

THE PASSION NARRATIVE ACCORDING TO LUKE.

LUKE, LIKE MATTHEW, WROTE THIS GOSPEL APPROXIMATELY 10 YEARS AFTER MARK WROTE HIS (MARK'S IS THE FIRST OF THE FOUR WE HAVE IN OUR BIBLES, AND WAS WRITTEN APPROXIMATELY 30-35 YEARS AFTER THE CRUCIFIXION/RESURRECTION.)

YOU MIGHT WONDER WHY IT TOOK THEM SO LONG TO WRITE. A COUPLE OF THINGS TO CONSIDER: FIRST THIS IS PRIMARILY AN ORAL CULTURE AND TRADITIONS WERE PASSED ALONG AS STORIES TOLD RATHER THAN READ. SECOND, THERE WERE SMALL COLLECTIONS WRITTEN, FOR EXAMPLE A COLLECTION OF JESUS' TEACHINGS SUCH AS THE BEATITUDES AND LORD'S PRAYER, THAT SOME SCHOLARS CALL "Q" THAT WAS LATER USED IN THE WRITING OF THE GOSPELS. THIRD, MANY OF THE EARLY CHRISTIANS BELIEVED THAT JESUS' RESURRECTION HAD SIGNALLED THE END OF THE AGE, AND THEY NEVER THOUGHT THAT THE WORLD WOULD LAST LONG ENOUGH FOR THEM TO HAVE TO PASS ON THE TRADITIONS. WHEN THE WORLD DIDN'T END AS THEY THOUGHT IT WOULD, AND WHEN SOME OF THOSE WHO KNEW JESUS IN THE FLESH WERE GETTING OLD AND DYING, THEN THEY DECIDED THEY'D BETTER WRITE SOME OF IT DOWN TO PASS ON. THEY NEVER DREAMED THERE WOULD BE A SECOND GENERATION OF THEM TO HAVE TO DO THIS.

AS WITH MATTHEW'S GOSPEL, LUKE WROTE HIS GOSPEL WITH A COPY OF MARK OPEN IN FRONT OF HIM. HE COPIES, ADDS, AND EDITS TO MAKE THE GOSPEL HIS OWN, FOR HIS OWN COMMUNITY'S NEEDS.

WE BEGIN AT LUKE 19 WITH HIS ACCOUNT OF THE TRIUMPHAL ENTRY INTO JERUSALEM (PALM SUNDAY)

29 When he had come near Bethphage and Bethany, VILLAGES JUST EAST OF JERUSALEM at the place called the Mount of Olives, he sent two of the disciples, ³⁰saying, 'Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. ³¹If anyone asks you, "Why are you untying it?" just say this: "The

Lord needs it." ' ³²So those who were sent departed and found it as he had told them. ³³As they were untying the colt, its owners asked them, 'Why are you untying the colt?' ³⁴They said, 'The Lord needs it.' ³⁵Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it.

³⁶As he rode along, people kept spreading their cloaks on the road. ³⁷As he was now approaching the path down from the Mount of Olives, THE ROAD CROSSED A RIDGE INTO THE KIDRON VALLEY the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, ³⁸saying,

'Blessed is the king

who comes in the name of the Lord!

Peace in heaven,

and glory in the highest heaven!'

³⁹Some of the Pharisees in the crowd said to him, 'Teacher, order your disciples to stop.' ⁴⁰He answered, 'I tell you, if these were silent, the stones would shout out.' DID YOU NOTICE THAT NOT ONLY ARE THERE NO PALM BRANCHES THERE ARE NO BRANCHES AT ALL IN LUKE'S VERSION???

⁴¹ As he came near and saw the city, he wept over it, ⁴²saying, 'If you, even you, had only recognized on this day the things that make for peace! But now they are hidden from your eyes. ⁴³Indeed, the days will come upon you, when your enemies will set up ramparts around you and surround you, and hem you in on every side. ⁴⁴They will crush you to the ground, you and your children within you, and they will not leave within you one stone upon another; because you did not recognize the time of your visitation from God.'* HERE WE SEE THE TWO LAYERS OF NARRATIVE; ON THE ONE HAND LUKE HAS JESUS SAYING THIS BEFORE HE DIES; BUT ON THE OTHER HAND LUKE IS WRITING IT AFTER THE FALL OF JERUSALEM WHEN IN FACT NOT ONE STONE HAD BEEN LEFT OF THE TEMPLE. THE FALL OF JERUSALEM HAD OCCURRED IN 70 CE

⁴⁵ Then he entered the temple and began to drive out those who were selling things there; AS WE'VE POINTED OUT IN THE OTHER GOSPELS, THESE SELLERS WERE COMPLETELY WITHIN THEIR RELIGIOUS RIGHTS; IT WAS REQUIRED THAT PEOPLE MAKE A SACRIFICE OF AN ANIMAL, AND FOR THOSE WHO HAD TRAVELLED IT MADE MORE SENSE TO PURCHASE ONE THERE; ALSO TO CHANGE THEIR CURRENCY THERE TO THE TEMPLE CURRENCY. THEY WERE DOING A SERVICE FOR THE TEMPLE. THE TROUBLE

WAS THAT MANY OF THEM ABUSED THE SYSTEM AND OVER CHARGED AND CHEATED THE PEOPLE. ⁴⁶and he said, 'It is written, "My house shall be a house of prayer";

but you have made it a den of robbers.' FOLLOWING MARK, WHOM HE IS COPYING AT THIS POINT, LUKE QUOTES THE TEMPLE SERMON FROM JEREMIAH 7

⁴⁷ Every day he was teaching in the temple. The chief priests, the scribes, and the leaders of the people kept looking for a way to kill him; ⁴⁸but they did not find anything they could do, for all the people were spellbound by what they heard.

20 One day, as he was teaching the people in the temple and telling the good news, the chief priests and the scribes came with the elders ²and said to him, 'Tell us, by what authority are you doing these things? Who is it who gave you this authority?' ³He answered them, 'I will also ask you a question, and you tell me: ⁴Did the baptism of John come from heaven, or was it of human origin?' ⁵They discussed it with one another, saying, 'If we say, "From heaven", he will say, "Why did you not believe him?" ⁶But if we say, "Of human origin", all the people will stone us; for they are convinced that John was a prophet.' ⁷So they answered that they did not know where it came from. ⁸Then Jesus said to them, 'Neither will I tell you by what authority I am doing these things.'

⁹ He began to tell the people this parable: 'A man planted a vineyard, VINEYARD IS A STANDARD OLD TESTAMENT IMAGE FOR ISRAEL. CHECK OUT ISAIAH CHAPTER 5 and leased it to tenants, and went to another country for a long time. ¹⁰When the season came, he sent a slave to the tenants in order that they might give him his share of the produce of the vineyard; but the tenants beat him and sent him away empty-handed. ¹¹Next he sent another slave; that one also they beat and insulted and sent away empty-handed. ¹²And he sent yet a third; this one also they wounded and threw out. ¹³Then the owner of the vineyard said, "What shall I do? I will send my beloved son; perhaps they will respect him." ¹⁴But when the tenants saw him, they discussed it among themselves and said, "This is the heir; let us kill him so that the inheritance may be ours." ¹⁵So they threw him out of the vineyard and killed him. What then will the owner of the vineyard do to them? ¹⁶He will come and destroy those tenants and give the vineyard to others.' When they heard this,

they said, 'Heaven forbid!' ¹⁷But he looked at them and said, 'What then does this text mean:

"The stone that the builders rejected
has become the cornerstone"?* PSALM 118

¹⁸Everyone who falls on that stone will be broken to pieces; and it will crush anyone on whom it falls.' ¹⁹When the scribes and chief priests realized that he had told this parable against them, they wanted to lay hands on him at that very hour, but they feared the people.

²⁰ So they watched him and sent spies who pretended to be honest, in order to trap him by what he said, so as to hand him over to the jurisdiction and authority of the governor. ²¹So they asked him, 'Teacher, we know that you are right in what you say and teach, and you show deference to no one, but teach the way of God in accordance with truth. ²²Is it lawful for us to pay taxes to the emperor, or not?'

²³But he perceived their craftiness and said to them, ²⁴'Show me a denarius. Whose head and whose title does it bear?' They said, 'The emperor's.' ²⁵He said to them, 'Then give to the emperor the things that are the emperor's, and to God the things that are God's.' ²⁶And they were not able in the presence of the people to trap him by what he said; and being amazed by his answer, they became silent. SEE MY NOTES ON THIS FROM THE MATTHEW TEXT. ESSENTIALLY, THERE WERE TWO KINDS OF CURRENCY: ROMAN CURRENCY, WHICH INCLUDED THE IMAGE OF THE EMPEROR AND A SLOGAN SAYING THAT HE WAS DIVINE. THE IDEA THAT THE EMPEROR (OR ANY HUMAN) WAS DIVINE WAS ABHORRENT TO JEWS (WHICH EXPLAINS WHY THEY RESISTED CHRISTIANITY AS WELL) AND ALSO THE FACT THAT THERE WAS A GRAVEN IMAGE ON THE COINS, WAS IN DIRECT CONTRADICITON TO THE TEN COMMANDMENTS. SO THERE WAS A SPECIAL TEMPLE CURRENCY USED IN WORSHIP. THE FACT THAT THEY HAD ROMAN CURRENCY ON THEM REVEALS THAT THEY WEREN'T AS PIOUS AS THEY MADE THEMSELVES TO BE.

²⁷ Some Sadducees, SADUCEES WERE THE ELITE CLASS OF LANDED JERUSALEM GENTRY WHO OPERATED THE TEMPLE AND WIELDED POWER FROM THAT BASE. LIKE MANY RICH PEOPLE THEY HAD THE MOST TO LOSE AND THEREFORE WERE MOST CONSERVATIVE IN THEIR RELIGION AND POLITICS. THEY BELIEVED THAT ONLY THINGS THAT WERE EXPLICITLY IN THE SCRIPTURES WERE ACCEPTABLE. SINCE THE OLD TESTAMENT DOES NOT SAY CLEARLY THAT THERE IS RESURRECTION, THEY WOULD NOT ALLOW FOR THE POSSIBILITY. THEY WERE THE "BACK TO THE BIBLE" CROWD OF THEIR DAY. THIS, AS OPPOSED TO THE

PHARISEES,WHO WERE THE MORE LIBERAL THINKERS OF THEIR DAY...THEY BELIEVED THAT GOD KEPT REVEALING TRUTH ACCORDING TO THE TIMES, AND SO THEY ADJUSTED THE LAW TO REFLECT SITUATIONS, AND THEY ALLOWED FOR THE POSSIBILITY OF RESURRECTION. those who say there is no resurrection, came to him ²⁸and asked him a question, 'Teacher, Moses wrote for us that if a man's brother dies, leaving a wife but no children, the man* shall marry the widow and raise up children for his brother. ²⁹Now there were seven brothers; the first married, and died childless; ³⁰then the second ³¹and the third married her, and so in the same way all seven died childless. ³²Finally the woman also died. ³³In the resurrection, therefore, whose wife will the woman be? For the seven had married her.' THIS IS CALLED LEVIRATE MARRIAGE AS TAUGHT IN DEUTERONOMY 25:5-10

³⁴ Jesus said to them, 'Those who belong to this age marry and are given in marriage; ³⁵but those who are considered worthy of a place in that age and in the resurrection from the dead neither marry nor are given in marriage. ³⁶Indeed they cannot die any more, because they are like angels and are children of God, being children of the resurrection. ³⁷And the fact that the dead are raised Moses himself showed, in the story about the bush, where he speaks of the Lord as the God of Abraham, the God of Isaac, and the God of Jacob. ³⁸Now he is God not of the dead, but of the living; for to him all of them are alive.' ³⁹Then some of the scribes answered, 'Teacher, you have spoken well.' NOTE HERE THAT SOME SCRIBES ARE IMPRESSED BY HIM. IT'S IMPORTANT NOT TO LUMP ALL JEWISH AUTHORITIES TOGETHER ⁴⁰For they no longer dared to ask him another question.

⁴¹ Then he said to them, 'How can they say that the Messiah* is David's son? ⁴²For David himself says in the book of Psalms,
"The Lord said to my Lord,
'Sit at my right hand,
⁴³ until I make your enemies your footstool.' "

⁴⁴David thus calls him Lord; so how can he be his son?' THE MAIN QUESTION HERE IS HOW CAN THE MESSIAH BE DAVID'S SON IF DAVID CALLS HIM LORD? THE BELIEF IS THAT THE YOUNGER CANNOT BE WISER THAN THE OLDER; TO WIN AN ARGUMENT BETWEEN DAVID AND MOSES, FOR EXAMPLE, ALL YOU HAD TO SAY WAS "MOSES LIVED BEFORE DAVID" AND THAT WOULD END THE ARGUMENT.

⁴⁵ In the hearing of all the people he said to the* disciples, ⁴⁶'Beware of the scribes, who like to walk around in long robes, and love to be greeted with respect in the market-places, and to have the best seats in the synagogues and places of honour

at banquets. ⁴⁷They devour widows' houses and for the sake of appearance say long prayers. They will receive the greater condemnation.'

21 He looked up and saw rich people putting their gifts into the treasury; THE TREASURY HERE REFERS TO A CONTAINER SHAPED LIKE AN INVERTED TRUMPET FOR PROTECTION AGAINST THEFT, TO RECEIVE OFFERINGS; THERE WERE 13 OF THESE RECEPTACLES IN THE 'COURT OF THE WOMEN' OF THE TEMPLE. ²he also saw a poor widow put in two small copper coins. LIKE OUR PENNY, THE COPPER COIN WAS THE LEAST OF THE COINS, WORTH VERY LITTLE. ³He said, 'Truly I tell you, this poor widow has put in more than all of them; ⁴for all of them have contributed out of their abundance, but she out of her poverty has put in all she had to live on.'

5 When some were speaking about the temple, how it was adorned with beautiful stones and gifts dedicated to God, he said, ⁶'As for these things that you see, the days will come when not one stone will be left upon another; all will be thrown down.'

7 They asked him, 'Teacher, when will this be, and what will be the sign that this is about to take place?' ⁸And he said, 'Beware that you are not led astray; for many will come in my name and say, "I am he!"* and, "The time is near!"* Do not go after them. IN THIS FOLLOWING MATERIAL, APOCALYPTIC IN NATURE, LUKE FOLLOWS MARK'S CHAPTER 13 BUT FRAMES IT IN HIS OWN WAY. YOU CAN SEE THE SUBTEXT HERE OF LUKE'S COMMUNITY STRUGGLING WITH WHAT MUST HAVE BEEN A GROUP OF PEOPLE WHO WERE FEAR MONGERING POINTING TO CURRENT EVENTS AS SIGNS OF THE END, AND CLAIMING TO BE THE RETURNED JESUS.

9 'When you hear of wars and insurrections, do not be terrified; for these things must take place first, but the end will not follow immediately.' ¹⁰Then he said to them, 'Nation will rise against nation, and kingdom against kingdom; ¹¹there will be great earthquakes, and in various places famines and plagues; and there will be dreadful portents and great signs from heaven.

12 'But before all this occurs, they will arrest you and persecute you; they will hand you over to synagogues and prisons, and you will be brought before kings and governors because of my name. ¹³This will give you an opportunity to testify. ¹⁴So

make up your minds not to prepare your defence in advance; ¹⁵for I will give you words* and a wisdom that none of your opponents will be able to withstand or contradict. ¹⁶You will be betrayed even by parents and brothers, by relatives and friends; and they will put some of you to death. ¹⁷You will be hated by all because of my name. ¹⁸But not a hair of your head will perish. ¹⁹By your endurance you will gain your souls. AND THIS WAS EXACTLY WHAT SOME OF THE PEOPLE IN LUKE'S COMMUNITY WERE EXPERIENCING.

20 'When you see Jerusalem surrounded by armies, then know that its desolation has come near.* ²¹Then those in Judea must flee to the mountains, and those inside the city must leave it, and those out in the country must not enter it; ²²for these are days of vengeance, as a fulfilment of all that is written. ²³Woe to those who are pregnant and to those who are nursing infants in those days! For there will be great distress on the earth and wrath against this people; ²⁴they will fall by the edge of the sword and be taken away as captives among all nations; and Jerusalem will be trampled on by the Gentiles, until the times of the Gentiles are fulfilled. AGAIN, FOR THE READERS OF LUKE THIS WAS ALREADY A REALITY.

25 'There will be signs in the sun, the moon, and the stars, and on the earth distress among nations confused by the roaring of the sea and the waves. ²⁶People will faint from fear and foreboding of what is coming upon the world, for the powers of the heavens will be shaken. ²⁷Then they will see "the Son of Man coming in a cloud" with power and great glory. ²⁸Now when these things begin to take place, stand up and raise your heads, because your redemption is drawing near.'

29 Then he told them a parable: 'Look at the fig tree and all the trees; ³⁰as soon as they sprout leaves you can see for yourselves and know that summer is already near. ³¹So also, when you see these things taking place, you know that the kingdom of God is near. ³²Truly I tell you, this generation will not pass away until all things have taken place. AS WE'VE SAID BEFORE, VERSE 32 MAKES IT CLEAR THAT IT IS NOT HELPFUL TO READ THIS LITERALLY; EVERY GENERATION SINCE IT'S BEEN WRITTEN HAS READ THIS VERSE. ³³Heaven and earth will pass away, but my words will not pass away.

34 'Be on guard so that your hearts are not weighed down with dissipation and drunkenness and the worries of this life, and that day does not catch you unexpectedly, ³⁵like a trap. For it will come upon all who live on the face of the whole earth. ³⁶Be alert at all times, praying that you may have the strength to escape all these things that will take place, and to stand before the Son of Man.'

37 Every day he was teaching in the temple, and at night he would go out and spend the night on the Mount of Olives, as it was called. ³⁸And all the people would get up early in the morning to listen to him in the temple. IN SOME MANUSCRIPTS THE STORY OF THE WOMAN CAUGHT IN ADULTERY APPEARS HERE. VRESES 37 AND 38 ARE TYPICAL OF LUKE, WHO OFTEN GIVES SUMMARY PARAGRAPHS AT THE END OF SECTIONS.

22 Now the festival of Unleavened Bread, which is called the Passover, THIS WAY OF EXPRESSING IT MAKES IT SEEM AS THOUGH LUKE'S READERS WEREN'T JEWS AND NEEDED HIM TO TELL THEM WHAT IT WAS CALLED. was near. ²The chief priests and the scribes were looking for a way to put Jesus* to death, for they were afraid of the people.

3 Then Satan entered into Judas called Iscariot, THIS PICKS UP THE THEME OF SATAN, WHOM WE LAST SAW IN CHAPTER FOUR. AFTER THE TEMPTATION IN THE WILDERNESS, IT SAYS SATAN LEFT HIM "BIDING HIS TIME" APPARENTLY HE DECIDES TO MAKE HIS MOVE AGAIN NOW. who was one of the twelve; ⁴he went away and conferred with the chief priests and officers of the temple police about how he might betray him to them. ⁵They were greatly pleased and agreed to give him money. IN MATTHEW, HE ASKS THEM WHAT THEY WOULD GIVE HIM...⁶So he consented and began to look for an opportunity to betray him to them when no crowd was present.

7 Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. ⁸So Jesus* sent Peter and John, saying, 'Go and prepare the Passover meal for us that we may eat it.' ⁹They asked him, 'Where do you want us to make preparations for it?' ¹⁰'Listen,' he said to them, 'when you have entered the city, a man carrying a jar of water will meet you; IT WOULD BE EASY TO NOTICE HIM BECAUSE CARRYING WATER WAS WOMEN'S WORK SO A MAN DOING THAT WOULD BE VERY NOTICABLE. LIKELY A PREARRANGED PLAN Follow him into the house he enters ¹¹and say to the owner of the house, "The teacher asks you, 'Where is the guest room, where I may eat the Passover with my disciples?' " ¹²He will show you a large room upstairs, already furnished. LIKELY WITH AN OUTSIDE STAIRCASE UP TO THE SECOND FLOOR. PEOPLE IN JERUSALEM REGULARLY RENTED OUT ROOMS LIKE THAT WHEN PILGRIMS WERE IN TOWN FOR THE PASSOVER. Make preparations for us there.' ¹³So they went and found everything as he had told them; and they prepared the Passover meal.

14 When the hour came, IT WOULD TRADITIONALLY HAVE BEEN AFTER SUNDOWN WHEN THE PASSOVER BEGAN. he took his place at the table, and the apostles with him. ¹⁵He said to them, 'I have eagerly desired to eat this Passover with you before I suffer; ¹⁶for I tell you, I will not eat it* until it is fulfilled in the kingdom of God.'
¹⁷Then he took a cup, and after giving thanks he said, 'Take this and divide it among yourselves; ¹⁸for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.'
¹⁹Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, 'This is my body, which is given for you. Do this in remembrance of me.'
²⁰And he did the same with the cup after supper, IN THE PASSOVER MEAL EACH OF THESE ACTIONS HAS PARTICULAR MEANING. , 'This cup that is poured out for you is the new covenant in my blood.*
²¹But see, the one who betrays me is with me, and his hand is on the table. LUKE OMITTS THE DETAIL THAT THE OTHER GOSPEL WRITERS HAVE REPORTED, THAT OF DIPPING IN THE SAME BOWL, JEWISH FAMILY STYLE. ²²For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!' ²³Then they began to ask one another which one of them it could be who would do this.

24 A dispute also arose among them as to which one of them was to be regarded as the greatest. ²⁵But he said to them, 'The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. A TITLE BESTOWED ON HELLINISTIC KINGS ²⁶But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. ²⁷For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.

28 'You are those who have stood by me in my trials; ²⁹and I confer on you, just as my Father has conferred on me, a kingdom, ³⁰so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

31 'Simon, Simon, listen! HE USES SIMON PETER'S OLD NAME – IS THERE SOME SIGNIFICANCE HERE? NOTE THAT LATER IN VERSE 34 HE CALLS HIM PETER AGAIN. Satan has demanded* to sift all of you like wheat, ³²but I have prayed for you SINGULAR "YOU" that your own faith may not fail; and you, when once you have turned back, strengthen your brothers.'
³³And he said to him, 'Lord, I am ready to go with you to prison and to death!' ³⁴Jesus* said, 'I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me.'

35 He said to them, 'When I sent you out without a purse, bag, or sandals, did you lack anything?' They said, 'No, not a thing.'³⁶ He said to them, 'But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one.'³⁷ For I tell you, this scripture must be fulfilled in me, "And he was counted among the lawless"; and indeed what is written about me is being fulfilled.'³⁸ They said, 'Lord, look, here are two swords.' He replied, 'It is enough.'

39 He came out and went, as was his custom, to the Mount of Olives; and the disciples followed him.⁴⁰ When he reached the place, he said to them, 'Pray that you may not come into the time of trial.'⁴¹ Then he withdrew from them about a stone's throw, knelt down, and prayed,⁴² 'Father, if you are willing, remove this cup from me; yet, not my will but yours be done.' [[⁴³ Then an angel from heaven appeared to him and gave him strength.⁴⁴ In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground.]]
IMPORTANT EARLY MANUSCRIPTS OMIT THESE VERSES. AS EARLY AS THE SECOND CENTURY THEY WERE KNOWN TO THE CHURCH.⁴⁵ When he got up from prayer, he came to the disciples and found them sleeping because of grief, LUKE IS THE ONLY ONE WHO SEEMS TO TRY TO MAKE EXCUSES FOR THEM, SAYING THEY WERE SLEEPING BECAUSE OF GRIEF.⁴⁶ and he said to them, 'Why are you sleeping? Get up and pray that you may not come into the time of trial.'⁴⁷

47 While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him; ⁴⁸but Jesus said to him, 'Judas, is it with a kiss that you are betraying the Son of Man?' ⁴⁹When those who were around him saw what was coming, they asked, 'Lord, should we strike with the sword?' ⁵⁰Then one of them struck the slave of the high priest and cut off his right ear. ⁵¹But Jesus said, 'No more of this!' And he touched his ear and healed him. ⁵²Then Jesus said to the chief priests, ONLY IN LUKE ARE THE ACTUAL CHIEF PRIESTS PRESENT. the officers of the temple police, and the elders who had come for him, 'Have you come out with swords and clubs as if I were a bandit? ⁵³When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness!'

54 Then they seized him and led him away, bringing him into the high priest's house. But Peter was following at a distance. ⁵⁵When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. ⁵⁶Then a servant-girl, seeing him in the firelight, stared at him and said, 'This man also was with him.'⁵⁷ But he denied it, saying, 'Woman, I do not know him.' IF I WERE

PREACHING ON THIS I'D SAY THAT ALTHOUGH PETER DOESN'T KNOW IT, HE'S TELLING THE TRUTH HERE; HE REALLY DOES NOT KNOW HIM. ⁵⁸A little later someone else, on seeing him, said, 'You also are one of them.' But Peter said, 'Man, I am not!' ⁵⁹Then about an hour later yet another kept insisting, 'Surely this man also was with him; for he is a Galilean.' ⁶⁰But Peter said, 'Man, I do not know what you are talking about!' At that moment, while he was still speaking, the cock crowed. ⁶¹The Lord turned and looked at Peter. ANOTHER DETAIL ONLY IN LUKE. Then Peter remembered the word of the Lord, how he had said to him, 'Before the cock crows today, you will deny me three times.' ⁶²And he went out and wept bitterly.

⁶³ Now the men who were holding Jesus began to mock him and beat him; ⁶⁴they also blindfolded him and kept asking him, 'Prophecy! Who is it that struck you?' ⁶⁵They kept heaping many other insults on him.

⁶⁶ When day came, the assembly of the elders of the people, both chief priests and scribes, gathered together, and they brought him to their council. THE SANHEDRIN. AGAIN, THE WAY HE SAYS IT: "THEIR COUNCIL" SEEMS TO IMPLY THAT HE IS NOT JEWISH, OR HIS LISTENERS ARE NOT. ⁶⁷They said, 'If you are the Messiah, * tell us.' He replied, 'If I tell you, you will not believe; ⁶⁸and if I question you, you will not answer. ⁶⁹But from now on the Son of Man will be seated at the right hand of the power of God.' ⁷⁰All of them asked, 'Are you, then, the Son of God?' He said to them, 'You say that I am.' ⁷¹Then they said, 'What further testimony do we need? We have heard it ourselves from his own lips!'

23 Then the assembly rose as a body and brought Jesus* before Pilate. TIBERIUS CAESAR SUCCEEDED AUGUSTUS IN 14 CE AND RULED UNTIL 37. PILATE A ROMAN GOVERNOR, HELD AUTHORITY IN JUDEA, SAMARIA, AND IDUMEA FROM 26-36 CE. THE REMAINDER OF THE KINGDOM OF HEROD THE GREAT HAD BEEN DIVIDED BETWEEN HIS SONS HEROD ANTIPAS WHO RULED GALILEE AND PEREA AND PHILIP²They began to accuse him, saying, 'We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king.*' ³Then Pilate asked him, 'Are you the king of the Jews?' He answered, 'You say so.' ⁴Then Pilate said to the chief priests and the crowds, 'I find no basis for an accusation against this man.' ⁵But they were insistent and said, 'He

stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place.'

6 When Pilate heard this, he asked whether the man was a Galilean. ⁷And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. HEROD ANTIPAS WAS A SON OF HEROD THE GREAT. ONLY LUKE REPORTS THIS EPISODE. ⁸When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. ⁹He questioned him at some length, but Jesus* gave him no answer. ¹⁰The chief priests and the scribes stood by, vehemently accusing him. ¹¹Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. ¹²That same day Herod and Pilate became friends with each other; before this they had been enemies.

13 Pilate then called together the chief priests, the leaders, and the people, ¹⁴and said to them, 'You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. ¹⁵Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. ¹⁶I will therefore have him flogged and release him.'

18 Then they all shouted out together, 'Away with this fellow! Release Barabbas THIS NAME LITERALLY MEANS SON OF THE FATHER. "BAR" IS A PREFIX MEANING "SON OF" IN THE WAY WE USE SON LIKE "ROBERTSON" AND THE SCOTS USE "MAC" AND THE IRISH US "O" AND SO ON. FOR JEWS IT'S "BAR" for us!' ¹⁹(This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) ²⁰Pilate, wanting to release Jesus, addressed them again; ²¹but they kept shouting, 'Crucify, crucify him!' ²²A third time he said to them, 'Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him.' ²³But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. ²⁴So Pilate gave his verdict that their demand should be granted. ²⁵He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

26 As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. ²⁷A great number of the people followed him, and among them were women

who were beating their breasts and wailing for him. ²⁸But Jesus turned to them and said, 'Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. ²⁹For the days are surely coming when they will say, "Blessed are the barren, and the wombs that never bore, and the breasts that never nursed." ³⁰Then they will begin to say to the mountains, "Fall on us"; and to the hills, "Cover us." ³¹For if they do this when the wood is green, what will happen when it is dry?' THIS IS A PROVERB 11:31. IT MAY MEAN EITHER THAT IF THE INNOCENT JESUS MEETS SUCH A FATE, THEN A WORSE FATE AWAITS JERUSALEM, OR THAT IF SUCH TAKES PLACE WITH JESUS PRESENT AND ACTIVE, WHAT WILL HAPPEN WHEN HE IS NO LONGER PRESENT? ONLY LUKE INCLUDES IT.

³² Two others also, who were criminals, were led away to be put to death with him. ³³When they came to the place that is called The Skull, LUKE OMITTS THE HEBREW NAME GOLGOTHA. WHY? BECAUSE HIS READERS DON'T KNOW THAT LANGUAGE? they crucified Jesus* there with the criminals, one on his right and one on his left. [[³⁴Then Jesus said, 'Father, forgive them; for they do not know what they are doing.']] *ONLY LUKE TELLS US THIS And they cast lots to divide his clothing. ³⁵And the people stood by, watching; but the leaders scoffed at him, saying, 'He saved others; let him save himself if he is the Messiah* of God, his chosen one!' ³⁶The soldiers also mocked him, coming up and offering him sour wine, ³⁷and saying, 'If you are the King of the Jews, save yourself!' ³⁸There was also an inscription over him,* 'This is the King of the Jews.'

³⁹ One of the criminals who were hanged there kept deriding* him and saying, 'Are you not the Messiah?* Save yourself and us!' ⁴⁰But the other rebuked him, saying, 'Do you not fear God, since you are under the same sentence of condemnation? ⁴¹And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.' ⁴²Then he said, 'Jesus, remember me when you come into* your kingdom.' ⁴³He replied, 'Truly I tell you, today you will be with me in Paradise.' ONLY LUKE TELLS US ABOUT THIS REPENTANT THIEF. PARADISE IS ORIGINALLY A PERSIAN WORD MEANING A WALLED GARDEN. IT ORIGINALLY REFERRED TO THE GARDEN OF EDEN. AT THE TIME OF JESUS IT WAS A TERM FOR THE LODGING PLACE OF THE RIGHTEOUS DEAD PRIOR TO THE RESURRECTION. TRADITION SAYS THAT THESE TWO THEIVES WERE NAMED DYSMAS AND GESTAS.

⁴⁴ It was now about noon, and darkness came over the whole land* until three in the afternoon, ⁴⁵while the sun's light failed; ANOTHER TRANSLATION SAYS THERE WAS AN ECLIPSE OF THE SUN. OTHE ANCIENT AUTHORITIES READ "THE SUN WAS

DARKENED”^{*} and the curtain of the temple was torn in two. ⁴⁶Then Jesus, crying with a loud voice, said, ‘Father, into your hands I commend my spirit.’ ONLY LUKE. THESE ARE WORDS OF COMMITAL; AT A GRAVESIDE, SOMEONE ELSE SAYS THEM FOR A PERSON. JESUS HAS TO DO IT FOR HIMSELF; HE’S THE RABBI AT HIS OWN FUNERAL, SAYING THE WORDS OF COMMITAL FOR HIMSELF. Having said this, he breathed his last. ⁴⁷When the centurion saw what had taken place, he praised God and said, ‘Certainly this man was innocent.’^{*} ⁴⁸And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. AGAIN, THIS IS A DIFFERENT PICTURE THAN THE OTHER GOSPELS SO FAR...THE CROWDS BEATING THEIR BREASTS IMPLIES THAT THEY WERE IN MOURNING FOR HIM. THE OTHER GOSPELS SEEM TO SAY EVERYONE WHO SUPPORTED HIM HAD FLED. ⁴⁹But all his acquaintances, HMMM DOES T HIS INCLUDE THE DISCIPLES, DOES LUKE TELL US THEY FLED? THE OTHER GOSPELS DO, BUT DOES LUKE? CHECK BACK AND SEE. including the women who had followed him from Galilee, stood at a distance, watching these things.

⁵⁰ Now there was a good and righteous man named Joseph, who, though a member of the council, ⁵¹ had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. ⁵² This man went to Pilate and asked for the body of Jesus. ⁵³ Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. ⁵⁴ It was the day of Preparation, and the sabbath was beginning.^{*} ⁵⁵ The women who had come with him from Galilee followed, MATTHEW AND MARK GAVE US DIFFERENT NAMES LUKE GIVES US NONE. and they saw the tomb and how his body was laid. ⁵⁶ Then they returned, and prepared spices and ointments.

On the sabbath they rested according to the commandment.