

## Luke 22

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## Luke 22.<sup>14-20</sup>

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

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

<sup>19</sup>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.”

<sup>20</sup>Likewise also the cup after supper, saying, “This cup is the new testament in my blood, which is shed for you.

This is our 43<sup>rd</sup> reading for Lent 2025.

According to the traditional chronology of Jesus’ final week, no events were recorded for Wednesday. The Passover Meal in the upper room is traditionally assigned to Thursday.

1. Jesus confesses, “with desire I have desired to eat this Passover with you before I suffer.”
  - ? What do you hear in Jesus’ “with desire I have desired...”
  - ? Why, do you think, had Jesus been looking forward to conducting this Passover with his disciples?
  - ? What, in your mind, is the significance of Passover?
  - ? How can Passover, a commemoration of rescue and release from bondage, be applied to your own sacramental experience?
  - ? How would you feel and what would you think about the possibility that Jesus desires with desire to participate with you in your partaking of the sacrament?
  - ? What can you do to make the sacrament experience more meaningful, effective, and communicative?
  - ? What can you do so that the partaking of the sacrament truly becomes a time of rescue and release from any bondage that might be part of our life?
  
2. Jesus says that the bread “is my body” and that the cup is “the new testament in my blood.”
  - ? When you partake of the sacramental bread, how often do you think of his body, broken through crucifixion?
  - ? When you drink the water, how often do you think of Jesus’ blood, shed in the garden and on the cross?
  - ? Are you supposed to think of such things? Why do you answer as you do?
  - ? What is the impact of having such images in your mind as you partake of sacramental emblems?
  - ? What can you do to make sure that the sacramental experience is more often a time spent “in remembrance of him?”

## Luke 22.<sup>39-46</sup>— atonement and lent

<sup>39</sup>And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. <sup>40</sup>And when he was at the place, he said unto them, “Pray that ye enter not into temptation.”

<sup>41</sup>And he was withdrawn from them about a stone’s cast, and kneeled down, and prayed, <sup>42</sup>saying, “Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.”

<sup>43</sup>And there appeared an angel unto him from heaven, strengthening him. <sup>44</sup>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. <sup>45</sup>And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, <sup>46</sup>and said unto them, “Why sleep ye? Rise and pray, lest ye enter into temptation.”

This is the 12<sup>th</sup> reading for Lent 2025.

Many of our Lent readings focus on ourselves—our need to repent, our need to prioritize and simplify our lives, our need to serve others, and our need to prepare to meet our God. However, in all these things Jesus both set the example and empowers us to follow his example. So, during Lent it is vital that we review Jesus’ life and ministry. In doing so this year, we will review events from the final days and hours of the Savior’s life as Luke records them. In addition to being a reading for Lent, this reading is also one in a series of readings on Atonement that we entitle, “Sacrifice: What Jesus Suffered for Us.” \*

1. Luke says that Jesus, “being in an agony... prayed more earnestly.”  
? What comes to your mind when you think of “agony”?
2. Luke does not say that Jesus was “in agony,” but “in *an* agony.”  
? Is there a difference, or is this just a quirk of grammar? If there is a difference, what is the difference? Why do you answer as you do?

The word agony comes from the Greek word *agonia*. It means ‘a contest,’ ‘a battle,’ ‘a conflict.’

- ? Why do you think Luke chose this word?
- ? In what type of “battle” or “conflict” was Jesus engaged?
- ? With whom was he “battling”?
3. In seeking relief from his terrible ordeal, Jesus asked, “remove this cup from me.”  
? Have you ever wondered why, in this terrible moment, Jesus resorted to a metaphor—the metaphor of a cup—rather than just saying outright what he meant, “stop the pain,” “let this end,” or some such request?  
? Why, do you think, did he resort to this this particular imagery of a cup?  
? What is the significance of the “cup”?

Consider the following passages.

Mosiah 3. <sup>25-27</sup>	Psalm 11. <sup>6</sup>	Psalm 75. <sup>8</sup>
Isaiah 51. <sup>17&amp; 22</sup>	Jeremiah 25. <sup>15-17, 27</sup>	Jeremiah 51. <sup>7-9</sup>
Ezekiel 23. <sup>32-34</sup>	Revelation 14. <sup>10-11</sup>	Revelation 16. <sup>19</sup>
Revelation 17. <sup>4-6</sup>	Alma 40. <sup>26</sup> ;	D&C 29. <sup>17</sup>
DC 43. <sup>26</sup>	DC 101. <sup>11</sup>	

- ? After reading these passages, what do you think was in Jesus’ “cup”? What did it

represent?

In the proceeding passages, the following words and phrases are associated with a cup:

“Torment... as a lake of fire and brimstone”  
“Be moved and mad”  
“Awful view of... guilt and abominations”  
“Be drunken, and spue, and fall”  
“Shrink from the presence of the Lord”  
“Astonishment and desolation”  
“State of misery and endless torment”  
“Wrath of God”  
“Snares, fire and brimstone”  
“Indignation”  
“Horrible tempest”  
“Fierceness of his wrath”  
“Dregs”  
“Cast out”  
“Fury”  
“Unclean”  
“Cup of trembling”

- ? How do each of these relate to Jesus’ experiences in Gethsemane and at Golgotha?
- ? What does all of this language suggest to you about the nature of Jesus’ suffering?

4. Jacob admonished his people to “view his [Jesus’] death” (See Jac. 1.<sup>8</sup>). We can do the same in relation to Jesus’ suffering in Gethsemane. Close your eyes and imagine that you are present in the garden of Gethsemane and witness Jesus’ “agony.”
- ? What does Jesus look like?
  - ? What does the garden feel like?
  - ? What, do you think, would you want to say to him if you had been there?
  - ? Take so time in your upcoming prayers to say these things?

\* The following ten titles are part of our atonement series:

“Fall: Our Need of Atonement”  
“Grace: The Savior’s Generous and Earnest Invitation”  
“At-one-ment: The Savior’s unity and connectedness with us”  
“Sacrifice: What Jesus Suffered for Us”  
“Glorification: The Savior’s Resurrection, Ascension, and Enthronement”  
“Justification: How We Repent and Change”  
“Renewal: The Hope, Joy, Peace, and Power of Atonement”  
“Sanctification: Imitating and living a life of Atonement”  
“Thanksgiving: In Praise of Atonement”  
“Song of the Righteous: A Song unto Me”

## Luke 22.<sup>47-53</sup>—Lent

<sup>47</sup>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. <sup>48</sup>But Jesus said unto him, “Judas, betrayest thou the Son of man with a kiss?”

<sup>49</sup>When they which were about him saw what would follow, they said unto him, “Lord, shall we smite with the sword?”

<sup>50</sup>And one of them smote the servant of the high priest, and cut off his right ear. <sup>51</sup>And Jesus answered and said, “Suffer ye thus far.” And he touched his ear, and healed him.

<sup>52</sup>Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, “Be ye come out, as against a thief, with swords and staves? <sup>53</sup>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.”

Today’s is the 13<sup>th</sup> reading for Lent 2025.

Many of our Lent readings focus on ourselves—our need to repent, our need to prioritize and simplify our lives, our need to serve others, and our need to prepare to meet our God. However, in all these things things Jesus both set the example and empowers us to follow his example. So, during Lent it is vital that we review Jesus’ life and ministry. In doing so this year, we will review events from the final days and hours of the Savior’s life as Luke records them.

1. Jesus’ disciples propose and then act upon the use of violent resistance to protect Jesus. This is not the first time they have considered violence in response to threats made against Jesus.  
? Can you identify another instance of this violent tendency?

Upon witnessing the Samaritans’ disdain for Jesus earlier in his ministry, the disciples responded, “Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?” (Lk. 9.<sup>54</sup>)

- ? How did Jesus respond to this proposal of the use of violence?
- ? How does Jesus respond to the proposal of the use of violence in today’s passage?
- ? What does Jesus’ response as translated in the KJV mean: “Suffer ye thus far”?
- ? How do you feel about and how does it change the way you feel about Jesus’ response if we utilize the NIV’s translation of Jesus response: “No more of this!”
- ? How well do the two different translations reflect Matthew’s report of Jesus’ response to violence at the time of his betrayal?

“Put up again thy sword into his place: for all they that take the sword shall perish the sword” (Mt. 26.<sup>52</sup>).

- ? What do you learn from Jesus’ response to violence at the time of his betrayal and his response to violence at the time of his rejection among the Samaritans?

“But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the son of man is not come to destroy men’s lives, but to destroy them” (Lk. 9.<sup>55-56</sup>).

- ? Of what “manner of spirit” are the disciples?
- ? How have the disciples partaken of the “spirit” of this world?

2. Jesus asks his assailants why they had not acted more openly in arresting him.  
? Why, do you think, did they not arrest him more openly?

Jesus follows this question up with a definitive statement: “This is your hour, and the power of darkness.”? What, do you think, does Jesus mean and what is its importance within the greater narrative of the Gospels and the gospel? Even though the religious leaders attempted to keep a lid on their violence against Jesus, the text exposes their violence to the full light of the sun.

- ? What do you learn from this exposure?
3. Jesus makes it clear that the violence done against him in arrest and, really, throughout his ordeal is a result of human will—“this is your hour”—and dark impulses—“the power of darkness.”
- ? Why is it important to understand that it was the world with all its dark impulses that was responsible for the suffering and death that Jesus endured?
  - ? What is Jesus trying to teach us about all the suffering caused by dark and violent impulses?
  - ? What is Jesus trying to teach us about our world?
  - ? How do we take this message and use it to resist the world and its dark impulses for violence, especially violence against individuals and groups that the world sees as vulnerable to attack?
  - ? Would the story of Jesus, the world’s response to it, and your own response to it be different if Jesus had violently resisted arrest, lost, and still been executed? Why do you answer as you do?

<sup>54</sup>Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. <sup>55</sup>And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. <sup>56</sup>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."

<sup>57</sup>And he denied him, saying, "Woman, I know him not."

<sup>58</sup>And after a little while another saw him, and said, "Thou art also of them."

And Peter said, "Man, I am not."

<sup>59</sup>And about the space of one hour after another confidently affirmed, saying, "Of a truth this fellow also was with him: for he is a Galilæan."

<sup>60</sup>And Peter said, "Man, I know not what thou sayest."

And immediately, while he yet spake, the cock crew. <sup>61</sup>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 crew, thou shalt deny me thrice." <sup>62</sup>And Peter went out, and wept bitterly.

This reading is our 18<sup>th</sup> reading for Lent 2025.

In this reading, we return to Luke's account of Jesus' final days and hours. In our first reading from Luke (22.<sup>39-46</sup>), the Evangelist reports on Jesus's suffering in Gethsemane. In the second (22.<sup>47-53</sup>) he reports on Jesus' "arrest" and how he resisted the use of violence to stymie his arrest. In this reading, we find ourselves in the palace of the High Priest, Caiaphas.

1. Today, we are going to ask you to use your imagination. We are going to ask that you attempt to see with an eye of faith what you read on the page. We begin with the following.
    - ? Luke says that Peter followed Jesus "afar off." Follow Peter in this half-mile journey. How much space does he put between himself and the party leading Jesus to Caiaphas' palace? How does Peter look? How does he move? How worried does he look? With what "suspicion" does he pass others on the way?
    - ? What do you see and feel as you imagine this journey?
  
  2. Peter denied knowing or following Jesus three times.
    - ? How were these denials delivered? Was he sheepish? Apologetic? Was he quiet or loud in his denials? Angry? Did he feign offense at the suggestion of being a follower? Did he feign contempt for Jesus?
    - ? What do you see and feel as you imagine these denials?
- Matthew records that with the third accusation that Peter knew and followed Jesus, Peter "began to curse and to swear..." (26.<sup>74</sup>).
- ? How does this shape the picture you have been making in your mind of Peter and his denials of Jesus?
3. From first denial to third, an hour and a half to three hours passed.
    - ? What do you think and feel about Peter's denials when you consider the time he had to think and consider his responses to those who identified him as a disciple?
  
  4. We will now invite you to use your inspired imagination one more time. Luke records that after Peter had denied Jesus for the third time, "the Lord turned, and looked upon Peter."
    - ? What do you see when you imagine Jesus looking at Peter? Do you see sorrow on Jesus' face? Anger? Disappointment? Self-justification—"see, I told you that you would deny me"? Compassion? Sorrow? Why do you answer as you do?

Luke 22.<sup>63-71</sup>— Lent

<sup>63</sup>And the men that held Jesus mocked him, and smote him. <sup>64</sup>And when they had blindfolded him, they struck him on the face, and asked him, saying, “Prophesy, who is it that smote thee?”

<sup>65</sup>And many other things blasphemously spake they against him.

<sup>66</sup>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, <sup>67</sup>“Art thou the Christ? Tell us.”

And he said unto them, “If I tell you, ye will not believe: <sup>68</sup>and if I also ask you, ye will not answer me, nor let me go. <sup>69</sup>Hereafter shall the Son of man sit on the right hand of the power of God.”

<sup>70</sup>Then said they all, “Art thou then the Son of God?”

And he said unto them, “Ye say that I am.”

<sup>71</sup>And they said, “What need we any further witness? For we ourselves have heard of his own mouth.”

Today’s reading is our 20<sup>th</sup> reading for Lent 2025. It also represents our fourth reading from Luke’s passion narrative. In the first of the three passion narratives, we viewed Jesus in “an agony” as he drank from the bitter and hellish cup (22.<sup>39-46</sup>). In the second, we watched Jesus’ arrest, as he rejected all violent resistance (22.<sup>47-53</sup>). In the third passion narrative, we witnessed Peter deny Jesus three times over the course of several hours—a final testament to not only his but all the disciples’ blindness and inability to discern or be true to Jesus’ true nature (22.<sup>54-62</sup>). In this reading, Jesus is brought to the first of a series of kangaroo courts.

1. During the first “trial,” Jesus is asked three questions
  - ? What are those three questions?
  - ? What is the nature of the questions?
  - ? How do the questions reflect the questioners’ disinterest in learning the truth?
  - ? How do the questions reflect an interest in mocking, entrapping, and convicting Jesus?
  - ? What message does Jesus send in his unwillingness to directly answer any of the dishonest questions posed to him?
  - ? What do you think and feel when you consider the judicial injustice done to Jesus as a kind of symbol for and condemnation of all judicial injustice perpetrated throughout human history?
  
2. Consider the questions that you ask as you seek to understand the world around you—the manner in which you seek “the truth.”
  - ? What are the evidences of a sincere and open quest for truth?
  - ? How open and sincere is your quest for “truth”?
  - ? How do you avoid the harming influences of “confirmation bias”—asking questions and “investigating” “evidence” in the spirit of confirming what you already believe and, particularly “feel”?
  - ? How open and sincere is the quest for “truth” in your society?
  - ? What does today’s reading and Jesus’ experience with individuals driven by “confirmation bias” teach you about the dangers of investigating and exploring and studying for the purpose of justifying one’s own preconceived ideas and fee