Hebrew 5:7 to confirm physical death is absurd, the word from “ek” means out of death, God raised Him from the dead. Is. 53, Ps. 22; Ps. 16:10
- b) Others say it is the fear of His death on the cross.
- 1)) Jesus knew from the beginning He came to die for man. Matt. 20:28
 - 2)) Jesus declared His death and resurrection continuously, after Peter’s confession at Caesarea Philippi. Matt. 16:16
 - 3)) Jesus said, “Except a corn of wheat fall to the ground and die, it abides alone, but if it dies it bears much fruit. Jn. 12:44
- c) The cup is nothing but the wrath of God. Ps. 11:16; Is. 51:17; Jer. 25:15
- 1)) Jesus asked the sons of Zebedee, “Are you able to drink of the cup I am about to drink?” Matt. 20:22; Mk. 10:38

- 2)) The Lord Jesus at the Passover took the **cup** after supper and said, “This **cup** is the new covenant in My blood, which is shed for you”, His death under the wrath of God for sin on the cross. Lk. 22:20
 - 3)) Jesus was saying, If there is any other way for man to be saved!
- d) The conflict of Jesus is from His humanity for Jesus had two nature, 100% God and 100% man, yet without sin and He never used his deity to accomplish anything, but as the perfect man He depended on the Father for everything.
- e) Jesus was going to become sin for the world and the wrath of God would fall on Him, while He Himself being holy and without sin, here is the real conflict – it is spiritual.
- * God made Him to be sin for us, who knew no sin that we might be made the righteousness of God in Him.” 2Cor. 5:21; Is. 53
- f) At times the too much emphasis is put on the physical suffering, not to minimize it, but it is only the symptom of the cause.
- 1)) Jesus would cry out from the cross, “My God, My God, why have You forsaken Me? *Why are*

You so far from helping Me, And from the words of My groaning?"

Ps. 22:1

- 2)) The separation from the Father that had existed between them from all eternity was dreaded, a mystery we will never grasp fully.
- 3) The passion of Jesus is marked by loving submission. vs. 42e-f
 - a) The obedience to the will of the Father was submitted and yielded to out of love.
 - 1)) "But God demonstrates His own **love** toward **us**, in that while we were still sinners, Christ died for **us**." Rom. 5:8
 - 2)) For the redemption of man, as the Lamb of God, becoming sin and a curse. Jn. 1:29; 2Cor. 5:21; Gal. 3:13
 - 3)) "The Lord GOD has opened My ear; And I was not rebellious, Nor did I turn away." Is. 50:5
 - 4)) Lenski the Greek Scholar says the imperative being durative expresses a course of action, not a mere single act.
 - b. Prayer is to align Him with the will God.
 - 1)) Not to change the mind of God.

- 2)) Not for permission to exercise ours.
- 3)) Paul say, "And being found in appearance as a man, He humbled Himself and became obedient to *the point of death*, even the **death** of the **cross**." Phil. 2:8
- 4) The passion of Jesus was strengthened by angels. vs. 43
 - a) This was in answer to the petition of Jesus in the previous verse. vs. 42
 - 1)) The will of the Father.
 - 2)) The submission of Jesus.
 - b) The fact that an angel appeared to strengthen Jesus is unique of Luke.
 - 1)) Jesus was made a little lower than the angels, evident by His weak and agonizing human nature. Heb. 2:9
 - 2)) The strength imparted to Jesus was from the Father, the angels were the mere envoys.
 - c) The provided strength brought the agony to the highest peak by not giving in to it, but rather resisting it.
 - 1)) Whenever we give in to sin, we never experience the full strength of that temptation or trial, giving in short of its full power.

- 2)) When we resist it to victory, we experience the full strength of that temptation or trial.
- 5) The passion of Jesus is marked by suffering. vs. 44
- a) The phrase, being in agony in the Greek is called *punctiliar*, indicating reaching the peak of His agony. vs. 44a
- 1)) Involving the mental, emotional, physical and spiritual distress.
- 2)) Jesus was the Last Adam, exactly like the First Adam, yet without sin.
- * “Therefore, in all things He had to be made **like His brethren**, that He might be a merciful and faithful High Priest in things *pertaining* to God, to make propitiation for the sins of the people.” Heb. 2:17
- b) He prayed more earnestly and His sweat became like great drops of blood falling down to the ground. vs. 44b-c
- 1)) The phrase more earnest “*ektenesteron*” means intently, this is the only appearance as an adverb.
- a)) This confirms Jesus resisted the trial to the maximum of its

- strength by not giving in to it, experiencing the ultimate power of the agony.
- b)) The word drops “*thrombos*”, means a large thick drop, clotted blood.
- 2)) The affect of the intense agony of going to the cross under the wrath of God caused His sweat to mingled with blood.
- a)) The text says falling to the ground, not merely stained His skin.
- b)) This condition is well attested by doctors, Luke was a physician.
- c)) The condition is called *hematidrosis*, when the tiny blood vessels of the skin rupture and permit blood to mingle with sweat.
- * Aristotle, Theophrastus, Gruner recorded medical data on the subject in 1805. (Lenski:1077)
- d)) Some say this should be omitted, they are wrong. (RSV & others)
- 6) Jesus arose victorious through prayer the intense agony was over, resolved and settled. vs. 45a
- a) The will of the Father became the will of the Son, He would go to the cross and die for the sins of the world.

- 1)) The Son would bear vicariously the sins of all and die in their place.
- 2)) The Son would experience the wrath of the Father, be separated from Him for the first time and die as the consequences of sin.
- b) The Son was victorious over the cross in the Garden of Gethsemane.
 - 1)) As Jesus was committed to the full consequences of the cross to save sinners by His atoning death on the cross and resurrection, being heard by the Father to save Him from death and be in fellowship with the Father again. Is. 53:11; Jn. 17:5; Heb. 1:3-4; 5:7-8
- 7) Jesus recognized the weakness of His disciples. vs. 45b-c
 - a) Luke only tells us the reason why the disciples were sleeping “from sorrow”.
 - b) The other synoptic gospels add details about the three occasions Luke omits.
 - 1)) “Then **He came** to the disciples and found them asleep, and said to Peter, “What? Could you not watch with Me one hour?” Matt. 26:40
* Mark differs only by used the name Simon. Mk. 14:37

- 2)) “And He came and found them asleep **again**, for their eyes were heavy.” Matt. 26:43
* Mark adds, “and they did not know what to answer Him.” Mk. 14:40
- 3)) “Then He came the **third time** and said to them, “Are you still sleeping and resting? It is enough! The hour has come; behold, the Son of Man is being betrayed into the hands of sinners.” Mk. 14:41
- 8) Jesus gave them the secret to victory, prayer. vs. 46
 - a) Jesus having gone through the agonizing struggle of doing the Fathers will to be separated from Him, knew how horrible their struggle would be by failing to pray.
 - b) Having bore His own burden, Jesus is thinking of them in His darkest hour, attempting to help the disciples to bear their coming test and burden by prayer.
 - c) The warning is “lest you enter into temptation.
 - 1)) The word enter “eiserchomai”, means to come into the sphere or condition of giving in to your will and desire, rather than God’s will.

- 2)) The word temptation “peirasmos” means a trial, a proving of man's fidelity, integrity, virtue, constancy;
- 3)) It can be an enticement to sin arising from our desires or from the outward circumstances.
- 4)) Jesus had said this to them when they arrived at Gethsemane. vs. 40
* “Watch and pray, lest you enter into temptation. The spirit indeed *is* willing, but the flesh *is* weak.” Matt. 26:41; Mk. 14:38

22:47-53 The betrayal and arrest of Jesus.

* The parallel passages. Matt. 26:47-56; Mk. 14:43-52

22:47-48 The coming of Judas to the Garden.

- 1) As Jesus was speaking Judas went up and gave Him a kiss. vs. 47
- 2) But Jesus said to him, “Judas, are you betraying the Son of Man with a kiss?” vs. 48
 - a) Kissed Him repeatedly. Matt. 26:49; Mk. 14:45
 - b) Ahithophel is a type. Ps. 55; 2Sam. 15:12

22:49-51 The reaction of the disciples to the arrest of Jesus.

- 1) Seeing what was about to take place, they asked Jesus, “Lord, shall we strike with the sword?” vs. 49
- 2) One of them struck the servant of the high priest and cut off his right ear. vs. 50
* Peter cut off the ear of Malchus, the High Priest's servant. Jn. 18:10
- 3) Jesus told Peter to not intervene, “Permit even this.” And He touched his ear and healed him. vs. 51
 - a) Jesus told Peter to put away his sword, “Shall I not drink of the cup which My Father has given Me?” Jn. 18:11
 - b) This is the last healing in scripture of Jesus.

22:52-53 The confrontation with the religious rulers.

- 1) Jesus rebuked the chief priests, captains of the temple, and the elders by asking them, “Have you come out, as against a robber, with swords and clubs?” vs. 52
- 2) Jesus pointed out He was with you daily in the temple, why did they not arrest Him then? vs. 53a-b
- 3) Jesus accused them, “But this is your hour, and the power of darkness.” vs. 53c
 - a) We have been translated from Kingdom of darkness. Col. 1:13
 - b) The time is far spent, the day. . . Rom. 13:12
 - c) Light and darkness. 1Jn. 1

22:54-62 The arrest of Jesus and denial by Peter.

* The parallel passages. Matt. 26:57-75; Mk. 14:53-72

22:54-60 The three denials of Peter.

- 1) They arrested and led Jesus into the high priest's house. vs. 54a-b
 - a) High Priest - Annas first. Jn. 18:13-14
 - b) Caiaphas his son-in-law prophesied of one dying for the people.
- 2) Peter followed at a distance behind. vs. 54c

* Matt. 26:58; Mk. 14:54; Jn. 18:5
- 3) Peter sat among them by the fire in the midst of the courtyard. vs. 55

* John knew the Priest and got Peter in. Jn. 18:15
- 4) Peter's first denial of Jesus. vs. 56-57
 - a) A servant girl saw him sitting by the fire, stared at him and said, "This man was also with Him." vs. 56
 - b) Peter denied Him, saying, "Woman, I do not know Him." vs. 57
- 5) Peter's second denial of Jesus. vs. 58
 - a) A while latter another saw Peter and said, "You also are of them." But Peter said, "Man, I am not!" vs. 58

- 6) Peter's third denial of Jesus. vs. 59
 - a) An hour latter, another confidently affirmed, saying, "Surely this *fellow* also was with Him, for he is a Galilean." vs. 59
 - b) Peter said, "Man, I do not know what you are saying!" Immediately, while he was still speaking, the rooster crowed." vs. 60

22:61-62 The eyes of Jesus and Peter met.

- 1) Jesus turned and looked at Peter. vs. 61a
- 2) Peter remembered the prophecy of Jesus of his denial three times. vs. 61b-e
 - a) The prophecy. Matt. 26:34; Lk. 22:34; Jn. 13:38
 - b) Peter cursed and swore after the third rooster crowed. Mk. 14:71; Matt. 26:74; Jn. 18:27
 - c) Jesus without doubt looked at Peter with compassion, not disappointment, both with prayer and look of love, responsible for Peter's return.
- 3) Peter went out and wept bitterly. vs. 62

* Peter cursed and swore after the third rooster crowed. Mk. 14:71; Matt. 26:74; Jn. 18:27

22:63-71 The mocking and beating of Jesus at the house of Caiaphas.

22:63-65 The mocking and beating of Jesus by the religious rulers.

- 1) The men who held Jesus mocked Him and beat Him. vs. 63
 - * Remember Jesus had a religious and political, each with three phases.
 - 1) Annas. 1) Pilate.
 - 2) Caiaphas. 2) Herod.
 - 3) Sanhedrin .3) Pilate.
 - * John tells us they led Jesus to Annas first and Annas sent Him to Caiaphas. Jn. 18:13, 24
- 2) They blindfolded Him, they struck Him on the face and asked Him, saying, “Prophesy! Who is the one who struck You?” vs. 64
- 3) Many other things they blasphemously spoke against Him. vs. 65
 - * Matt. 26:67-68; Mk. 14:65; Jn. 18:22-23

22:66-71 The presenting of Jesus before the Sanhedrin.

- 1) Jesus is now taken before the Sanhedrin. vs. 66
 - * It was unlawful for them to try a man at night or pass a verdict before 24 hours had passed.
- 2) Jesus is asked if He be the Christ, Messiah, but said to them, “If I tell you, you will by no means believe.” vs. 67

- 3) Jesus reveals their evil intent, “And if I also ask *you*, you will by no means answer Me or let *Me* go.” vs. 68
- 4) Jesus declared “Hereafter the Son of Man will sit on the right hand of the power of God.” vs. 69
- 5) All asked if He was the Son of God? Jesus said yes. vs. 70
- 6) They needed no further testimony they had heard Jesus say He was God. vs. 71
 - a) The high priest tore his clothes, saying, “He has spoken blasphemy! He is deserving of death.” Matt. 26:65-66; Mk. 14:63-64
 - b) This was when they took Jesus from the Sanhedrin to Pilate.