

June 12-18, 2023

## Luke 22; John 18

“NOT MY WILL, BUT THINE, BE DONE”

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**Summary:** *Luke 22. Jesus institutes the sacrament—He suffers in Gethsemane and is betrayed and arrested—Peter denies knowing Him—Jesus is smitten and mocked.*

*John 18. Jesus is betrayed and arrested—He is examined and maltreated first before Annas, then before Caiaphas—Peter denies knowing Jesus—Jesus is arraigned before Pilate.*

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### Supplemental Jewish and Holy Land Insights

### What does the Jewish sequence of wine followed by bread teach?

Analyzing Biblical

symbolism and the Jewish custom to this day, one can suggest that when wine is poured before the bread is broken, it is done to remember the first Passover deliverance. However, what is more important, it is done to look forward to greater deliverance in the future. In the *Seder* (Passover meal) there are three times when the wine is blessed and sipped. Following each wine sip, a piece of unleavened bread is used. Each piece is blessed, broken, and eaten. There is a total of three pieces of bread, but they are used four times. Toward the beginning of the *Seder*, the middle of three pieces is first broken in two. Half must be hidden away, usually in an upper part of the house or room. In any case, it must be hidden “above” something—preferable to hiding it “underneath” something. It will be found later by children, and it will be used with a fourth cup of wine. However, this fourth cup of wine is used after the fourth piece of bread, the *Afikomen* is found. Jesus gave us an explanation of the “change of order.”

### What did Jesus “institute” at the Last Supper?

Sense the eternal nature of ordinances from the Prophet Joseph Smith teachings; “Ordinances instituted in the heavens before the foundation of the world, in the

priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles.” (*Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith (1976), 308) An echo of the true and everlasting gospel is observing in how religious Jews begin every Sabbath by the head of the family pouring a small measure of wine, juice, (or water if wine is not available). He blesses, sips first, others follow his example. It is called *Kiddush*. That is followed by another blessing, breaking small pieces of bread, partaking first then others follow. That is called *Motzi*. The prayers said for this practice remind us of being delivered from Egypt; “Blessed are You, God . . . who has redeemed us and redeemed our fathers from Egypt.” At the Passover *Seder* Jews add a plea for an anticipated greater deliverance; “. . . Enable us to attain other holidays and festivals that will come to us in peace with happiness in the rebuilding of Your city, and with rejoicing in Your service in the *Bet Hamikdash* (Temple) . . . give us comfort; and speedily, Lord our God, grant us relief from all our afflictions . . . have mercy upon us and deliver us.”

([https://www.chabad.org/holidays/passover/pesach\\_cdo/aid/661624/jewish/English-Haggadah-Text.htm#Yachatz](https://www.chabad.org/holidays/passover/pesach_cdo/aid/661624/jewish/English-Haggadah-Text.htm#Yachatz)) A particular event that made the “Last Supper” different from any other night is the explanation of the bread taken before the wine. Jesus used this meal to institute a new meaning for an eternal ordinance. He was teaching his Apostles that he was

the Deliverer. He showed that the Passover practice of partaking of wine followed by bread (three times) was a symbolic anticipation of the future atonement. At the "Last Supper" Jesus adjusted the presentation of the eternal ordinance – it was henceforth changed to bread followed by wine – a remembrance of the deliverance he was to carry out within the next four days. "The Savior then, took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me." (Luke 22:19) "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it . . ." (Matthew 26:27) He also said, "For this is in remembrance of my blood of the New Testament, which is shed for as many as shall believe on my name, for the remission of their sins." (Matthew 26:24 JST) Jesus instituted a new significance, a new presentation of an eternal ordinance.

### **How does a meaning of "Atonement" remain among today's Jews?**

Atonement has been the central issue of true religion from the beginning of man's mortal sojourn through eternity. In Judaism, a special day was established as a *Yom Kippur*, the Day of Atonement. "The tenth of the Hebrew month of *Tishrei* is *Yom Kippur*, a day of fasting and prayer for all Israel, a day which has been significant to Jews throughout the ages. The Day of Atonement is the last of the Ten Days of Penitence which begin with *Rosh Ha-Shanah* and is the climax of the repentance and soul-searching incumbent on every Jew during this period." "The essence of the day and the reasons for its special prayers and ceremony are expressed in the Torah: "For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the Lord." "So important is *Yom Kippur* that it is the only fast day which may be observed on the Sabbath and is never postponed until the next day.

Moreover, the Torah describes the holiness of *Yom Kippur* by calling it the "Sabbath of Sabbaths."

### **What role does the account of Jonah play in the "Day of Atonement?"**

"In ancient literature there are several stories of people being rescued from inside fish (Heracles the Hesione, Perseus, and Andromeda); but only in that of Jonah was the rescue effected by prayer and not by force. The book is to be understood as a lesson in Divine forgiveness and mercy --- to Jonah as well as to the people of Nineveh --- and as a lesson in obedience to God's will. As a symbol of the effectiveness of repentance it is read as the haftarah at the afternoon service of the Day of Atonement." "Jonah is known for the incident involving the whale, or large fish, but that episode is secondary to the lesson the Book comes to teach. Jonah learned through bitter experience that non-Jews are also God's creatures and one must not begrudge them God's love and forgiveness. Also to be learned is the fact that true repentance is accepted by God and earns His pardon for almost any sin. Because of its theme of sin, repentance, and forgiveness the Book of Jonah is read every Day of Atonement at the Minhah service." (Encyclopedia Judaica Jr.)

### **How does the "other part" of the family consider repentance?**

"Repentance consists of several stages --- firstly the sinner must reflect on his actions and realize that he has indeed done the wrong thing. He must then make up his mind never to do it again, and confess his sin. This confession is not made to any other human being but is made by the sinner directly to God. On this basis the two confessions *Ashamnu* and *Al-Het* were introduced into the prayers for the Day of Atonement which is a special occasion for repentance and forgiveness. However, even when a

sinner has done all these things, his repentance is still not final until he has been exposed to the same temptation and withstood it. Of course, he should not deliberately put himself on that spot again.” (Encyclopedia Judaica Jr.)

### **What was illegitimate about the actions of Caiaphas and the trial of Jesus?**

Late that night, Jesus was betrayed, arrested, and taken to Caiaphas the High Priest by his soldiers. The incarceration and interrogation were not part of an official trial. Both were illegal under the circumstances. That evening was the beginning of the Preparation Day, a holiday by itself; it was nighttime and there was no formal charge against Jesus. These and other items precluded any trial to be performed legally. “And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him . . . In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest’s palace, and went in, and sat with the servants, to see the end.” (Matthew 26:47-58)

### **Who was Caiaphas and how did he become the High Priest?**

Joseph Ben Caiaphas was the Son-in-law of the high priest Annas, mentioned in (John 18:13); both got their appointments from the Romans. Caiaphas held that office a year at a time during 18-36 A.D. (See <https://www.jewishencyclopedia.com/articles/3903-caiaphas>) Caiaphas was the High Priest over three councils of 23-men each that made up the grand Sanhedrin assembly. However, Caiaphas, a Sadducee, apparently was only meeting with one of the three councils and not the entire Sanhedrin (seventy men). The Sanhedrin would have to judge in such a case (if it were a legal trial). This council was meeting, against Biblical law – at night – in the House of Caiaphas. It is now a church built over dungeon rooms, two thousand years old, where prisoners were held. Holes in the rock walls were used to tie and spread out their hands and feet for scourging. This basement prison reminds us that Caiaphas and some powerful elders conspired to trap Jesus by his own words. “But Jesus held his peace . . .” (Matthew 26:63)

### **What did this council attempt to charge Jesus with?**

At first, he was accused of violating the Temple. Under the Roman political system, the Jewish priests were not to carry out executions except for temple violations. (Their executions would have been by stoning--throwing the victim over a high cliff and then covering him with stones they threw.) The charge soon changed to blasphemy. The priestly wordsmiths, who would not even utter the name of God, had the practice of substituting words representing God’s name. They used phrases such as, “He that comes in the clouds of Heaven.” They referred to an expected Messiah as “He that sits on the right hand of Power,” or “Blessed is His name.” In anger, the High Priest challenged Him, in the name of God, “. . . tell us whether thou be the

Christ, the son of God.” (Matthew 26:63) Jesus simply replied, “Thou hast said: nevertheless, I say unto you, hereafter shall ye see [this] Son of man sitting at the right hand of power, and coming in the clouds of heaven.” (Matthew 26:64) The High Priest, perhaps stung by the realization that he himself had invoked God’s name, cried out, “He hath spoken blasphemy. What think ye? They answered and said, He is guilty of death.” (Matthew 26:65) Yet, it was a death penalty that they could not carry out. So, they conveniently had an avenue for the Romans to execute Jesus, it became a “no responsibility disclaimer!”

### **What purpose did Peter’s denial have for the future?**

The cock had just crowed. In fulfillment of Jesus’ prophecy, Peter had just denied the Savior the third time. Then, one can imagine, Peter turning and looking into Jesus’ face, their eyes met, Peter turned and ran out into the break of dawn, weeping bitterly. “And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out and wept bitterly.” (Matthew 26:74-75) The depth of despair, the weakness of the moment could be the Lord’s way of letting Peter to “sink to new heights.” After all, Peter had to be the special witness of the Saviors’ atonement. The small council of priests bound him and led him away to Pontius Pilate, the governor.

### **How did the fulfillment of prophecy become a “*Quid Pro Quo*?”**

The meaning of the Latin phrase “*Quid Pro Quo*” literally means “something for something” At the Antonia Fortress, Pontius Pilate at first did not want to be troubled with the case. He may have been bothered by his wife’s dream that he should have nothing to do with Jesus. However, he soon realized a potential political gain. Repeatedly, he had Jesus

brought forth, beaten, intimidated, and crowned with thorns. He taunted the priests with Jesus’ release. He said, “I find in him no fault at all.” (John 18:38) “. . . ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas . . .” (John 18:39-40) The name Bar Abbas in Aramaic literally means “son of the father.” On death row for being a zealot, (the term robber is used, however that crime was not punishable by death). Maddened by Pilate’s reluctance to favor them with an execution, they cried out, “Away with him, crucify him.” (John 19:15) Pilate, appointed by the previous King of Rome, Augustus, and now serving under Caesar Tiberius, was challenged by Jewish Priests when they said, “If thou let this man go, thou art not Caesar’s friend,” (John 19:12) Undoubtedly egging them on and hoping to accomplish something for himself, said, “Shall I crucify your King? The chief priests answered, We have no king but Caesar.” (John 19:15) Ah, a political gain was achieved (since the priests publicly acclaimed Caesar to be their king). “Then delivered he him . . . to be crucified.” (John 19:16) This may have been the achievement that ingratiated Pilate to Herod, since he spurred the Jewish priests to acclaim Caesar. “And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.” (Luke 23:12) The site, “*Ecce Homo*” (Behold the man) considered to be the Judgment Hall today, is maintained by a Catholic Order, the Sisters of Zion. The archaeological ruins recently discovered may have been well preserved from before Byzantine times. Floor stones and cisterns reveal ancient Roman markings and usage as a fortress. Step by step, the events unfolded fulfilling every prophecy made by witnesses of the Lord before His first coming.