

Behold the Lamb: The Final Days; Prayer that brings Redemption Luke 22:39-46

FBC Canton Sunday am March 29, 2026

Introduction: Everyone who prays desires their prayer to make a difference.

James 5:16-18

¹⁶ Confess *your* trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much. ¹⁷ Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain; and it did not rain on the land for three years and six months. ¹⁸ And he prayed again, and the heaven gave rain, and the earth produced its fruit.

Effective prayer begins with holiness and holiness will bring fervency.

Because worldliness disturbs your heart...and you will begin to cry out to God.

The most effective prayer meets the greatest need: redemption.

I. What can we learn from this prayer?

a. Must be customary. V. 39, Matthew 6:5-7

"And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward. ⁶ But you, when you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret place; and your Father who sees in secret will reward you openly. ⁷ And when you pray, do not use vain repetitions as the heathen do. For they think that they will be heard for their many words.

i. Priority and place.

1. In the garden as was his custom, Judas knew it and would lead soldiers to betray him there.

b. Must resist temptation. V. 40-43, James 1:13-15

i. Disciples' temptation. V. 40-41

1. Sin of omission is greater than sin of commission.

Ephesians 4:30, I Thessalonians 5:9

- a. To not pray is greater than their flight in fear.

- i. When you don't pray you will flee from the flight

2. Only a few will go far enough to pray with the Savior.

Throughout history God has looked for those willing to yield everything to Him and His desire to redeem a world. At times God has marveled that no one was willing to go with Him (Isa. 63:5; 59:16). The prophets seemed to grasp more than the common people, for while society carried on as though nothing were wrong the prophets agonized and wept over what they knew God was preparing to do.

God is calling you to go deeper in your prayer life with Him. If you are willing to be the person Jesus can take with Him into the most sacred moments, you will experience things only the angels shared with Jesus in the garden that night.

ii. Jesus' temptation. V. 42-43, Hebrews 4:14-16

Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. 15 For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. 16 Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

1. Not surrender his will.

a. The cup is the cup of redemption. 3rd Passover cup.

2. Stop praying. He sensed the urgency. We must sense the urgency

c. Must agonize over souls. V. 44-45, Romans 9:1-5 Only the angels will see the real benefit of his agonizing.

1. Hematidrosis. Why?

a. Betrayal by friend. Psalm 41:9

i. 30 pieces of silver? Zechariah 11:2

b. Forsaken by his followers. Zechariah 13:7

i. By Peter.

c. Ultimate injustice. Psalm 69:9, Psalm 35:11, 6 illegal trials. False witnesses.

i. No defense offered. Isaiah 53:7

There were six trials that fateful night: three Jewish trials— before Annas,¹ before Caiaphas,² and before the Sanhedrin;³ and three Roman trials—before Pilate,⁴ before Herod,⁵ and then again before Pilate.⁶

It is particularly disturbing to discover that virtually every legal detail was contrary to the prevailing laws which had been designed to protect the innocent.

The binding of a prisoner before he was condemned was unlawful unless resistance was offered or expected. Jesus offered none.⁷ It was illegal for judges to participate in the arrest of the accused.⁸

No legal transactions, including a trial, could be conducted at night.⁹ The arrest was affected through the agency of an informer and traitor.¹⁰ While an acquittal could be pronounced the same day, any other verdict required a majority of two and had to come on a subsequent day.¹¹

No prisoner could be convicted on his own evidence.¹² It was the duty of a judge to see that the interest of the accused was fully protected.¹³ Preliminary hearings before a magistrate were completely foreign to the Jewish legal system.¹⁴

It was illegal to carry weapons on a feast day.¹⁵ The use of violence during the trial was apparently unopposed by the judges.¹⁶ It was illegal to conduct a session of the court on a feast day.¹⁷ The judges sought false witnesses against Jesus.¹⁸ In a Jewish court, the accused was to be assumed innocent until proven guilty by two or more witnesses.¹⁹ The Jews failed to find two witnesses agreeing against Jesus.²⁰ When the witnesses first disagreed, the prisoner should have been released.²¹ No witness was ever called for the defense.²²

The trial under Caiaphas took place in his home rather than the council chamber where it should have been held.²³ The Court lacked the civil authority to condemn a man to death.²⁴

The high priest rent his garment. He was never permitted to tear his official robe. (If he did not have on his priestly robe, he couldn't have put Christ under oath.)

A guilty verdict was rendered without evidence.²⁵ The balloting was illegal. It should have been by roll with the youngest voting first. Here it is simultaneous.²⁶ The sentence was finally passed in the palace of the high priest, but the law demanded it be pronounced in the Temple, in the hall of hewn stone.²⁷

d. Tortured, spit on, mutilated. Isaiah 50:6, Psalm 22:17

e. Crucified as the Passover Lamb. Isaiah 53

i. Hands and feet and sides pierced. Psalm 22,
Zechariah 12:10

ii. No bones broken. Exodus 12

iii. Exact timing: 14th of first month.

f. Divide his garments. Psalm 22

g. Vinegar to drink. Psalm 69

h. Mocking words foretold. Psalm 22, Psalm 109

i. His family would watch. Psalm 38

j. Intercede for us. Isaiah 53

k. His cry foretold. Psalm 22

**l. Give up his life, not his life taken from him. Daniel 9,
Psalm 31**

m. Buried in a rich man's tomb. Isaiah 53

d. Must rise up after failure. V. 46, Romans 8:31-39 They had been sleeping from sorrow.

1. We often quit praying when we are grieved.

a. We figure...what is the point?

2. We forfeit future success when we give up.

Conclusion: How can you receive this redemption?

That if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

Romans 10:9

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For “whoever calls
on the name of the
Lord shall be
saved.”

Romans 10:13

NKJV

When will you call?

March 24

EXPERIENCING
GOD
DAY-BY-DAY

He went a little farther, and fell on the ground, and prayed. Mark 14:35

Some Christians are satisfied to have only a surface relationship with Christ. Others desire to share the holiest moments with Him. On the night Jesus spent in sacred prayer in the Garden of Gethsemane, the people responded to Him in various ways. There were those who were so indifferent to Jesus that they were unaware He was even in the garden. Then there was Judas, who knew where Jesus was but was too busy with his own schemes to join Him. The rest of the disciples joined Jesus in the garden, but they were distracted by sleep. Jesus told them the urgency of the hour, but they did not comprehend it. There was the inner circle of disciples, Peter, James, and John. They initially prayed with Jesus, yet even they could not grasp the significance of the moment. Ultimately, Jesus prayed alone. He went farther than His disciples and prayed

longer. At the greatest moment of intercession in human history, there was no one willing to go with Jesus and watch with Him.

Throughout history God has looked for those willing to yield everything to Him and His desire to redeem a world. At times God has marveled that no one was willing to go with Him (Isa. 63:5; 59:16). The prophets seemed to grasp more than the common people, for while society carried on as though nothing were wrong the prophets agonized and wept over what they knew God was preparing to do.

God is calling you to go deeper in your prayer life with Him. If you are willing to be the person Jesus can take with Him into the most sacred moments, you will experience things only the angels shared with Jesus in the garden that night.

C. Jesus' agonized prayer in the Garden of Gethsemane.

1. (Luke 22:39-42) Jesus' agony in the garden.

Coming out, He went to the Mount of Olives, as He was accustomed, and His disciples also followed Him. When He came to the place, He said to them, "Pray that you may not enter into temptation." And He was withdrawn from them about a stone's throw, and He knelt down and prayed, saying, "Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done."

a. **He went to the Mount of Olives, as He was accustomed.** Jesus had spent His nights there during that week (Luke 21:37), and He refused to change this routine, even though He knew it meant that Judas could easily find Him.

b. **Pray that you may not enter into temptation:** As Jesus began to pray in the Garden of Gethsemane (Matthew 26:36 and Mark 14:32 name it so) He began by warning the disciples of *their* need to pray. Jesus Himself needed to pray for strength to pass the difficult ordeal to come. The disciples had their own ordeal to face, and needed all the more to **pray that you may not enter into temptation** — that is, to *give into* temptation.

i. "The words 'enter into temptation' (*perasmon*) mean to succumb to its evil power (cf. Luke 22:46; 11:4)." (Pate)

c. **He knelt down and prayed:** Here is the passionate account of an eyewitness (one of the disciples), who reported this to Luke. Only an eyewitness would remember a detail such as Jesus praying **about a stone's throw** away from the disciples.

i. "The usual manner of prayer at that time was to pray in a standing position. That Jesus knelt down proves the violence of His struggle in Gethsemane." (Geldenhuys)

d. **Father, if it is Your will, take this cup away from Me**: Jesus knew what the Father's will was, yet was in great agony of soul. The agony did not come from any lack of desire to do the will of God, but because Jesus would go to the cross as a sacrifice for sins. He was no victim of circumstances beyond His control, and unlike any animal sacrifice, He went with full knowledge. He willingly resolved to lay down His life.

i. This helps us understand why Jesus used the figure of a **cup**. Repeatedly in the Old Testament, a cup is a powerful picture of the wrath and judgment of God.

- *For in the hand of the LORD there is a cup, and the wine is red; it is fully mixed, and He pours it out; surely its dregs shall all the wicked of the earth drain and drink down.* ([Psalm 75:8](#))
- *Awake, awake! Stand up, O Jerusalem, you who have drunk at the hand of the LORD The cup of His fury; you have drunk the dregs of the cup of trembling, and drained it out.* ([Isaiah 51:17](#))
- *For thus says the LORD God of Israel to me: "Take this wine cup of fury from My hand, and cause all the nations, to whom I send you, to drink it."* ([Jeremiah 25:15](#))

ii. The **cup** didn't represent death, but judgment. Jesus was unafraid of death, and when He had finished His work on the cross — the work of receiving and bearing and satisfying the righteous judgment of God the Father upon our sin — when He finished that work, He simply yielded Himself to death as His choice.

iii. Jesus became, as it were, an enemy of God, who was judged and forced to drink the **cup** of the Father's fury, so we would not have to drink from that cup. Taking this figurative cup was the source of Jesus' greatest agony on the cross.

iv. "I am never afraid of exaggeration, when I speak of what my Lord endured. All hell was distilled into that cup, of which our God and Savior Jesus Christ was made to drink."
(Spurgeon)

e. **Nevertheless not My will, but Yours, be done**: Jesus came to a point of decision in Gethsemane. It wasn't that He had not decided nor consented before, but now He had come upon a unique point of decision. He drank the cup at Calvary, but the decision once for all to drink that cup came at Gethsemane.

i. A sinless man battled Satan, sin, self, and temptation in a garden and lost — saying, "My will not Yours, be done" and the loss impacted all mankind. The second Sinless Man battled Satan, sin, self, and temptation in another garden and won — saying, "**Not My will, but Yours, be done**" — and its impact touches people from every tribe and tongue.

2. ([Luke 22:43-44](#)) **In His agony, Jesus is strengthened by angels.**

Then an angel appeared to Him from heaven, strengthening Him. And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground.

a. **Then an angel appeared to Him from heaven, strengthening Him:** In response to Jesus' prayers, the Father did not take the cup from Jesus; but He strengthened Jesus by angelic messengers to be able to take — and drink — the cup.

i. These two verses — [Luke 22:43-44](#) — are the subject of some debate regarding the manuscript evidence for their inclusion. Some modern translations exclude them as not belonging to the original. Yet, "The text critical difficulty of [vv. 43-44](#) does not admit to a conclusive answer. The oldest manuscript evidence is divided." (Pate)

ii. Perhaps these angels — sadly — did the work that the sleeping disciples did not do. John Trapp said that Jesus received this, "To show that he had been made himself lower than the angels, [Hebrews 2:7](#), he received comfort from an angel that was his servant."

b. **Being in agony, He prayed more earnestly:** In His agony, Jesus **prayed more earnestly**, to the point where **His sweat became like great drops of blood falling down to the ground**. Luke did not say that Jesus' sweat **was** blood, but that it was **like** blood; either in the way that it poured off His brow, or because it was tinged with blood from the burst capillaries and dilated pores on His brow.

i. "His perspiration was so profuse that it was like blood spilling on the ground." (Pate)

ii. However, "There have been cases in which persons in a debilitated state of body, or through horror of soul, have had their sweat tinged with blood... Cases sometimes happen in which, through **mental pressure**, the pores may be so dilated that the blood may issue from them; so that there may be a bloody sweat." (Clarke)

iii. "The old physician Galen gives an instance in which, through extremity of horror, an individual poured forth a discoloured sweat, so nearly crimson as at any rate to appear to have been blood. Other cases are given by medical authorities." (Spurgeon)

iv. **He prayed more earnestly:** "He bent, as it were, all his nerves, he intended the utmost activity of his spirit and of his speech; to make atonement for our dull and drowsy devotions." (Trapp)

3. ([Luke 22:45-46](#)) Jesus warns His disciples.

When He rose up from prayer, and had come to His disciples, He found them sleeping from sorrow. Then He said to them, "Why do you sleep? Rise and pray, lest you enter into temptation."

- a. **He found them sleeping from sorrow**: The disciples were also filled with **sorrow**; but instead of praying they slept. Jesus woke them and encouraged them to pray.
- b. **Rise and pray, lest you enter into temptation**: They were followers of Jesus, and following Him would now bring a testing and a trial they could not have imagined. Jesus encouraged them to do this for *their sake*, thinking of them and their good instead of how they failed to support Him.

What Is Hematidrosis?

Written by [WebMD Editorial Contributors](#)

Medically Reviewed by [Nayana Ambardekar, MD](#) on April 06, 2024

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3 min read

It's turned up throughout history. Jesus was said to have been sweating [blood](#) before his crucifixion. The artist Leonardo da Vinci wrote about a soldier who had bloody sweat after battle.

Hematidrosis, or hematohidrosis, is a very rare medical condition that causes you to ooze or sweat blood from your [skin](#) when you're not cut or injured.

Only a few handfuls of hematidrosis cases were confirmed in medical studies in the 20th century.

Symptoms

People who have hematidrosis may sweat blood from their skin. It usually happens on or around the face, but it can also come from the mucosa inside the nose, mouth, or stomach. The skin around the bloody area may swell temporarily.

Crying tears of blood is related. It's called hemolacria. Bleeding from the [ears](#) is called blood otorrhea.

Hematidrosis can look like blood, bloody sweat, or sweat with droplets of blood in it. [Sweating](#) a different color -- like yellow, blue, green, or black -- is a different condition called chromhidrosis.

The bleeding usually stops on its own, and it's not serious, although it can make you dehydrated. And, of course, it can be disturbing.

What Happens

Doctors don't know exactly what triggers hematidrosis, in part because it's so rare. They think it could be related to your body's "fight or flight" response.

Tiny blood vessels in the skin break open. The blood inside them may get squeezed out through sweat glands, or there might be unusual little pockets within the structure of your skin. These could collect the blood and let it leak into follicles (where the [hair](#) grows) or on to the skin's surface.

Who Gets It

Hematidrosis can be a symptom of other diseases, such as [high blood pressure](#) or [bleeding disorders](#).

It's also happened to women while they've had their periods.

Sometimes it seems to be caused by extreme distress or fear, such as facing death, torture, or severe ongoing abuse. It's probably where the term "sweating blood," meaning a great effort, comes from.

Diagnosis

The doctor will ask you about the bleeding, including how long it lasts and when and how often it happens. They'll talk to you about your health in general, your medical problems, and the health history of close family members. They'll also want to know what's going on in your life.

To try to figure out what led to the hematidrosis, they may do blood and imaging tests to look for clues and rule out other problems. You'll probably get tests to check how well your [liver](#) and [kidneys](#) are working. You may have tests like a CT scan or [ultrasound](#), depending on where the bleeding is.

Doctors who specialize in blood, skin, or other areas might get involved, too.

Treatment

If the doctor finds or suspects that something is setting the hematuria off, they'll try to treat that underlying issue to prevent it from happening again. You may get:

- Beta-blockers to lower your [blood pressure](#)
- [Antidepressants](#), anti-[anxiety medication](#), or therapy to curb episodes related to high emotional [stress](#)
- [Drugs](#) to help your blood clot or stop bleeding

Chuck Smith

Verse by Verse Study on Luke 22 (C2000)

Luke's gospel, chapter 22.

Now the feast of unleavened bread drew nigh, which is called the Passover ([Luk 22:1](#)).

The Feast of Unleavened Bread actually was for six days, from the fifteenth of Nisan to the twenty-first. However, the fifteenth of Nisan was the day of the Passover. And so it was drawing nigh. People were beginning to prepare for it. Two days before the feast they would go through the house with brooms and brushes and make sure that they got rid of all of the leaven out of the house, in quite a ceremony. And of course, they would always leave a little bit of leaven for one of the children to find, in order that they could find the last bit of leaven that was there. And they would purge the house of leaven in preparation for the Passover. And so this time was drawing close.

And the chief priests and the scribes sought how they might kill Jesus; but they feared the people. Then Satan entered into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and the captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude ([Luk 22:2-6](#)).

So it was their desire to catch Jesus away from the multitudes. Because, as we noticed last week in our study, the crowds were coming to hear Him in the temple daily as He was teaching, and many

counted Him to be a prophet. And so, though the scribes and the high priests and all were wanting to move against Jesus, they were too cowardly to move against the popular movement of the crowd that was being attracted to Jesus at this point. And so when Judas came to them, they were very happy, actually, that they might have this opportunity of catching Jesus away from the crowd, arresting Him and getting the movement going the other direction before the people would really realize what was happening.

Judas Iscariot is, of course, a very interesting character. We are not really told too much about him. As we get into John's gospel, we'll learn that he was actually the treasurer of the group. And according to John, had been pilfering out of the group treasury. Here we are told that Satan entered into him. He is called the Son of Perdition by Peter. And Jesus said of him, "It would have been good for that man if he had never been born." A tragic life. A man who became obsessed by the greed, the desire for power. And there are many suggestions as to the motives behind Judas' betrayal of Jesus. There are those who suggest that he was only trying to force Jesus to establish the kingdom. And that he felt by betraying Him and turning Him over to the Jews, it would force the hand of Jesus that He would not be able to wait any longer, but would have to manifest who He was and establish the kingdom of God. And that when Jesus was not defending Himself, but was submitting to the edict of death, that his plan more or less backfired, and that's when he came to the priests bringing the money back and throwing it at their feet. Who knows what the true motive of a man is? These are only speculations by men who have perhaps tried to somehow excuse in a way the actions of Judas Iscariot. I personally feel that his actions are inexcusable. The method by which he chose to betray the Lord with a kiss is reprehensible.

Now, verse 7: The Day, or the Preparation of the Passover, has come.

Now the day came of unleavened bread, when the Passover must be killed ([Luk 22:7](#)).

The Passover was a Sabbath day in which they were to do no work; it was a feast day. And this day had come in which they were to kill the lamb for the Passover dinner. All of the cooking, all of the baking, all of the preparation had to be done before sundown. It is important that we recall that the Jewish day begins at six o'clock in the evening. So all of the preparation had to be made for the Passover dinner before six o'clock in the evening. And to them, the day began, the day of Passover began at six o'clock in the evening and did not end until the following day at six o'clock in the evening. Now, by the end of the following day, Jesus had been crucified, which means that Jesus was crucified on the day of the Passover Feast, which began at six o'clock the evening before when He celebrated the feast with His disciples. But He was crucified on the day of Passover. Which, of course, is extremely significant when you remember that the Passover was a memorial feast to remind them of how God had delivered their fathers from the plague of death in Egypt when they followed the instructions of God and had slain the lamb and put the blood on the lintel in the doorpost of their

house. So that when the Lord passed through Egypt that night, when He saw the blood upon the doors of their houses, He passed over those houses; hence the word Passover. He had passed over those houses and the firstborn was saved alive, because of the sacrificial lamb, the lamb for the house. That was only to look forward to the Lamb of God that would one day take away the sins of the world. Our sacrificial Lamb, who by His death, by His sacrifice, has spared us from death. And so this Passover feast that the Jews observed was looking back, but it was also looking forward. And it had its fulfillment in Jesus. Paul, in writing to the Colossian church about the Sabbath days, about the new moons, the holy days...and of course, the Passover was related to the new moon...in talking to them about these, he said, "These were all a shadow of things to come, but the substance is of Christ" (Colossians 2:17). They were all really looking forward to their fulfillment in Jesus Christ. And so the Feast of the Passover was fulfilled in the death of Jesus Christ on that very day, God's Lamb slain for the sins of the world. The Feast of Pentecost was fulfilled fifty days later when the Holy Spirit was poured out upon the church and 3,000 people were converted, the first fruits of what we see the continuing work today. As the Feast of Pentecost was the Feast of First Fruits, the offering of the first fruits unto the Lord.

Inasmuch as these two major feasts have their fulfillment in the New Testament and in the church, we would then conclude that that third feast, which was inaugurated by God in the Old Testament, the Feast of Trumpets, must also have a fulfillment within the church...that feast that looked back to God's delivering their fathers out of the ravages of the wilderness and bringing them into the promised land. And so its fulfillment is yet awaited by the church. "When the trumpet of God shall sound, and we who are alive and remain shall be caught up to meet the Lord in the air and ever be with our Lord" (1 Thessalonians 4:17).

"And so came the Day of Unleavened Bread, when the Passover must be killed."

And he sent Peter and John, saying, Go and prepare the Passover for us, that we may eat. And they said unto him, Where do You want us to prepare it? And he said to them, Behold, when you enter the city, there you will find a man who will meet you, and he is bearing a pitcher of water; follow him into the house where he goes. And you shall say to the goodman of the house, The Master says to thee, Where is the guest chamber, where I shall eat the Passover with my disciples? And he shall show you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the Passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire have I desired to eat this Passover with you before I suffer: for I say unto you, I will not eat any more thereof, until it be fulfilled in the kingdom of God. And he took the cup, and he gave thanks, and he said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took the bread, and he gave thanks, and he broke it, and he gave it unto them, saying, This

is my body which is given for you: this do in remembrance of me. And likewise also the cup after the supper, saying, This cup is the new covenant in my blood, which is shed for you ([Luk 22:8-20](#)).

And so Jesus, here, instituted what we call the Lord's Supper with His disciples, as He took the traditional Jewish Passover feast and gave to the emblems of that feast their true meaning. Now, they always had these three pieces of bread that they would put in these little sacks. The middle piece was broken, sort of a matzoh loaf, and it was broken. And Jesus broke it and said, "Take, eat, this is My body, which was broken for you." And then, after dinner they always had the final cup. And when they were having this after dinner cup, Jesus said, "This cup is the new covenant in My blood, which is shed for the remission of sins." To study the traditional Jewish Passover feast, even as it is observed by them today, is extremely enlightening and extremely significant to us as Christians, because you can see in its symbolism Jesus Christ so clearly. You can see the gospel so clearly. Their hearts surely should have been prepared by it for the receiving of Jesus Christ. It's just woven into the traditions of the Passover feast. But to them, it was a memorial of God's deliverance in Egypt. From the time the child said, "What makes this night different from all other nights?" and the father begins to explain the story of God's delivering of their fathers out of the bondage of Egypt, with the various things around the table representing the bondage of Egypt and God's deliverance. Now a whole new meaning is given to it by Jesus Christ, for it is now been fulfilled. And the bread now represents the broken body of Jesus, and the cup now represent His blood that was shed for our sins.

But, behold, [He said,] the hand of him that betrays me is with me on this table. And truly the Son of man goes, as it was determined: but woe unto that man by whom He is betrayed! ([Luk 22:21-22](#))

The Bible tells us that Jesus knew who it was that was going to betray Him. Here He is just giving a solemn warning. I think that with this solemn warning, Judas still had a chance to back out if he wanted to.

And they began to inquire among themselves, which of them it was that should do this thing. And there was also a strife among them, of which of them should be accounted the greatest ([Luk 22:23-24](#)).

It's sort of sad, sort of pathetic...here Jesus is filled with the knowledge that He is soon going to be suffering on the cross. And He is saying, "Look, I've really wanted to eat this supper with you before I suffer. Now this bread is My body; it's going to be broken for you. This cup is My blood; it's going to be shed for the remission of sins. This is going to be God's new covenant." And He is really now sort of obsessed with the suffering and the cross. And the disciples are arguing among themselves as to which one is going to be the greatest when He establishes the kingdom.

And so he said unto them, The kings of the Gentiles ([Luk 22:25](#))

And the word Gentiles in the New Testament is equivalent to heathen.

they exercise lordship over their subjects; and they that exercise authority upon them are called benefactors (Luk 22:25).

It hasn't changed much. The government today declares that they are our benefactors. They take away a hundred and then give you back one, declaring them to be your benefactors.

But [He said,] it shall not be so among you: but he that is the greatest, let him be as the youngest; and he that is chief, as he that does serve. For whether is greater, he that sits at meat, or he that serves? Is not he that sits at meat? but I am one from among you as one who serves (Luk 22:26-27).

Jesus is teaching His disciples that the true path to greatness is the path of serving. Jesus said, "I am among you as One who serves." He also said in another place, "The servant is not greater than his lord." Too many ministers have the wrong concept of the ministry. They fail to see the servanthood of the ministry. They get to the place where they almost expect people to do special favors for them because they are the minister. But in reality, as a minister, it means that I am a servant, a servant to all. Now the Gentiles loved these positions of authority. They loved to rule over people. They loved dominion over people's lives. But Jesus said, "It shall not be among you. You need to learn to be servants."

"And then He said unto them,"

You are those who have continued with me and my temptations. And I appoint you a kingdom, as my father has appointed unto me; that you may eat and drink at my table in the kingdom, and sit on the thrones judging the twelve tribes of Israel (Luk 22:28-30).

Now this He is saying to His twelve apostles; of course, excluding Judas Iscariot. But He is telling the apostles. And I think Paul actually is the one who got appointed to take the place of Judas, though the church drew straws and picked Mathias. That was the luck of the straws, but it would appear that it was God's choice that Paul was the twelfth. But the Lord is saying, and this to me is something that is glorious to contemplate, that "you may eat and drink at My table in My kingdom, and sit on the thrones judging the twelve tribes of Israel."

And the Lord said, Simon, Simon, behold, Satan has desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen your brothers (Luk 22:31-32).

There's something special about Simon. They say that he was large of physical stature. He was impulsive, lovable, just a big, strong, lovable guy. Because of his impulsiveness, getting into trouble, he would often speak up and say the first thing that came into his mind, right or wrong. And sometimes it was right and very good, and sometimes it was very wrong. But Jesus said of him,

"Satan has desired to have you, that he might sift you as wheat. But I have prayed for you, that you faith fail not." I believe that the prayer of Jesus was answered. I don't believe that the problem of Peter was the problem of faith. Oh, he failed as a witness. He denied his Lord, but there was never a failure of his faith. He always believed in the Lord. "...and when you are converted, when you're turned, strengthen your brothers."

And he said unto him, Lord, I am ready to go with thee, both into prison, and to death ([Luk 22:33](#)).

Yes, Peter, we know.

And he said, I tell thee, Peter, the cock shall not crow this day, before you shall have thrice denied that you even know Me. And then he said unto them, When I sent you out ([Luk 22:34-35](#))

Now, this is when He had sent them out into the ministry two by two.

I told you not to take a purse, not to take any script, not to take extra shoes, did you lack anything? And they said, Nothing, Lord. And he said unto them, But now, if you have a purse, take it, and likewise script: and he that has no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end ([Luk 22:35-37](#)).

Jesus is saying, "Look, I sent you out before. I provided for you. But you're going to be going out soon again. I'm not going to be there this time. And things are going to be different; it's going to be tough. Before you were received, you're going to be rejected, you're going to be imprisoned, you're going to be hailed before the courts, you're going to have persecution. It's going to be hard."

And they said, Lord, here are two swords. And he said unto them, It is enough ([Luk 22:38](#)).

In other words, "You don't really understand, but you will." Jesus is not telling them to go out and make war against the world with swords, but He's just indicating the difficulty of that ministry that they are going to face after He has been taken away from them.

Now, in verse 37 He said, "Those things must be accomplished in Me, which the scriptures declared." Jesus had absolute confidence in the prophecies, declaring, "They must be fulfilled." You can have that same absolute confidence in the word of prophecy. You can know that it must be fulfilled. Now, many times we make a mistake when we guess how it is going to be fulfilled. And a lot of damage has been done to the subject of prophecy by men's guesswork. To try to guess just who the anti-christ is, is a dangerous and futile bit of speculation. We know that there shall arise an anti-christ. We don't know who he is. We know they're going to rebuild their temple. We don't know when or how. We know that the scriptures must be fulfilled. They will be fulfilled. And Jesus had that confidence. And

the scripture said, [Isaiah 53](#), "He will be numbered with the transgressors." "This," He said, "has to be fulfilled."

And so he came out of the upper room, and he went, as he was accustomed to going to the Mount of Olives; and his disciples followed him. And when he was at the place, he said unto them, Pray that you enter not into temptation ([Luk 22:39-40](#)).

Good prayer! Lord, help me not to enter into temptation.

And he was withdrawn from them about a stone's cast, and he kneeled down, and prayed, and he said, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. 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. And when he rose up from prayer, and he was come to his disciples, he found them sleeping for sorrow, and he said unto them, Why sleep? rise and pray, lest ye enter into temptation ([Luk 22:41-46](#)).

The prayer of Jesus is significant because Jesus is talking about redemption for man. "If it is possible." If what is possible? "If salvation for man is possible by anything other than the cross, let this cup pass from Me." That's basically what He was praying. That is why the cross of Jesus Christ offends many people today, because they say Christianity is too narrow. "All roads lead to God. It doesn't matter who you believe in, it's just important that you believe and have faith." But the cross of Jesus Christ declares that there is only one way to God and that is through the cross. If it is possible, if it were possible that man could be saved by being religious, the cross would be unnecessary. If you could be saved by keeping the law, the cross would be unnecessary. If you could be saved by being good, the cross would be unnecessary. The cross declares that there is only one way by which a man can have forgiveness of sins and approach God, and that is through the death of Jesus Christ, and it declares a narrow one-way path. And that's why it offends a lot of people. And so the cross, the Bible says, is an offense to the Jews. To the Greeks, it's foolishness. But unto us who have been saved thereby, it is the power of God unto salvation. So Jesus is praying about the cross, really asking the Father for a substitute way, if it is possible. And the fact that He went to the cross declares it was not possible. There's only one way by which man could be redeemed.

And while he was yet speaking to his disciples, behold a multitude, and he that was called Judas, one of the twelve, went before them, and he drew near to Jesus to kiss him. And Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they which were about him saw what would follow, they said to him, Lord, shall we smite with a sword? ([Luk 22:47-49](#))

The disciples had just awakened. Now there's a crowd there and they're getting ready to arrest Jesus. And the disciples are confused and they asked, "Lord, shall we smite with the sword?" He had just said, you know, "If you don't have a sword, sell your garment and get one."

And one of them ([Luk 22:50](#))

We are told in another gospel which one it was. And, of course, we could guess, couldn't we? Peter.

smote the servant of the high priest, and cut off his right ear ([Luk 22:50](#)).

He can be lucky Peter was sleepy. Peter would have had halved him.

And Jesus answered and said, That's enough. And he touched his ear, and healed him. Then Jesus said to the chief priests, and the captains of the temple, and the elders, which had come to him, Are you come out, as against a thief with swords and staves? When I was daily with you in the temple, you did not stretch forth your hand against me: but this is your hour, the power of darkness ([Luk 22:51-53](#)).

Oh, what a horrible hour in the history of mankind, when the power of darkness took over!

And they took him, and led him, and brought him to the high priest's house. And Peter followed afar off. And when they had kindled a fire in the middle of the hall, and they were sat down together, Peter sat down among them. 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. And he denied him, saying, Woman, I don't know him. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of an hour after another one confidently affirmed, saying, Of a truth this fellow was also with him; for he is a Galilean. And Peter said, Man, I don't know what you're talking about. And immediately, while he yet spoke, the cock crew. 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 crows, you will deny me thrice. And Peter went out, and wept bitterly ([Luk 22:54-62](#)).

"Lord, I'm ready to go to prison. I'm ready to die with You." Now, do not think that Peter was insincere. I believe with all of my heart that Peter meant that exactly; that in his heart he was ready to go to prison, he was ready to die for Jesus. Even as when we make our promises to the Lord, there is great sincerity. However, so many times when the showdown comes, we find ourselves with Peter, denying even in simple things. How is it that he denied his Lord? First of all, I think that we observe that he was sleeping when he ought to be praying. I think that that's one of the reasons behind his failure. As it is a reason behind our failure, so often we are sleeping instead of praying. Secondly, he sought to follow the Lord afar off. That again is a dangerous place to be--trying to just be a fringe Christian, follow the Lord from afar. Not to make that deep total commitment, but just, "Oh, yes, I think it's great to go to church and that's fine and people should, you know." And then, he was warming himself at

the enemies' fire, another dangerous thing. The result is denial. Now, how did Jesus look at Peter? I do not think it was a... "Peter, how could you?" look. Nor do I think it was a... "I told you so!" look.

Someone came up to me this morning, and they had been in the fellowship hall where you get a close-up. And they noticed this spot on my head. And they said, "Tell your wife to be more gentle with you." And I said, "Would you believe that I bumped it on a cupboard door in the kitchen?" I was messing around in the kitchen and I had left the upper cupboard door open slightly and, you know, wasn't looking or paying attention and "whamo!" And here I saw that skin and flesh on the corner of the door. And my dear wife, when she saw my head, said, "I've told you to close those doors!" Oh, the sympathy I get.

I think that the look that Jesus gave Peter was, "Peter, I understand. I understand, Peter. I love you still, Peter." I think it was a look of love; perhaps the deepest love that Peter had ever observed in one's eyes. The understanding of Jesus. More or less, "That's alright, Peter. I understand." And that's what broke Peter's heart. The Bible said, "Don't you realize that it is the goodness of God that brings man to repentance?" You know, if a person comes down really hard on you, your tendency is to defend yourself, to stiffen, to justify your actions. But when a person comes and puts their arm around you, and you say, "Ah," they say, "I understand and I'm praying for you. And I love you brother." Hey, that breaks you up. You know, you have no defenses against that. It melts you. And I think that's exactly how Jesus looked at Peter. "Peter, I love you. I understand, Peter, that's okay."

"And Peter went out and he wept bitterly." Failure! "God, must I always be a failure?" "No, Peter, not always. In a few days you're going to receive power and you're going to be the witness God wants you to be." We'll get to that in the twenty-fourth chapter.

And the men that held Jesus mocked him, and smote him. And when they had blindfolded him
(Luk 22:63-64),

A very cruel thing to do! Because the body is marvelously constructed so that when we can see a blow coming, there is that natural reflex action of the body of a movement with a blow that cushions the blow. The body is marvelously coordinated and we have marvelous reflex capacities. The quarterback is injured when he's blindsided. You see these big three hundred pound guards coming in and throwing their shoulder in and knocking him to the ground, and another guy pouncing on him. And he bounces up and gets back into the huddle. When they get hurt is when he gets blindsided. He doesn't see it coming, he isn't able to roll with it, he isn't able to relax and roll with it; that's when you get hurt. You can jump off of a table and not hurt yourself, because you're expecting it, you're bracing for it and you're bending your knees and you're giving with it when you hit. And yet, you can step off of a curb and break your leg if you don't realize the curb is there. Just that six inches can jar you so bad it can break an ankle, break a leg if you're not expecting it, if you're not coordinating for it. The

same with a blow. If you're blindfolded and you can't see the blow coming, you're not able to move, you're not able to faint with it or move with it. And it hits you with its full force. And that hurts. And so, blindfolding Him and then beginning to hit Him, His face began to be disfigured, as these lumps began to rise. The eyes began to blacken and these huge lumps began to form from these blows. Isaiah tells us that His face was so beaten, so marred, that when they were through, you could not recognize Him as a human being. And he said, "We hid as it were our faces from Him." To look at Him was such a shocking thing; we couldn't stand to look. You just sort of cringed and closed your eyes and turned away. It's too horrible. You just can't look; you're shocked.

"And they mocked Him,"

saying, Prophecy, who is it that hit you? And many other things blasphemously spake they against him ([Luk 22:64-65](#)).

As He said, "This is your hour; it is the power of darkness." And we see man at his worst.

And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and they led him into their council, saying, Art thou the Christ? ([Luk 22:66-67](#))

You see, it was not lawful for them to assemble until daylight. And so they held Him. And as soon as it was day, they gathered into their chambers and they said, "Art Thou the Messiah? Tell us."

And he said unto them, If I told you, you wouldn't believe: And if I ask you, you'll not answer me, or let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Are you then the Son of God? And he said unto them, You said it. And they said, What need we for any further witness? we ourselves have heard it out of his own mouth ([Luk 22:67-71](#)).

Matthew Henry Commentary on Luke 22

Chapter 22

All the evangelists, whatever they omit, give us a particular account of the death and resurrection of Christ, because he died for our sins and rose for our justification, this evangelist as fully as any, and with many circumstances and passages added which we had not before. In this chapter we have,

- I. The plot to take Jesus, and Judas's coming into it ([v. 1-6](#)).
- II. Christ's eating the passover with his disciples ([v. 7-18](#)).
- III. The instituting of the Lord's supper ([v. 19, 20](#)).
- IV. Christ's discourse with his disciples after supper, upon several heads ([v. 21-38](#)).

- V. His agony in the garden ([v. 39-46](#)).
- VI. The apprehending of him, by the assistance of Judas ([v. 47-53](#)).
- VII. Peter's denying him ([v. 54-62](#)).
- VIII. The indignities done to Christ by those that had him in custody, and his trial and condemnation in the ecclesiastical court ([v. 63-71](#)).

The Ultimate Valentine

The Scarlet Thread

Author

[Chuck Missler](#)

This month many of us may avail ourselves of the opportunity to celebrate our loved ones with a traditional remembrance. It is also an appropriate time to remind ourselves that you and I are the recipients of the ultimate “valentine.” It was written in blood on a wooden cross that was erected in Judea almost 2,000 years ago. And yet it was interlaced throughout the history of mankind with a scarlet thread of promises.

The Scarlet Thread

It began with a declaration of war.¹ A world war. A war of worlds, actually, which began when God Himself declared war on the ruler of this world: Satan. A cosmic conflict in which you and I are the prizes!

Unlike Allah the Unknowable, Allah the Capricious, this God makes and keeps His promises! He promised that mankind would be the beneficiary of an ultimate champion... a redeemer...in fact, a Kinsman-Redeemer.²

A Detective Thriller

The appearance of this anticipated champion is the ultimate drama of all time. Where would this mysterious deliverer come from? The clues kept on coming.³

This cosmic puzzle continually gained clarity over the centuries. He would be a descendant of Adam. Thus, Satan’s subsequent stratagem was an attempt to contaminate the human gene pool with ineligible hybrids—the *Nephilim*.⁴

But that plan was a total washout. Only nine were saved from the judgment of the flood: Enoch was “raptured” out first; then Noah’s family of eight were preserved through this global ordeal.⁵

When God revealed that His plan would focus on a descendant of Abraham, Satan had 400 years to lay down a mine field.⁶ Again we encounter some post-flood hybrids: the Rephaim, the Anakim, the Emim, the Zamzummim, et al.⁷

Then we discovered that he would be a descendant of David. Ominously, a chain of attacks ensued to wipe out his family. Again and again there were attempts to eliminate his heirs—but there was always an intervention that foiled the diabolical plots.⁸

Perhaps one of the most provocative plot problems occurred when God pronounced a blood curse on Jeconiah and the subsequent royal line.⁹

Mission Impossible

The commitment was that the Promised One was to be of the royal house of David, and yet now there was a blood curse on that very royal line of ascension! An impossible mission, indeed!

However, when we begin to unravel the subtleties hidden behind the virgin birth, we not only find that it finesses the genealogical paradox,¹⁰ but fulfills the pronouncements of Isaiah over seven centuries earlier,¹¹ and even echoes the strange hint in the early chapters of Genesis.¹² It thus reveals that the entire program was predetermined in advance!

In accordance with his preannounced mandate in Isaiah,¹³ he ministered for several years only to be betrayed into the hands of his enemies.

But even here, the mystery intensifies: although the plot was to *not* take this popular hero on a holiday, Christ himself precipitated the timing by His announcement at, of all places, a Passover supper.¹⁴ (Who's in charge here?) He was then subjected to six illegal trials which climax with the sentence of execution.

Then we encounter the Big Switch: "Give us Barabbas!"

This is irony at its ultimate extreme: here was one validly condemned under the law, and the other declared innocent by the personal representative of the ruler of the known world! Barabbas knew he had done nothing to merit going free while another took his place.

Barabbas and Christ changed places. Christ was for him a true substitute. The murderer's bonds, curse, disgrace, and mortal agony were transferred to the righteous Jesus; while the liberty, innocence, safety, and well-being of the immaculate Nazarene became the lot of the murderer.

Both mutually inherit each other's situation and possessions: the delinquent's guilt and cross become the lot of the Just One; and the civil rights and immunities of the latter become the property of the delinquent. The staggering reality is that you and I are presently in *Barabbas*' shoes!

And as we stare with astonishment at that cross, what held Jesus to those grim timbers? *It wasn't the nails!* "He was crucified on a cross of wood; yet He made the hill on which it stood." The Creator of the Universe could have said at any time, "Enough is enough. I'm out of here!"¹⁵ It was *His love* for you and me. He is, indeed, the Ultimate Valentine.

No Corpus Delicti?

Now the big one: where's the body?¹⁶ When His enemies sought a special guard to watch over the tomb, Pilate cynically yielded, "Make it as sure as you can." That, indeed, was the mission impossible! I believe that Pilate suspected that even the grave couldn't hold Him!

If either the Roman or Hebrew authorities could have produced the body, their problems would have been solved. All subsequent history would be impacted by His *emergence* from that empty tomb.

Threshold of the Final Climax?

The most thrilling aspect to this gripping drama is that the final climax is next. He emphatically promised to return to complete His mission.¹⁷ And there now appears to be increasing evidence that the final act is about to begin. Are you ready?

The most ancient traditions—among the ancient Hebrew authorities and those of the early church—have believed that the pattern of the Sabbath was fundamental. It was not only six days followed by a seventh day that was holy, six years the land was planted, with the seventh year a "Sabbath" for the land.¹⁸

There has been a traditional belief from Augustine to Nachmonides that after six thousand years of man's rule, there would be a climactic thousand years of God's direct rule.

Traditional reckoning allows 2,000 years between Adam and Abraham; 2,000 years from Abraham to Christ; and we are now approaching 2,000 years since that cosmic cross. Are we soon to embark on a Seventh Millennium with the King of Kings?

As we face the challenges ahead, let us remember—and celebrate—that we are the beneficiaries of the Ultimate Valentine: A Hero of all heroes, the King of Kings and Lord of Lords. And He sealed your future destiny with His own blood. Now that's a Valentine, indeed!¹⁹

Baruch HaShem. Praise His Name.

The endnotes below will help you personally review the “Scarlet Thread” for yourself:

Notes:

1. Genesis 3:15. This verse begins a chain of promises and clues that climax in the cross.
2. The Book of Ruth includes a remarkable overview of God’s program. See our briefing, *The Romance of Redemption*, for one of our most popular prophetic studies (see page 35).
3. *The Footprints of the Messiah* briefing highlights the remarkable Old Testament prophecies fulfilled in Christ’s first coming (page 35).
4. *The Return of the Nephilim* briefing reviews Satan’s attempt in Genesis 6 to exploit strange hybrids to thwart God’s plan for mankind. Our book *Alien Encounters* details this little understood background and suggests its possible prophetic relevance (see pages 35, 37).
5. *The Flood of Noah* briefing also summarizes this incredible event (see page 35).
6. Genesis 15:13-21.
7. Genesis 14:5; Deuteronomy 2:10, 11, 20; 3:11; Numbers 13:33; 2 Samuel 21:15-22. *Alien Encounters* also details these post-flood Nephilim, which were not limited to Genesis 6 (note 6:4).
8. Jehoram kills his brothers (2 Chronicles 21); Arabians slew all except Ahazariah; Athaliah kills all—except Joash (2 Chronicles 22); Hezekiah is assaulted (Isaiah 36, 38); Haman’s infamous attempts in Esther 3; etc.
9. Jeremiah 22:30.
10. Matthew gives us the legal line from Abraham through David and Solomon to Joseph, Jesus’ legal father (Matthew 1:1-17). Luke, a physician, gives us his genealogy from Adam to David—but then takes a surprising turn through the *second* surviving son of Bathsheba, Nathan, and brings us to Heli, the father of Mary (Luke 3:23-28; *Jerusalem Talmud, Chag. 77,4*). The specific exceptions noted in the *Torah* regarding the daughters of Zelophehad are anticipatory of this situation (Numbers 26:33; 27:1-11; 36:2-12).
11. Isaiah 7:14.
12. The “Seed of the Woman” in Genesis 3:15 is a contradiction in both grammar and biology. See *The Christmas Story - What Really Happened* for some surprising background (see pages 35, 38).
13. Luke 4:16-21 (reading Isaiah 61:1, 2).
14. See *The Feasts of Israel* briefing to unravel the astonishing prophetic aspects of these remarkable institutional celebrations (see pages 35, 38).

15. See *The Agony of Love - Six Hours in Eternity* briefing for an in-depth review of this cosmic confrontation (see page 35).
16. See *From Here to Eternity* briefing for a review of the empty tomb and a discussion of the physics of immortality (see page 35).
17. John 14:1-3ff.
18. Leviticus 25:2-5.
19. 2 Corinthians 1:22; Ephesians 1:13; 4:30.

The Ultimate Injustice

The Day We Were Freed

Author

[Chuck Missler](#)

Each Easter season we celebrate the series of injustices that led to the conviction of the innocent and the acquittal of the guilty. There were six trials that fateful night: three Jewish trials— before Annas,¹ before Caiaphas,² and before the Sanhedrin;³ and three Roman trials—before Pilate,⁴ before Herod,⁵ and then again before Pilate.⁶

It is particularly disturbing to discover that virtually every legal detail was contrary to the prevailing laws which had been designed to protect the innocent.

Legal Irregularities

The binding of a prisoner before he was condemned was unlawful unless resistance was offered or expected. Jesus offered none.⁷ It was illegal for judges to participate in the arrest of the accused.⁸

No legal transactions, including a trial, could be conducted at night.⁹ The arrest was effected through the agency of an informer and traitor.¹⁰ While an acquittal could be pronounced the same day, any other verdict required a majority of two and had to come on a subsequent day.¹¹

No prisoner could be convicted on his own evidence.¹² It was the duty of a judge to see that the interest of the accused was fully protected.¹³ Preliminary hearings before a magistrate were completely foreign to the Jewish legal system.¹⁴

It was illegal to carry weapons on a feast day.¹⁵ The use of violence during the trial was apparently unopposed by the judges.¹⁶ It was illegal to conduct a session of the court on a feast day.¹⁷ The judges sought false witnesses against Jesus.¹⁸ In a Jewish court, the accused was to be assumed innocent until proven guilty by two or more witnesses.¹⁹ The Jews failed to find two witnesses agreeing against Jesus.²⁰ When the witnesses first disagreed, the prisoner should have been released.²¹ No witness was ever called for the defense.²²

The trial under Caiaphas took place in his home rather than the council chamber where it should have been held.²³ The Court lacked the civil authority to condemn a man to death.²⁴

The high priest rent his garment. He was never permitted to tear his official robe. (If he did not have on his priestly robe, he couldn't have put Christ under oath.)

A guilty verdict was rendered without evidence.²⁵ The balloting was illegal. It should have been by roll with the youngest voting first. Here it is simultaneous.²⁶ The sentence was finally passed in the palace of the high priest, but the law demanded it be pronounced in the Temple, in the hall of hewn stone.²⁷

Why No Defense?

We often ponder the fact that no defense was made. This was, of course, according the prophecies of the Old Testament: “He opened not His mouth.”²⁸ Do you know why? *Because He was in our shoes*: and we are guilty.

It is significant that He was pronounced innocent by the personal representative of the ruler of the world.²⁹ Even Satan, having entered into Judas, declared His innocence.³⁰ To fully understand our own predicament, we need to examine more carefully Barabbas!

The Gospel According to Barabbas

The substitution of Barabbas over Jesus before Pilate on that fateful day has profound implications for each of us. It is illuminating to examine the contrast between the two accused more closely:

1. Barabbas stood under the righteous condemnation of the law.
2. Barabbas knew the One who was to take his cross and take his place was innocent.
3. Barabbas knew that Jesus Christ was for him a true substitute.
4. Barabbas knew that he had done nothing to merit going free while another took his place.
5. Barabbas knew Christ’s death was for him perfectly efficacious.

Barabbas and Jesus changed places!

*The murderer’s bonds, curse, disgrace, and mortal agony were transferred to the righteous Jesus; while the liberty, innocence, safety, and well-being of the immaculate Nazarene became the lot of the murderer. Barabbas is installed in all the rights and privileges of Jesus Christ; while the latter enters upon all the infamy and horror of the rebel’s position. Both mutually inherit each other’s situation and what they possess: The delinquent’s guilt and cross become the lot of the Just One, and all the civil rights and immunities of the latter are the property of the delinquent.*³¹

We, you and I, are also now in Barabbas’ shoes!

What is our response? Is that redemption the most important priority in *your* life? Your own personal “verdict” regarding that fateful day is the most important decision in your life. And it isn’t as simple as a “once and for all” resolution: it should include a moment-by-moment reprioritization of everything in your life. And, it will determine your *eternal* destiny.

Commit some serious time to reflect on all this during this very special season of the year. *Baruch HaShem!*

This article was excerpted from the briefing packages, *The Agony of Love and The Easter Story* and is heavily indebted to the work by John W. Lawrence, *The Six Trials of Jesus*, Kregel Publishing Co., Grand Rapids MI, 1996.

Notes:

1. John 18:12-14.
2. John 18:19-24.
3. Matthew 27:1,2.
4. John 18:28-38.
5. Luke 23:6-11.
6. John 18:39-19:16.
7. John 18:12, 24.
8. John 18:3.
9. John 18:28.
10. John 18:5; Ex 23:6-8.
11. Matthew 26:65,66.
12. Matthew 26:63-65.

13. John 18:14.
14. John 18:13.
15. Matthew 26:47; John 18:3.
16. John 18:22,23.
17. John 18:28.
18. Matthew 26:59; Mark 14:56.
19. Mark 11:53.
20. Mark 14:59.
21. Mark 14:56-59.
22. Isaiah 53:7.
23. John 18:13-16.
24. John 18:31.
25. John 18:30.
26. Matthew 26:66.
27. John 18:28; (cf. Lev 21:10).
28. Isaiah 53:7.
29. John 18:38.
30. Luke 22:3; Matthew 27:4.
31. John W. Lawrence, *The Six Trials of Jesus*, Kregel Publishing Co., Grand Rapids MI 1996, p.181.

The 6 Trials of Jesus: 8 stormy hours

The Jews found Jesus guilty 3 times.

The Romans found Jesus Innocent 3 times.



The Six Trials of Jesus:

Three religious (Jewish) trials where he was found guilty and three civil (Roman) trials where he was found innocent.

Introduction:

A. The Six Trials of Jesus:

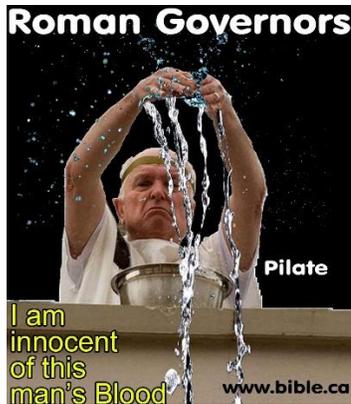
1. Jesus had six trials: Three religious (Jewish), and three civil (Romans). Here are the results:
2. All these six trials were carried out on Good Friday, from 2 AM to 10 AM, in 8 very stormy hours.

B. Three Jewish religious trials where he was proclaimed a sinner:

1. First Religious Trial (Jewish): Annas, Jn.18:12-14... Decision: Go signal given to execute Jesus.
2. Second Religious Trial: Caiaphas, Mt.26:57-68... Decision: Death Sentence, charge of blasphemy, because Jesus proclaimed himself the Messiah, God the Son.
3. Third Religious Trial, Sanhedrin, Mt.27:1-2, Lk.22:63-71... Decision: Death.

C. Three Roman Civic trials where Jesus was proclaimed innocent.

1. First Civil Trial (Roman): Pilate, Jn.18:28-38... Decision: Not guilty.
2. Second Civil Trial: Herod, Lk.23:6-12... Decision: Not guilty.
3. Third Civil Trial: Pilate again, Jn.18:39-19:6. Decision: Not guilty, but turned to the Jews to be crucified (Mt.27:26).



The Jews found him guilty but the Romans found Jesus Innocent.

Pilate said as he washed his hands, "I am innocent of this man's blood" the Jews actually responded, "His blood be upon us and our children".

I. Who was High Priest: Annas or Caiaphas since both are called high priest. Annas was the father in law of Caiaphas.

1. "the high priesthood of Annas and Caiaphas" Lk 3:2
2. Caiaphas was the High Priest through whom God prophesied that a man should die for the people. Jn 11:49-52; 18:14
3. "The high priest (Annas) then questioned Jesus" Jn 18:19
4. "Is that the way You answer the high priest (Annas) ?" Jn 18:22
5. "So Annas sent Him bound to Caiaphas the high priest." John 18:24
6. "Annas the high priest *was there*, and Caiaphas and John and Alexander, and all who were of high-priestly descent." Acts 4:6
7. Our conclusion is that Annas was the Jewish appointed High Priest, while Caiaphas was the Roman appointed High Priest but we cannot know for sure. Although the Law said that the High Priest was appointed for life, Exodus 29:9; Numbers 3:10, Annas had been deposed by Rome. Annas was appointed high Priest in 6 AD by Quirinius (Lk 2:2) and was deposed by Valerius Gratus in 15 AD.

II. The charges against Jesus:

A. Caiaphas' accusations:

1. "We heard Him say, 'I will destroy this temple made with hands, and in three days I will build another made without hands.' Mk
2. I am able to destroy the temple of God and to rebuild it in three days Mt
3. tell us whether You are the Christ, the Son of God." Jesus said to him, "You have said it *yourself*; nevertheless I tell you, hereafter you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven. He has blasphemed Mt
4. "Are You the Christ, the Son of the Blessed *One*?" And Jesus said, "I am; and you shall see the Son of Man sitting at the right hand of Power, and coming with the clouds of heaven."

Tearing his clothes, the high priest said, "What further need do we have of witnesses? "You have heard the blasphemy Mk

B. Council of elder's accusations:

1. When it was day, the of the people assembled, both chief priests and scribes, and they led Him away to their council *chamber*, saying, "If You are the Christ, tell us." But He said to them, "If I tell you, you will not believe; and if I ask a question, you will not answer. "But from now on the Son of Man will be seated at the right hand of the power of God." And they all said, "Are You the Son of God, then?" And He said to them, "Yes, I am." Then they said, "What further need do we have of testimony? For we have heard it ourselves from His own mouth." Luke 22:66-71

III. The Denials of Peter

Peter follows	But Peter was following Him at a distance as far as the courtyard of the high priest, and entered in, and sat down with the officers to see the outcome. Matthew 26:58	Peter had followed Him at a distance, right into the courtyard of the high priest;	Having arrested Him, they led Him <i>away</i> and brought Him to the house of the high priest; but Peter was following at a distance.	Simon Peter was following Jesus, and <i>so was</i> another disciple. Now that disciple was known to the high priest, and entered with Jesus into the court of the high priest, but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought Peter in.
Time for Fire to be Kindled, then first denial 1	Now Peter was sitting outside in the courtyard, and a servant-girl came to him and said, "You too were with Jesus the Galilean." But he denied <i>it</i> before them all, saying, "I do not know what you are talking about."	and he was sitting with the officers and warming himself at the fire. Mark 14:54 As Peter was below in the courtyard, one of the servant-girls of the high priest came, and seeing Peter warming himself, she looked at him and said, "You also were with Jesus the Nazarene." But he denied <i>it</i> , saying, "I neither know nor understand what you are talking about."	After they had kindled a fire in the middle of the courtyard and had sat down together, Peter was sitting among them. And a servant-girl, seeing him as he sat in the firelight and looking intently at him, said, "This man was with Him too." But he denied <i>it</i> , saying, "Woman, I do not know Him."	Then the slave-girl who kept the door said to Peter, "You are not also <i>one</i> of this man's disciples, are you?" He said, "I am not." Now the slaves and the officers were standing <i>there</i> , having made a charcoal fire, for it was cold and they were warming themselves; and Peter was also with them, standing and warming

				himself. John 18:15-18
Second denial 2	When he had gone out to the gateway, another <i>servant-girl</i> saw him and said to those who were there, "This man was with Jesus of Nazareth." And again he denied <i>it</i> with an oath, "I do not know the man."	And he went out onto the porch, and a rooster crowed. The servant-girl saw him, and began once more to say to the bystanders, "This is <i>one</i> of them!" But again he denied it.	A little later, another saw him and said, "You are <i>one</i> of them too!" But Peter said, "Man, I am not!"	Now Simon Peter was standing and warming himself. So they said to him, "You are not also <i>one</i> of His disciples, are you?" He denied <i>it</i> , and said, "I am not."
Peter's third denial 3	A little later the bystanders came up and said to Peter, "Surely you too are <i>one</i> of them; for even the way you talk gives you away." Then he began to curse and swear, "I do not know the man!"	And after a little while the bystanders were again saying to Peter, "Surely you are <i>one</i> of them, for you are a Galilean too." But he began to curse and swear, "I do not know this man you are talking about!"	After about an hour had passed, another man <i>began</i> to insist, saying, "Certainly this man also was with Him, for he is a Galilean too." But Peter said, "Man, I do not know what you are talking about."	One of the slaves of the high priest, being a relative of the one whose ear Peter cut off, said, "Did I not see you in the garden with Him?" Peter then denied <i>it</i> again,
Rooster Crows	And immediately a rooster crowed. And Peter remembered the word which Jesus had said, "Before a rooster crows, you will deny Me three times." And he went out and wept bitterly. Matthew 26:69-75	Immediately a rooster crowed a second time. And Peter remembered how Jesus had made the remark to him, "Before a rooster crows twice, you will deny Me three times." And he began to weep. Mark 14:66-72	Immediately, while he was still speaking, a rooster crowed. The Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had told him, "Before a rooster crows today, you will deny Me three times." And he went out and wept bitterly. Luke 22:54-62	and immediately a rooster crowed. John 18:25-27

IV. The 6 Trials of Jesus

	Judge	Texts	Decision	Time AM	Place	Notes
3 Religious trials by Jews	Annas	Mt 26:57-58; Mk 14:53-54; Luke 22:54-55; Jn 18:12-23	Guilty	2-2:30	House of High Priest	Jesus answers freely
	Caiaphas	Mt 26:59-75; Mk 14:55-65; Lk 22:56-65; Jn 18:24	Guilty	2:30-5	House of High Priest	Peter's three denials. One hour between second

						and third denial: Lk 22:59 Jesus would not answer
	Sanhedrin	Mt 27:1, Mk 15:1; Lk 22:66-71	Guilty	6	Court of Sanhedrin	In the early morning
3 Civil trials by Romans	Pilate	Matt 27:2-14; Mk 15:2-5; Lk 23:1-6; Jn 18:28-38	Innocent	6:30	Praetorium	Death of Judas
	Herod	Lk 23:7-12	Innocent	7	Herod visiting Jerusalem	
	Pilate	Matt 27:15-26; Mk 15:6-15; Lk 23:13-25; Jn 18:39-19:16	Innocent	7:30-8	Praetorium	

V. Bible texts for the 6 trials of Jesus

	Mt	Mk	Lk	Jn
1. Annas	Mt 26:57-58	Mk 14:53-54	Lk 22:54-55	Jn 18:12-23
2. Caiaphas	Mt 26:59-75	Mk 14:55-65	Lk 22:56-65	Jn 18:24
3. Sanhedrin	Mt 27:1	Mk 15:1	Lk 22:66-71	-
4. Pilate	Matt 27:2-14	Mk 15:2-5	Lk 23:1-6	Jn 18:28-38
5. Herod	-	-	Lk 23:7-12	-
6. Pilate	Matt 27:15-26	Mk 15:6-15	Lk 23:13-25	Jn 18:39-19:16

VI. The 7 Trials of Jesus

	Time	Type	Authority	Scripture	Accusations	Legality	Results
1	2:00 AM	Jewish Preliminary examination	Annas, ex-high priest of Jews	John 18:13-23	Pre-trial trumped-up charges. General questioning, nothing specific	Illegal because it was unauthorized inquiry held at night at residence of Annas. Prejudice. No specific charges. Violent.	Purpose was to gain evidence for the trial. "Guilty" of irreverence. Taken to Caiaphas.
2	3:30 AM	Jewish	Caiaphas, current high priest, and members of Sanhedrin	Matt. 26:56-68; Mk. 14:53-65; Jn. 18:24	Blasphemy; claimed to be the Messiah, Son of God	Illegal because held at night at residence of Caiaphas. Perjured witnesses could not agree. Violence.	Guilty of blasphemy by common consent. Sent to the Sanhedrin
3	6:00 AM	Jewish	Sanhedrin (Jewish ruling authorities)	; Lk. 22:66-71	Charged with <i>blasphemy</i> ; claimed to be Son of God. Rome not interested in blasphemy.	Formal trial to confirm capital sentence of the illegal night trial. Put Jesus under oath. Caiaphas made each member of Sanhedrin accredited witnesses.	Declared guilty of blasphemy by Sanhedrin. Sent to Roman Governor, Pilate, for legal sentence of death.
4	6:30 AM	Roman Civil Trial	Pilate, Governor of Judaea, at official residence (first time)	Matt. 27:1-2, 11-14; Mk. 15:2-5; Lk. 23:1-7; Jn. 18:28-38	Accused Him of <i>treason</i> which was worthy of capital punishment in Rome.	Illegal, yet held even though found innocent by Pilate. No defense attorney. Violent.	Innocent, Jn. 18:38. Should have ended trial, but sent to Herod Antipas. Mob overruled Pilate.
5	7:00 AM	Roman Civil Trial	Herod Antipas, Governor of Galilee	Lk. 23:8-12	No accusation. Mock trial. Mob violence.	Illegal because no grounds. Mockery in courtroom. Violence. No defense attorney.	Mistreated and mocked, returned to Pilate without decision by Herod

6	7:30 AM	Roman Civil Trial	Pilate (second time)	Matt. 27:15-26; Mk. 15:6-15; Lk. 23:13-25; Jn. 18:39-19:16	Treason. Bargain with mob, put on trial with Barabbas	Illegal because Pilate had no proof of guilt, allowed innocent man be condemned	Found innocent, but Pilate bowed to political pressure of Jews.
7	Today	Universal	You are the judge.	The whole Bible	Jesus Christ is Lord and Savior	This decision is legal and eternally binding	What did you do with Jesus?

Conclusion:

1. The six trials of Jesus were a total miscarriage of justice that involved Jewish envy, political pandering, evil and pure cowardice.
2. Contrary to the popular view held by today's Jewish community, it was the pagan Romans who found Jesus innocent and the chosen race of Jews who crucified him out of envy and hard-hearted evil.
3. Pilate said as he washed his hands, "I am innocent of this man's blood" the Jews actually responded, "His blood be upon us and our children". So be it! And such is the gospel. We are all guilty of crucifying Jesus if we have committed even one sin which Jesus needed to shed his blood for to bring about forgiveness and the hope of eternal live in heaven!
4. The seventh and final trial of Jesus takes place in your heart right here, right now! Do you think he was innocent or guilty of sin?

By Steve Rudd

What trials did Jesus face before His crucifixion? Gotquestions.org

The night of Jesus' arrest, He was brought before [Annas](#), [Caiaphas](#), and an assembly of religious leaders called the Sanhedrin ([John 18:19-24](#); [Matthew 26:57](#)). After this He was taken before Pilate, the Roman Governor ([John 18:28](#)), sent off to Herod ([Luke 23:7](#)), and returned to Pilate ([Luke 23:11-12](#)), who finally sentenced Him to death.

There were six parts to Jesus' trial: three stages in a religious court and three stages before a Roman court. Jesus was tried before Annas, the former high priest; [Caiaphas](#), the current high priest; and the Sanhedrin. He was charged in these "ecclesiastical" trials with blasphemy, claiming to be the Son of God, the Messiah.

The trials before Jewish authorities, the religious trials, showed the degree to which the Jewish leaders hated Him because they carelessly disregarded many of their own laws. There were several illegalities involved in these trials from the perspective of Jewish law: (1) No trial was to be held during feast time. (2) Each member of the court was to vote individually to convict or acquit, but Jesus was convicted by acclamation. (3) If the death penalty was given, a night must pass before the sentence

was carried out; however, only a few hours passed before Jesus was placed on the Cross. (4) The Jews had no authority to execute anyone. (5) No trial was to be held at night, but this trial was held before dawn. (6) The accused was to be given counsel or representation, but Jesus had none. (7) The accused was not to be asked self-incriminating questions, but Jesus was asked if He was the Christ.

The trials before the Roman authorities started with Pilate ([John 18:23](#)) after Jesus was beaten. The charges brought against Him were very different from the charges in His religious trials. He was charged with inciting people to riot, forbidding the people to pay their taxes, and claiming to be King. Pilate found no reason to kill Jesus so he sent Him to Herod ([Luke 23:7](#)). Herod had Jesus ridiculed but, wanting to avoid the political liability, sent Jesus back to Pilate ([Luke 23:11–12](#)). This was the last trial as Pilate tried to appease the animosity of the Jews by having Jesus scourged. The Roman scourge was a terrible whipping designed to remove the flesh from the back of the one being punished. In a final effort to have Jesus released, Pilate offered the prisoner Barabbas to be crucified and Jesus released, but to no avail. The crowds called for Barabbas to be released and Jesus to be crucified. Pilate granted their demand and surrendered Jesus to their will ([Luke 23:25](#)). The trials of Jesus represent the ultimate mockery of justice. Jesus, the most innocent man in the history of the world, was found guilty of crimes and sentenced to death by crucifixion.

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PERSONAL Apr 01, 2008 | By [Chuck Missler](#)

Christ in the Passover

A Timely Study

Author

[Chuck Missler](#)

Last month we celebrated our Lord's death and resurrection, but we need to make sure we never distance our Easter from Passover. They are intrinsically connected and yet calendar-wise they are often separated-this year, Passover is celebrated a month later than Easter. As Christians it is imperative that we understand how these two events are intertwined and how Christ is the fulfillment of the Seder.

Is Passover for Christians?

Whether or not a Christian celebrates Passover would be a matter of conscience for the individual Christian. Like all the Old Testament Jewish Feasts, the Passover Feast was a foreshadowing of Christ's atoning work on the cross. Colossians 2:16-17 tells us that we should "let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ."

Christians are no longer bound to observe the Passover feast the way the Old Testament Jews were, but they should not look down upon another believer who does or does not observe the Passover or other special Jewish days and feasts (Rom 14:5).

While it is not required for Christians to celebrate the Passover, it is beneficial to study it, and it could be beneficial to celebrate it if it leads one to a greater understanding and appreciation for Christ's death and resurrection. The Passover is a wonderful picture of Christ's atonement for His people and His deliverance of us from the bondage of sin. That is something we should celebrate every day of our lives.

The Seder Plate

The Seder plate is the focus of the whole Seder service:

- **Zeroth:** a portion of the shank bone of a lamb to represent the *paschal* offering. Many Messianics do not include this because of Hebrews 10:9-14.
- **Haroseth** or **Charoses:** a mixture of apples, almonds, raisins and cinnamon mixed with a little wine. This symbolizes the mortar used by the Israelites during the Egyptian bondage.
- **Karpas:** either parsley, celery, lettuce, onion or potato, used to dip in the saltwater, a reminder of both the tears of hardship and slavery as well as the resolve and intense effort of the Jew.
- **Hazereth:** the green top of a bitter herb. Symbolic of lowly origins, suffering, and resolve.
- **Baytzh:** a hardboiled egg, which is the token for both grief over the destruction of the Temple and, at the same time, a symbol of the resurrection.

In addition to those mentioned above, more items are essential to the Passover Table: Unleavened Bread, Wine and the Haggadah.

Matzo: The Unleavened Bread. These are flat, bland, cracker-like wafers, which are both striped and pierced (Isa 53:5; Zech 12:10). There are three matzos and usually are placed in what is called a Matzo Tash, a square white silk bag that is divided up into three compartments for the three matzo wafers.

Why three matzos? The Jewish tradition is that the three represent or symbolize unity. Here are some theories: The Unity of the Patriarchs: Abraham, Isaac, and Jacob; The Unity of Worship: Priests, Levites, and the Congregation; The Unity of the Crowns: The crowns of Learning, Priesthood, and Kingship. Or, another suggestion: The Unity of God: The Trinity-Father, Son, and Holy Spirit.

Four Cups of Wine

The Four Cups and their meanings are taken from Exodus 6:6-7:

- **Cup 1 - The Cup of Consecration:** "I will take you out of Egypt." Simply put ... God delivers, He alone intervenes! All the miracles and the plagues were part of the plan of God to deliver Israel from Egypt. In spite of their hardships, He was with them. The same is true today!
- **Cup 2 - The Cup of Deliverance:** "I will take Egypt out of you." Becoming the people of God takes work! Knowing what the Lord requires and then becoming like Him, representing Him to the world around us.
- **Cup 3 - The Cup of Redemption:** This is the cup that Jesus used to memorialize His blood. Without this cup we cannot be completely transformed into His image! (1 Cor 11:24-26).
- **Cup 4 - I will take you to be My people:** Jesus is waiting for the marriage feast before He drinks from this cup (cf. Mishnah, Pesachim 7:13). Passover wine was red and mixed with warm water. Why? It reminded them of the blood of the Passover lamb:

But when they came to Jesus and found that he was already dead, they did not break his legs. Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water.

The Haggadah

The literal meaning is “telling” or “showing forth.” It is the same root used in Exodus 13:8. The Haggadah not only tells us what to do at the Seder, but also when, how, and why. The modern Haggadah is based on ancient writings in the Mishnah and dates back to the second century.

How the Seder Begins

The Haggadah book is opened and the Host reads from it. Everyone has a pillow in order to relax and to enjoy the celebration of their being freed from the bondage of slavery. The wife then has the honor of lighting the white Passover candles and saying a blessing:

Blessed art Thou, O LORD our God, King of the Universe, who sanctifies us by Thy commandment and commands us to light the lights of the Passover.

Elijah?

Two cups at the table are usually larger and more elaborate than the others. This night they are silver (remember that silver symbolizes blood and, thus, redemption). One sits at the head of the table, the other at a prominent spot before an empty chair. It awaits the lips of Elijah. The Prophet is the invited guest to every Seder and who, according to Malachi, is to announce the coming of the Messiah.

The Breaking of the Matzo

Early in the Seder, the Host takes the middle matzo and breaks it in two, leaving one half in the middle and puts the other half under the cloth for the “afikomen.” It is always wrapped in linen and hidden in a dark place.

The Four Sons

The Wise, Wicked, Simple, and Foolish Sons each play a part in the Seder meal by asking questions and getting instruction from the Host.

It's Personal

In every generation each individual is bound to regard himself as if *he* had gone personally forth from Egypt. As it is said, “And you shall relate to your son on that day saying, this is on account of what the Eternal did for me, when I went forth from Egypt. Thus it was not our ancestors alone, whom the most Holy, blessed be He, then Redeemed, but us also did He redeem with them. As it is said, He brought us forth from thence in order to bring us in, that He might give us the Land He swore to our ancestors.”

Reflection

What has God done for you? Remember one of your weapons in witnessing is your testimony-your story! In general people don't want to be preached to but they love to hear stories... “Let me tell you what Jesus has done for me ...”

Summary

Jesus is The Lamb of God, The Middle Matzo, The Afikomen, and The Third Cup of Wine. The only Greek word in the Haggadah is “*afikomen*” and its literal meaning is “He Came”! See our briefing, *The Feasts of Israel* for further study.

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6. **The Agony of Love**

BIBLE STUDY Oct 01, 2018 | By [Chuck Missler](#)

The Agony of Love

Excerpt

Author

[Chuck Missler](#)

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

— Isaiah 53:4-5

Jesus Christ came to fulfill the Scriptures.

The Scriptures were written as a shadow, a dim reflection of Jesus Christ himself — to explain in advance God’s whole plan for the salvation of the human race. The more I study God’s Word, the more I’m amazed by God’s precision. The Old Testament gives us the history of the Jewish people, and it gives us psalms and proverbs and warnings and messages of all kinds, but the more I study it, the more I find Jesus Christ written on every page.

We find this foreshadowing fulfilled with great power in the first feast of the Jewish religious year — the Passover. At the Passover, the people of Israel were instructed to sacrifice an unblemished lamb and strike its blood on the doorposts and lintel of their homes as a sign to the Lord. Wherever the Lord saw the blood on the doorposts and lintel, He would pass over and spare those inside from His last great plague against Egypt. The blood of the lamb protected all those within the house, no matter who they were. Any house *without* the blood of the lamb was doomed, and the firstborn sons of all those in Egypt were killed that night.

Jesus died at Passover as our unblemished Lamb. He is the One who covers us and protects us from death. When we receive Him as our Lord and Savior, He begins to lead us from the bondage of our spiritual Egypt on the journey to our ultimate rest.

Because of the great significance of the Passover, the Lord told the Israelites to commemorate it every year throughout all generations. God even changed the calendar at that time. The Lord told Moses in Exodus 12:2 to establish the first month of the year as the month of the Exodus from Egypt.

We’re going to explore a topic that is absolutely unfathomable; the death of the Most High God. The story is so familiar we sometimes lose perspective. We are going to explore some often overlooked aspects of the crucifixion of Christ, recognizing the person that was arrested, abused, and murdered was not just a mere man. He was the Creator of the universe. He was crucified on a cross of wood, yet He made the hill on which it stood.

The God Outside of Time

We recognize that the great work Jesus accomplished on the cross was not merely three-dimensional in nature. Most of us are familiar with three-dimensional space: length, width and height. We’re also familiar with time as the fourth dimension, which is why physicists now talk about the “fabric” of space-time. If you have read any of my technical books, you are likely familiar with the concept of hyperspaces — the reality that exists in greater dimensions. Mathematicians and theoretical physicists suggest there might be as many as 11 dimensions in the universe. I will not go into depth, but when we simply realize that time is a physical property, then all kinds of insights about the Bible start to become vivid to us.

We understand three dimensional reality, because we live in it. We are able to draw three-dimensional representations on two-dimensional sheets of paper. Even children learn to draw cubes and cylinders — or to sketch realistic noses on faces using shading. Drawing three dimensions is relatively easy. However, it’s still difficult for us to comprehend four spatial dimensions, and five dimensions are just beyond most of us. The closest we can get is a shadow of these things.

Let's say we were trying to explain three dimensions to two-dimensional beings. We might draw a shaded cube on a 2D surface. Another approach might be to unfold the cube, with its six sides laid out flat. Even then, it would be difficult for the 2D people to comprehend a 3D object, since they have concepts of length and width, but not depth.

We are in a similar situation with reference to the "spiritual" realm. We comprehend length, width and depth, and we can even comprehend time, but we struggle to appreciate greater dimensions. A four-dimensional cube called a "tesseract" attempts to portray four dimensions in a three dimensional space. A tesseract can be "unfolded" into six cubes, just as a 3D cube can be unfolded into six 2D squares. An unfolded tesseract was employed by Salvador Dali in his painting of *Corpus Hypercubus*, expressing the multi-dimensional aspect of Christ's death. It's quite remarkable, honestly, that Salvador Dali recognized the multi-dimensionality of the work that Christ did on the cross.



Corpus Hypercubus by Salvador Dalí

We cannot fully conceive of it, but I do want to try to understand a little better what went on between Gethsemane on Passover and the tomb in the garden. It was a work that extended far beyond that day in time. The blood of Christ was shed to pay for the sins of those standing at the foot of the cross, but it also paid for the sins of those who lived from Adam until the end of this world. It was a sacrifice that transcended time and space.

We are going to explore those six hours that Christ spent on the cross. We realize that they involved not just six straight hours — but all of eternity. We're going to explore the most cataclysmic event in the entire universe, one that still directly impacts you and me today.

Gethsemane

Let's turn first to the Garden of Gethsemane in the early morning hours of the day Christ was executed. We find important scriptural principles between Gethsemane and the cross, and I like to begin in Matthew 26:

Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee.

— Matthew 26:31–32

It's interesting how often Jesus warned His disciples about His death in the Gospels. He repeatedly told them that He was going to die but would then rise again. They were expecting Jesus to come as the conquering King, the Messiah who would free Israel from Roman rule and take His position on the throne of David. That's what they were expecting, and this whole business of sacrifice and death didn't make sense to them. They didn't hear Jesus, because they could only see the picture they had already formed in their heads. It was only after His death that they finally put it together and remembered that He said all these things in advance.

Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

— Matthew 26:33–35

It's clear that Peter doesn't appreciate the brutal truth, the seriousness, of what Jesus has just told them. We can tell that he doesn't actually believe that his Shepherd is going to be smitten, because in just a few hours he *will* deny he even knows Jesus. He's filled with braggadocio right now. "I'll never be offended! I'll never deny you!" Peter was a powerful, big fisherman. He was a man's man, but he was not truly prepared to die for Christ. Not yet.

It's interesting how we always fail. We are in the most danger in our areas of strength and not our weaknesses. It's where we have the most self-confidence that we are most vulnerable to spiritual attack. Peter's strongest characteristic was courage (not caution), but he depended on his courage, and it failed him. Jesus knew this was going to happen and warned Peter, but Peter wasn't really listening. None of the disciples were listening. They echoed Peter's self-confidence, yet that same night they all fled, just as Jesus knew they would.

The disciples didn't yet know their promises were empty. With those empty promises still echoing in their ears, Jesus led the way to the Garden of Gethsemane at the foot of the Mount of Olives. We think of Gethsemane as a garden of ancient olive trees, their green branches spreading overhead. The word *Gethsemane* means "oil press", and it's appropriate that olives were pressed and crushed there to produce their valuable oil, because the Son of God retreated there to pray in anticipation of His being crushed in like manner. Again, Jesus understood the magnitude of the sacrifice that lay before Him, and the disciples who were His best friends didn't get it. They recognized that something was wrong, and they tried to stick with Him, but they didn't appreciate the magnitude of the day. If they had, they would have stayed up with Jesus to grieve and pray with Him.

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

— Matthew 26:36–38

When the King James translators chose the term "exceedingly sorrowful" to describe Jesus' heart, they did well. Matthew used the word *perilupos* here, and he could have hardly found a stronger, more intense word in the Greek to describe the depth of Christ's emotional state. Jesus explains to His disciples that He's suffering from an incredible grief and sadness. Mark uses the same term in his Gospel, but he also says that Jesus was astonished — *ekthambeo*.^[1] Jesus was astounded, even horrified, by the great emotion that had come upon Him. Luke uses the word *agonia*, which means "agony."^[2]

It's through Dr. Luke that we find that Jesus sweated blood. In Luke's rendering of this passage, we find that Jesus's emotional agony was so great that sweat as great drops of blood dripped off of Him. Luke was not an impressionable layman, and this is strange language for a doctor to use. These descriptions give us a small sense of the suffering Jesus is working through as He prepares for the solitary experience that had never before been required of any creature — one that would never be repeated.

Jesus pulls aside Peter, James, and John and asks them to wait and stay awake with Him. We can picture this grieving man, the very Son of God, falling down there under the olive branches and seeking His Father with all His soul.

And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

— Matthew 26:39

We see here the divinity of Christ as much as in any miracle He ever performed. In the greatest of agony, He still placed His own desires aside and entrusted the whole of that terrible day into the hands of God the Father. "*Not as I will, but as thou wilt.*" Jesus, God made flesh, submitted Himself wholly to the Father. Some people regard submission as a form of self-devaluation, but that's not what it is. Submission is an act of trust. With these words, Jesus demonstrates complete confidence and trust in the Father's purposes despite His own personal distress.

And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

— Matthew 26:40–41

We have all been disappointed and hurt by friends who have failed to comprehend our pain. We have all been in situations where people minimized our struggle and difficulty. If ever a man needed faithful companions to stand with Him, it was here. However, notice that while Jesus is disappointed by Peter, James, and John, He recognizes that they are just tired. His concern

is with the battles they themselves will face in the coming hours. He wants them to pray so they can avoid falling prey to the enemy's devices.

He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words.

— Matthew 26:42–44

Three times Jesus prays that if there is any other way, if there is anything else that can be done, He desires the Father to find it. Three times He prays this under great duress, and three times He places Himself wholly under the will of the Father. This passage is important to all of us, because it shows us that there were no other options. If there is any other path to Heaven but through the blood of Jesus, then Jesus died in vain. This was it. This was the way it had to be.

All of the Law and the Prophets had been leading up to this Passover, this day of the crucifixion. Christ's sacrifice had been intended since the foundation of the world,^[3] and Jesus repeatedly let the disciples know that He was the fulfillment of the Law and the Prophets.^[4] Hebrews chapter 10 explains that the whole of the sacrificial system was put together to present a type, a foreshadowing, of Christ as the pure sacrifice who came to take away the sins of the world.

The writer of Hebrews explains this in great detail, but he sums up the situation in one verse, saying in Hebrews 9:22, "And almost all things are by the law purged with blood; and without shedding of blood is no remission." That was the whole point of it. John the Baptist understood this when he introduced Jesus in John 1:29, saying, "Behold the Lamb of God, which taketh away the sin of the world." Jesus had to die. He had to take all the world's sins on Himself. There was no other way for us to be saved from our dire predicament.

We suspect that Jesus prayed for several hours that night, but after a time He stopped rousing the disciples and let them sleep. It's interesting that the disciples could not stay awake for an hour, but Christ's enemies were able to watch all night. The disciples slumbered until Jesus woke them — when He could hear the soldiers approaching with Judas.

Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me.

— Matthew 26:45–46

It Started in a Garden

It's interesting that Jesus began that fateful day in a garden, since it was in another garden that humanity's trouble first started. We are all very familiar with the Garden of Eden and the events that transpired there, but it's interesting to compare those events with the ones that took place in Gethsemane that early morning.

In Eden, all was beautiful and perfect and full of light. In Gethsemane, there was darkness, terror and pain. Adam and Eve submitted to the will of Satan in Eden, and in Gethsemane the Last Adam submitted to the will of His Father. In Eden, Adam sinned, and in Gethsemane his Savior suffered. In Eden, Adam and Eve failed to trust God, and in Gethsemane, Christ trusted God implicitly. Adam failed in Eden, but in Gethsemane the Redeemer conquered. Adam fell before Satan, but soldiers fell before Christ. Adam condemned the whole human race, and Jesus won us back. Adam took the fruit from Eve's hand, but Christ received the cup from His Father's hand. Adam hid himself, but Christ boldly showed Himself. God sought out the first Adam, but the last Adam sought God. Adam was driven from the garden, but Christ went willingly.

However, there is yet another garden in this picture. Adam fell in Genesis 3, and Christ suffered in Gethsemane, but we find Christ mistaken for a groundskeeper just a few days later in the garden where He rose victorious from the grave!

Betrayal

Jesus knew that Judas would betray Him. He knew it at the Passover meal, the Last Supper. What is especially notable is that Jesus told Judas to go — to go right then. We find that Judas had already met with the chief priests in Matthew 26:14–16 and asked them what they would give him for Jesus. They agreed to thirty pieces of silver, and from that point Judas was constantly

looking for a time to hand over Jesus to them. Jesus knew Judas had done this, but He chose that Passover evening to send Judas on his way. Judas had betrayal in his heart, and John tells us that Satan entered into him at that Passover meal.

And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

— John 13:27

Jesus tells him, “Go do it. You’re going to do it, so do it now.”

The irony of this is that the chief priests and scribes and leaders had met about Jesus and discussed how they might kill Him, but they had specifically chosen to not take Jesus on a feast day. There was too great a crowd in Jerusalem during the feast and too much possible commotion.

And consulted that they might take Jesus by subtilty, and kill him. But they said, Not on the feast day, lest there be an uproar among the people.

— Matthew 26:4

They purposely wanted to avoid troubling Jesus on a feast day, but Jesus forced their hand by telling Judas to hurry up and go. Judas went off to collect a group of men to arrest Jesus that day. He had to leave the dinner, because the jig was up. It was now or never. The Lord is always the master of ceremonies, and it was important for the fulfillment of Scripture for Jesus to die on Passover as the ultimate Passover Lamb, whose blood protects us from death. Jesus is the sacrifice, but He is still in control. As we watch all of this, it’s interesting to discover that every detail is nudged along by the Lord, because He has a destiny to fulfill in a particular way at a particular time.

John 18:2 tells us that Judas knew that spot in Gethsemane where Jesus went to pray. It was a spot Jesus apparently often retreated to with His disciples. Judas met with the arresting party and led them to that quiet place.

And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

— John 18:2–3

The word “band” in the Greek is a term which means a tenth of a legion — a cohort of 400–600 men. It’s interesting that about 600 soldiers were stationed at Herod’s Antonia Fortress, so that group might have been sent out, but it’s clear the Temple police are also present. This is no small group sent out to arrest Jesus. Yet, the only reason they are able to arrest Jesus is because He intends to go with them. If it had not been part of God’s plan, this oversized party of soldiers would have lost their prey. The next few verses put this in perspective even more than is initially apparent.

Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

— John 18:4–6

That’s amazing. Jesus says, “I am He,” and they all fall backward to the ground. We miss something in the English, because the translators have added the implied “He” for the benefit of our English sentence structure. In the Greek, Jesus merely says, “I AM,” and the soldiers all fall backwards. This reminds us of John 8:58 when Jesus told the Pharisees, “Before Abraham was, I AM.” We miss the significance of little scenes like this, but the Jewish leaders always come to our aid by grabbing rocks to attack Jesus. They wanted to stone Jesus in John 8 because He was calling Himself by the name of the God of Israel — “I AM.” He was connecting Himself with the voice of the Burning Bush in Exodus 3:14:

And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

— Exodus 3:14

John begins his gospel by stating that Jesus was in the beginning, and all things were created by Him. Paul affirms this in Colossians 1:16–17, stating that Jesus is the Creator, that He is before all things, and He holds everything together — “by Him all things consist.” Here in John 18, Jesus merely says, “I AM,” and the power in that statement blows down the enemy. In John 8, He walked out of the Temple through the crowd and left the angry Pharisees behind. However, now the Lord’s time has come, and He waits for the soldiers to get back up and do their jobs. Yet, even now He is filled with divine power and authority.

Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

— John 18:7–9

Jesus tells the soldiers to let His disciples go, and they do. Jesus is still in charge. Notice that usually when people fell down before Him, Jesus spoke comforting words to them. In Luke 5:8–10 after Peter, James, and John caught a great number of fish, Peter fell at the feet of Jesus, and Jesus told him not to be afraid. On the Mount of Transfiguration in Matthew 17:5–7, the disciples fell when they heard the Father’s voice, but Jesus told them to not be afraid. Here in Gethsemane, Jesus does not say, “Be not afraid,” to the soldiers. This is their *time to be afraid* and to pay attention. Judas had led a whole cohort of 400–600 men to the garden to collect Jesus, which suggests they had intended to grab the disciples along with their leader. Six hundred men are not necessary for one lowly carpenter. They certainly had intentions of seizing the disciples as well, but Jesus tells them, “Look, I’m the one you want. Let these others go.” Jesus is still the Shepherd protecting His sheep. Jesus offers Himself freely to the band of men, but He commands them to let His disciples go, and the soldiers do so — even after Peter pulls out a sword and starts swinging.

By the way, it’s interesting that John says Jesus spoke in fulfillment of the saying, “Of them which thou gavest me have I lost none.” It sounds as though it’s a fulfillment of the Old Testament, but it’s actually a fulfillment of something Jesus had said earlier that night in John 17:12. John recognizes Jesus’ own words as prophecy.

Then Simon Peter having a sword drew it, and smote the high priest’s servant, and cut off his right ear. The servant’s name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

— John 18:10–11

Here is Peter again, always doing things upside down and backwards. Here he is courageous when he should be calm and still, but later he’s cowardly when he should have been courageous. We know from Luke 22:38 that there were two swords between the disciples when they went out to the garden. Both Luke and John use the word *machaira* for these swords, and the machaira was a short sword or a large thick dagger about 18 inches long. It was thick, not sharp, designed for splitting helmeted skulls. Obviously Peter was not highly skilled in battle, and he missed by about three inches. I don’t think he was going for the ear of Malchus.

Jesus puts a stop to Peter’s rowdy effort to fight, and He reminds Peter of what He had told them earlier that night. He has a mission from His Father to accomplish here. Again, Jesus was saving Peter’s life, because he could have been killed in any ensuing scuffle. John doesn’t tell us so, but we read in Luke 22:51 that Jesus healed Malchus’ ear before they took Him away.

Have you noticed that nobody ever dies in Jesus’ presence? The woman caught in adultery was not stoned. Nobody perished in the boat in the storms. Peter didn’t drown when he tried to walk on water. Instead, those who had died were raised from the dead, like Lazarus in John 11 and the little girl in Mark 5:41. Nobody ever dies when Jesus is there — until Jesus Himself is put to death of His own volition.

Then the band and the captain and officers of the Jews took Jesus, and bound him, And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

— John 18:12–14

We find here the beginning of a series of unlawful acts taken against Jesus that day. He did not resist arrest, but they bound Him anyway. It was unlawful to bind a prisoner before condemnation, but they did. This was just the beginning of the injustices...

This excerpt is from Dr. Chuck Missler & Dr. Mark Eastman's new book [The Agony of Love](#), available from the [K-House Store](#).

Notes:

1. [Mark 14:33–34](#) 
2. [Luke 22:44](#) 
3. [1 Peter 1:20](#); [Revelation 13:8](#) 
4. [Matthew 5:17](#); [John 5:39](#) 