

Luke 22

written and compiled by Gary Kukis

Luke 22:1–71

The Last Passover/Jesus Is Arrested and Mocked

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out. The intent is to make this particular

study the most complete and most accurate examination of Luke 22 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although much of this chapter is based upon narrative from the book of Kings, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface: Luke 22 takes place over about a 20–24 hour period of time. This chapter begins with things which take place prior to the day of crucifixion; then the night comes and Jesus and His disciples enjoy a Passover meal together. Jesus then takes three disciples into the nearby hills to pray, and He is set upon by armed men of the Jewish religious hierarchy there to arrest Him (His location revealed to them by Judas). During that night, Jesus is taken to the homes of the High Priests Annas and Caiaphas. In that second home, it appears that there was an informal meeting of the Sanhedrin. Outside, while this is taking place, Peter denies Jesus three times, and departs in fear and shame. In the morning, Jesus is again taken before the Sanhedrin, but this time officially.

Bible Summary: Jesus took Passover with the disciples. He prayed at the Mount of Olives. Judas betrayed him to the chief priests. Peter denied him.¹

This should be the most extensive examination of Luke 22 available, where you will be able to examine in depth every word of the original text.

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¹ From <https://biblesummary.info/luke> accessed June 6, 2023.

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Doctrines Covered or Alluded To			
Blood of Christ	Divine Decrees	Kenosis	
Passover	The Passover Lamb as a Type of Christ	Typology	

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
Exodus 12	Psalm 41	Psalm 69	Psalm 109

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob’s contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

The terms below and double-linked to their first use in the commentary for this chapter. So you can easily go back and forth between the first use of *rebound* and it definition below.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
Angelic Conflict	Before man was created, God had created angels, and some of these angels sinned against God. This conflict, which we cannot see, is a conflict that we are a part of, and our spiritual lives in particular are directly to the Angelic Conflict. See the Angelic Conflict (HTML) (PDF) (WPD).
Chief Priest; Chief Priests	The Chief Priest is a synonym for the High Priest. This would be the highest human authority over the feasts and spiritual observances of the Jews. The reference to chief priests in the New Testament is to priests understood to be in a higher class. The Mosaic Law does not necessarily cull out such a group.
Church Age	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD). See the doctrine of Dispensations (HTML) (PDF) (WPD).
The Cross; the Cross of Christ ; the Roman Cross	The phrases <i>the cross</i> and <i>the cross of Christ</i> are common phrases used today to represent Jesus dying for our sin on the cross. In that way, these phrases mean essentially the same thing as <i>the blood of Christ</i> . This does not mean that there is some magic or importance in the symbol of the cross, which is ubiquitous today. Jesus did not die on a cross which looked like that. The cross that He died on was a Roman cross, which looked more like a <i>T</i> . The physical pain which Jesus endured, the small amount of blood which He bled, and His actual physical death are real events, but they are typical of what actually saves us from our sins. During three hours of the cross, God the Father poured out on God the Son our sins; and Jesus took upon Himself the penalty for our sins during those three hours. This is not something which was not actually observed by anyone (although the Lord is said to have screamed throughout that process).
Disciple, Disciples	A disciple of Jesus would be simply a follower and/or a student of Jesus. However, this word is also applied specifically to the 12 men that Jesus chose (often called the Twelve, the 12 Disciples, or just the Disciples).
Exodus	The word <i>exodus</i> describes the time when Israel left Egypt. They had been slaves in Egypt for 400 years; and God called them out of Egypt and would given them the Ten Commandments in the Sinai desert soon thereafter.
Feast of Unleavened Bread	The first national feast day for Israel is the Feast of Unleavened Bread. Because they had to leave Egypt on a moment's notice, there was not enough time to allow their bread to rise. In recognition of this, the Hebrew people celebrated this feast with flatbread (bread without yeast or leavening). Later, the leaven became to be symbolic of imperfection/sin corrupting something completely (like an entire loaf of bread). The Passover was observed as the first day of this feast.
Fellowship (with God)	Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i> ; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i> . See <i>Rebound and Keep Moving!</i> (R. B. Thieme, Jr.) <i>Rebound</i> (Kukis).

Definition of Terms	
Gospel , Gospel Message, Gospels	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: “ Believe on the Lord Jesus Christ and you will be saved. ” There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.
Human Good	Human good is produced by the area of strength in the sin nature. Acts which society may see as being good, but things which have no eternal value. Human good might be deficit neutral (e.g., giving money to your church when out of fellowship) or create a deficit in the life of an unbeliever (e.g., an unbeliever who spends his life fighting for social and economic justice). There are people who would praise this as a great act of self sacrifice, but it means nothing to God. Human good is the good that a believer does when out of fellowship. Human good never advances the plan of God. All human good will be burned at the Judgment Seat of Christ (1Cor. 3:11–15). The Doctrine of Human Good (HTML) (PDF) (WPD)
Biblical Inspiration, Divinely Inspired	Biblical inspiration may be defined as <i>human authors wrote as moved by the Holy Spirit, so that, without waving their human intelligence, their vocabulary, their personal feelings, their literary style, their personality, their environmental influences or their individuality, they recorded God’s complete and connected message to man with perfect accuracy in the original languages of Scripture, the very words bearing the authority of divine authorship.</i> ² The is known as the verbal, plenary view of inspiration. See the Basic Doctrine of Inspiration (HTML) (PDF) (WPD) ; the Doctrine of Inspiration (HTML) (PDF) (WPD) ; and the Study of Inspiration (HTML) (PDF) (WPD) .
Jew, Jews, Jewish	Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See Jews, Gentiles and Christians; Jewish Civilization; The Jewish Religious Systems; The Jews and Hellenism; Jews and Judaism; and Jews and Gentiles in Bible Times.
Kingdom of God , Kingdom of Heaven	The Kingdom of God (which is equivalent to the Kingdom of Heaven) is anywhere that God’s reign is supreme. Since these words often refer to the Millennium, we further modify that definition to mean, God’s discipline in His kingdom is reasonably quick and always certain. The Kingdom of God can refer to heaven and Jesus said, at one time, “The Kingdom of God is within.” (Don Samdahl on the Kingdom of God) (Spokane Bible Church on Kingdom Citizenship).
Lake of Fire	The Lake of Fire was prepared for the devil and his angels. However, unbelievers will also be thrown into the Lake of Fire after the last judgment. See Got Questions (Hell as a Lake of Fire; Difference between terms); DCLM download .

² Quoted and paraphrased from R. B. Thieme, Jr., *Canonicity*; ©1973 by R. B. Thieme, Jr.; p. 5, who in turn took this from Lewis Sperry Chafer, *Systematic Theology*; Abridged Edition; Victor Books, ©1984, Vol. Two, p. 71.

Definition of Terms	
Millennium	The Millennium is the dispensation of the 1000 year reign of Christ over the earth, following the Great Tribulation, where all unbelievers will be removed from the earth (which is known as the <i>Baptism of Fire</i>). (Grace Bible Church of Baytown: Millennial Facts , Millennial Life) (Grace Fellowship Church on the Millennium) (Maranatha Church on the Doctrine of the Millennium) (Spokane Bible Church Brief Summary of the Millennium)
Passover	The Passover is a ritual observed by the Hebrew people, going back to the period of time that God, through Moses, led them out of Israel. For the first Passover, the people had to put blood on the header and side doorposts so that their firstborn would not be taken. See the Passover: (HTML) (PDF) (WPD) ; Grace Notes (HTML) (PDF); Grace Doctrine 7 Feasts of Israel ; Maranatha Church Doctrine of the Passover .
Pastor, Pastor-teacher	The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age (HTML) (PDF); Jack Ballinger (Pastor-teacher); Roy Cloudt (pastor-teacher).
Pentecost	<p>Pentecost comes from the Greek word Πεντηκοστή (Pentēkostē) meaning <i>fiftieth</i>. Pentecost is celebrated on the 50th day after the Passover (the seventh Sunday). The Feast of Pentecost is found only twice in the noncanonical intertestamental books, Tobit and 2 Maccabees, revered by the Catholics. This is the updated name for the Festival of Weeks, which is found in Leviticus 23:15–16 and Deuteronomy 16:9–10; also known as the feast of Harvest (Exodus 23:16) and the day of first fruits (Numbers 28:26).</p> <p>Because the Holy Spirit was given to the church on that day, this remembrance of Pentecost has overshadowed the purpose of that day as found in the Torah. See Pentecost in Wikipedia; Dr. Robert Dean, Jr. (Doctrine of Israel's Feasts); Grace Notes (HTML) (PDF); Maranatha Church (Feasts); Grace Bible Church of Baytown (Biblical Concept of Feasts); Grace Fellowship Church (7 Feasts).</p>
Redeem; Redemption	Redemption is the saving work of Christ whereby He purchased our freedom from the slave market of sin by means of His death on the cross. Doctrine of Redemption: (Jack Ballinger) (Ken Reed) (Wenstrom)
Religion, Religious	Strictly speaking, <i>religion</i> is man attempting to earn God's approbation through man's efforts, works and/or piety. This is the basis of all religions. <i>Christianity</i> is a relationship with God through Jesus Christ. We are saved because we stand upon the merit of Jesus Christ; not because of any good thing in us. See the Doctrine of Religion (Philip. 1:21) (Chart from Middletown Bible Church) (Christian Ministries International).

Definition of Terms	
The Revealed God (or, the Revealed Lord), the Revealed Member of the Trinity	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives. I often refer to Him as <i>the Revealed God</i>.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>
Scribe, scribes	<p>A scribe is one who transcribes the Law, replacing old and worn out manuscripts with newer ones; or preparing manuscripts for distribution. Scribes also taught the Mosaic Law, and, apparently, with a legalistic bias (Matt. 7:29 17:10 23:2–3). They conspired against Jesus (Matt. 26:3, 57 27:41).</p>
Super-quote, Superquote	<p>A super-quote is the result of taking two possibly parallel quotations and coming up with an overall quotation which represents both of them. Let's assume that these two quotations represent the exact same teaching of Jesus: (1) Mark 4:31–32 "It is like a grain of mustard seed, which, when sown on the ground, is the smallest of all the seeds on earth, yet when it is sown it grows up and becomes larger than all the garden plants and puts out large branches, so that the birds of the air can make nests in its shade." (2) Luke 13:19 "It is like a grain of mustard seed that a man took and sowed in his garden, and it grew and became a tree, and the birds of the air made nests in its branches." The super-quote might be: "It is like a grain of mustard seed, that a man took and sowed in his garden; which, when sown on the ground, is the smallest of all the seeds on earth, yet when it is sown it grows up it grew and became a tree, and it becomes larger than all the garden plants and puts out large branches, so that the birds of the air made nests in its branches, in its shade." Being able to make a super-quote does not prove that two passages are identical; just that they could be.</p> <p>It is not necessary to show that two passages of narrative can be made into a super-quote. It is only necessary to show that all of the elements of the passages (including context) can exist simultaneously.</p>
Synagogue; Synagogues	<p>Synagogues are consecrated spaces used for the purpose of prayer, the reading aloud of the Tanakh (the entire Hebrew Bible, including the Torah), the study of the Tanakh, and to assemble and worship.</p> <p>Most believe that synagogues were first formed during the Babylonian captivity (586–537 B.C.). One of the leaders at the end of the Second Temple era, promulgated the idea of creating individual houses of worship in whatever locale Jews found themselves.³ It is reasonable to suppose that there were formal and informal gatherings prior to this.</p>
Synoptic Gospels, Synoptics	<p>The synoptic gospels (also called the <i>synoptics</i>) are Matthew, Mark and Luke. These gospels include many of the same stories, often in a similar sequence with similar and sometimes identical wording. They stand in contrast to John, whose content is largely distinct</p>

³ Quoted and paraphrased from [Wikipedia](#); accessed February 10, 2018.

Definition of Terms	
The Temple	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. See the Temple, Description and Measurements (Grace Notes) ; Solomon's Temple (Redeeming Grace) ; the Temple (Redeeming Grace) .
Textual criticism	Textual criticism is the science of determining the most accurate reading for any given passage. Articles on textual criticism in the New Testament; An Introduction to New Testament Textual Criticism ; Theopedia's article on Biblical criticism ; The Encyclopedia of New Testament Textual Criticism conceived by Rich Elliott; Old Testament Textual Criticism ; and The Study of Textual Criticism .
Type, Typical, Antitype, Typology, Typological	A type is a person, a thing or an act which looks forward to Jesus or to Jesus on the cross. For instance, Isaac's birth was the <i>type</i> ; our Lord's birth was the <i>antitype</i> , which was the fulfillment of the type. <i>Typical</i> is the adjective; and <i>typology</i> is the study of type. <i>Typological</i> , an adjective, is, <i>of or relating to typology or types</i> . See Typology (HTML) (PDF) (WPD) .
Some of these definitions are taken from https://www.gotquestions.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	
Chapter Outline	Charts, Graphics and Short Doctrines

An Introduction to Luke 22

Introduction: Luke 22 appears to be a period of 24 hours. However, as the final day prior to the crucifixion, a great deal takes place. The first two verses tell us that the **Passover** and the **Feast of Unleavened Bread** are approaching; and that the **religious** leaders are looking to actually kill Jesus. Jesus seems to have moved into the **Temple** Courtyard, where He teaches all day, and draws very large crowds to hear Him. Because Jesus is so favored by the people (not all of the people, but by a large number of them), the religious leaders can figure out that taking Him while teaching would result in a riot. Vv. 1–2.

Satan enters into Judas Iscariot, and he goes to make a deal with the religious leaders to deliver Jesus over to them (obviously, this would have to take place at night). Vv. 3–6.

The first day of the Feast of Unleavened Bread was the Passover. Luke calls this the day of, but that is because he is a Greek. The Jewish believers consider this day to begin around 6 or 7 pm, when it is dusk.

Although I said that Luke 22 is a 24 hour day, the events of vv. 1–6 probably take place prior to this 24 hour period of time.

The Romans would consider the day spoken of in v. 7 as the day of the Passover (and we would too). The **Jews** began their days at nightfall. Therefore, they see this particular day as the day before the Passover (but as the day of preparation).

There is often discussion as to when this or that book was written. In Luke 22, we have evidence of its time of writing. Paul, in 1Corinthians 11:25–26 refers back to Luke 22 and actually quotes from it. This is a second thing

which helps us to place the writing of Luke in time. Because Luke wrote Luke first and then Acts; and that Luke stops writing the book of Acts a few years before Paul's final missionary tour (pieced together from his epistles), we know that when Luke stopped writing Acts, Paul was imprisoned in Rome, which was somewhere between A.D. 60–62. Now, if Paul quotes Luke 22, in 1Corinthians, then Luke 22 would have been written prior to 1Corinthians. The first book of Corinthians was written A.D. 54–57; which places the writing of the book of Luke around that time (recall that Paul and Luke work together as missionaries, so Paul would have been aware of Luke's writings and would be able to quote from them).

There was a lot in this chapter; and a lot to compare with regards to the other **gospels**. I did not take these comparisons much further than putting the text side-by-side. However, in the case of the different accounts of the rooster crowing and Peter denying the Lord thrice—I felt it was necessary to explain how we have different accounts in the gospels.

Be forewarned that, when you see the gospels side-by-side, there are some minor discrepancies which are not always easy to explain. Where I notice these, I will try to come up with a plausible explanation. A plausible explanation simply means, something which could have happened a certain way which would explain why two gospels seem to read differently. The explanation may be what actually happened.

In any case, where you have four different witnesses (or more, as Luke may have received reports from more than one person on these few days), then individual perception is going to be key. Even though two accounts may appear to be different, they can be accurate accounts and talking about the same thing.

Furthermore, you may find it exhausting to read over these comparative passages regarding twelve incidents, but it is through these comparisons that we can draw a great many conclusions about what exactly took place. To me, piecing these accounts together is like a puzzle, and this puzzle often yields a great many clues. For instance, we may wonder, "Just how did Luke know about this incident taking place?" There are clues found in Luke and also found in other gospels which suggest an answer to such questions.

One thing which I found quite interesting as a commentator is, it is very rare for the gospels to line up word-by-word for any section, apart from the actual words of Jesus. Now and again, two gospel writers may have a 3 or 5 word phrase which matches, but almost never a full sentence.

Luke 22 is a very long chapter, even though the period of time covered is relatively short. As a result, there is a lot to consider when seeing where this chapter overlaps (and doesn't overlap) with Matthew and Mark and John.

As you may recall, I rarely include John in these comparison charts. However, a huge portion of John is given over to this time period (the time period is the Lord's Last Supper with His **disciples**, His betrayal that night, and His capture by the religious authorities).

There are four chapters of teaching that John recalls that the other **gospel** writers did not.

Given the length of this chapter, I would have made a separate chapter of the Lord being taken and abused by the **Jewish** religious leaders.

Harmony of the Gospel Chart Regarding the Last Supper (Ken Palmer/Gary Kukis)				
Event	Matthew	Mark	Luke	John
Plot to kill Jesus (see comparison)	26:3–5	14:1–2	22:1–2	11:55–57
Judas bargains to betray Jesus (see comparison)	26:14–16	14:10–11	22:3–6	
Peter & John sent to prepare for Passover (see comparison)	26:17–19	14:12–16	22:7–13	

Harmony of the Gospel Chart Regarding the Last Supper (Ken Palmer/Gary Kukis)				
Event	Matthew	Mark	Luke	John
Fellowship in the upper room (recheck this; does it belong with the Eucharist?)	26:20	14:17	22:14	
Jesus washes the disciples' feet				13:1–20
Jesus speaks again of His suffering, saying that this will be the last time that He drinks of the fruit of the vine until the Passover is fulfilled			22:15–16	
Jesus indicates this will be the last from the fruit of the vine that He will drink until the Kingdom of God has come. It appears that this is not a separate toast, but simply passing out the wine for the Lord's Supper.			22:17–18	
Lord's Supper (compare 1Corinthians 11:23–29) (see comparison)	26:26–29	14:22–25	22:19–20 ⁴	
Jesus predicts his betrayal (see comparison)	26:21–25	14:18–21	22:21–23	13:21–26
Judas leaves				13:27–30
A new commandment				13:31–35
Dispute about the greatest disciple			22:24–30	
Jesus predicts the disciples' denial	26:31–32	14:27–28		
Jesus tells Simon he prayed for him			22:31–32	
Jesus predicts Peter's denials (see comparison)	26:33–35	14:29–31	22:33–34	13:36–38
Jesus warns the disciples to be prepared			22:35–38	
Jesus comforts the disciples				14:1–4
Jesus responds to Thomas				14:5–7
Jesus responds to Philip				14:8–21
Jesus responds to Judas not Iscariot				14:22–31
They sing a hymn and leave	26:30	14:26		14:31
Farewell discourse				15:1–16:33
Jesus prays for his disciples				17:1–26
This is quite remarkable that there are three chapters of teaching by Jesus recorded by John, and left out by the other gospel writers.				
Jesus enters Gethsemane	26:36	14:32	22:39–40	18:1
Jesus prays in the Garden of Gethsemane (see comparison)	26:36–46	14:32–42	22:40–46	

⁴ There may be some textual problems in these verse in Luke. This will be discussed further in [v. 19](#).

Harmony of the Gospel Chart Regarding the Last Supper (Ken Palmer/Gary Kukis)				
Event	Matthew	Mark	Luke	John
Mob comes to arrest Jesus	26:47	14:43	22:47a	18:2–3
Judas betrays Jesus with a kiss (see comparison)	26:48–50	14:44–45	22:47b–48	
Jesus answers the mob with authority				18:4–9
Peter severs the ear of Malchus (see comparison)	26:50–54	14:46–47	22:49–50	18:10–11
Jesus heals the high priest's servant (see comparison)			22:51	
Jesus is arrested. The disciples flee. (See comparison)	26:55–56	14:48–52	22:52–53	18:12
Jesus lead to high priest's house	26:57	14:53	22:54	18:13–14
Jesus is first taken to the home of Annas; and from there, He is taken to the home of Caiaphas.				
Peter follows at a distance (see comparison)	26:58	14:54	22:54	18:15–16
Peter's 1st denial – doorkeeping girl (see comparison)	26:69–70	14:66–68	22:55–57	18:17–18
Annas questions Jesus				18:19–24
There appears to be an informal meeting of the Sanhedrin at the home of Caiaphas. Witnesses are brought forward, Jesus is questioned; and Jesus is beaten afterward.				
False witnesses testify	26:59–61	14:55–59		
Caiaphas condemns Jesus	26:62–66	14:60–64		
Sanhedrin beats Jesus (it is not clear if this is the same beating found in Luke 22:63–65)	26:67–68	14:65		
Are there two beatings which take place or just one?				
Peter's 2nd denial – by the fire (see comparison)	26:71–72	14:69–70	22:58	18:25
Peter's 3rd denial – relative of Malchus (see comparison)	26:73–75	14:70–72	22:59–62	18:26–27
Guards beat Jesus (see comparison)			22:63–65	
The Sanhedrin officially meets when it is dawn. The unofficial meeting is covered by Matthew and Mark; the official assembly is covered by Luke. It is likely that the official meeting takes place in another building.				
This is the way that I read it. Others combine these two meetings into one. It appears to me that the first one is unofficial, to get their ducks in a row, and to go with a practice run through. It takes place at the home of Caiaphas while it is still dark. The second meeting takes place at first light, and it would be the official meeting of the Sanhedrin and likely at a different location.				
The official meeting of the Sanhedrin at day.			22:66–71	

Harmony of the Gospel Chart Regarding the Last Supper (Ken Palmer/Gary Kukis)				
Event	Matthew	Mark	Luke	John
I may have to go back and recheck the final events of this chapter, from say vv. 63 forward.				
I count eighteen times that specific events in this chapter match up with the synoptic gospels .				

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A title or one or two sentences which describe Luke 22.

Titles and/or Brief Descriptions of Luke 22 (by Various Commentators)

Kretzmann: *Summary. While Judas offers to betray his Master, Jesus has Peter and John prepare the Passover meal in a designated house, eats the supper with His disciples, institutes the Holy Eucharist, teaches a lesson in humility, warns Peter against overconfidence in self, suffers the agony of Gethsemane, is betrayed to the Jews by the kiss of Judas, and in the court of the Sanhedrin is condemned to death, while Peter denies Him three times.*⁵

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Luke 22 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Luke 22

Some of these questions may not make sense unless you have read Luke 22. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

⁵ From <https://www.studydrive.org/commentaries/eng/kpc/luke-22.html> accessed June 6, 2023.

It is important to understand what has gone before.

The Prequel of Luke 22

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

The Principals of Luke 22

Characters

Biographical Material

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Luke 22

Place

Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

By the Numbers

Item

Date; duration; size; number

By the Numbers	
Item	Date; duration; size; number

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At this point, we begin to gather up more details on this chapter.

A Synopsis of Luke 22	

[Chapter Outline](#)
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The ESV (capitalized) is used below:

Outlines and Summaries of Luke 22 (Various Commentators)	

[Chapter Outline](#)
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The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Luke 22 from the Summarized Bible	
Contents:	Judas covenants to betray Jesus. Last passover. Lord's supper instituted. Peter's denial predicted. Jesus' arrest. Peter's denial.
Characters:	Jesus, priests, scribes, disciples, Judas, Peter, Satan, captains, maid.
Conclusion:	Jesus Christ, in fulfillment of the Scriptures, was betrayed into the hands of wicked men by His own familiar friend, and as the spotless Lamb of God was led away to the slaughter, for the purpose to which He had consecrated Himself, the shedding of His blood for the putting away of sin. He faced the issue alone, victorious over all Satanic attempts to turn Him from the divine purpose, and forsaken by His own, went forth to be slain.
Key Word:	Jesus' last night, Luke 22:1.

A Synopsis of Luke 22 from the Summarized Bible

Strong Verses: Luke 22:19, Luke 22:20, Luke 22:42.

Striking Facts: Luke 22:19-20. The Lord's supper itself is an evidence of Christ's deity, for no man could institute a memorial of himself of this character. It is a memorial of His finished work (Luke 22:19; 1Corinthians 11:26), a symbol of the impartation of His life to us (Luke 22:19, Luke 22:20; 1Corinthians 11:29), a vehicle of the impartation of Himself (Luke 22:19-20), a prophecy of His return and the marriage supper. (1Corinthians 11:26; Luke 22:16, Luke 22:18.)

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Luke 22 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Luke 20–24)

Scripture	Text/Commentary
Luke 20A	Many Challenge the Lord's Authority
Luke 20B	Jesus Teaches the Parable of the Wicked Tenants
Luke 20C	Jesus on Payment of Taxes
Luke 20D	The Sadducees Ask About the Resurrection
Luke 20E	Jesus Asks, How Does David Call His Son, <i>Lord</i> ?
Luke 20F	Jesus Warns About the Scribes
Luke 21A	The Widow's Offering
Luke 21B	Jesus Teaches About the Future times (the Destruction of Jerusalem, the End Times, Wars and Persecutions, Destruction of Jerusalem, Coming of the Son of Man)
Luke 21C	Parable of the Fig Tree
Luke 21D	The Importance of Watching
Luke 22A	The Lord's Supper/Judas Betrays the Lord
Luke 22B	Who is the Greatest in the Kingdom?
Luke 22C	Jesus Predicts Peter's Denial
Luke 22D	Supplies Needed by Jesus' Disciples
Luke 22E	Prayer in the Garden
Luke 22F	Betrayal and Arrest of Jesus
Luke 22G	Peter's Denials
Luke 22H	Jesus is Mocked and Beaten
Luke 22I	Jesus Before the Sanhedrin

The Big Picture (Luke 20–24)	
Scripture	Text/Commentary
Luke 23A	Jesus Being Examined and Tried (Before Pontius Pilate, Before Herod, Before Pilate again; Barabbas Set Free Instead of Jesus)
Luke 23B	The Crucifixion (Pilate Delivers Jesus over, Jesus is Crucified)
Luke 23C	Jesus' Death on the Cross
Luke 23C	Jesus is Laid to Rest in a Tomb
Luke 24A	Christ is Risen
Luke 24B	Jesus Speaks to the Man on His Way to Emmaus
Luke 24C	The Disciples Eyes are Opened
Luke 24D	Jesus Again Appears to His Disciples
Luke 24E	Jesus Teaches His Resurrection from the Scriptures
Luke 24F	Jesus Ascends into Heaven
<p>Chapter Outline Charts, Graphics and Short Doctrines</p>	

Changes—additions and subtractions:

This is the first time I am doing a New Testament book, so there are additional translations which I tried to put into reasonable categories—but I may change my mind about that later; and I may even remove some of them.

I have taken up the format and structure of Ecclesiastes model, which I am hoping is appropriate.

With Luke 11, there have been some updates and new translations added. The Modern Literal Version now has a 2020 update. *The Scriptures* have a 2009 update. The Unfolding Word Simplified Text replaces the Unlocked Dynamic Bible. The UnfoldingWord Literal Text replaces the Unlocked Literal Bible. The Literal Standard Version, A Faithful Version and the Holy New Covenant Translation are new to my list of translations. I added in the Berean Study Bible. I have begun to do an *updated* Charles Thomson translation (I simply update some of his use of Old English).

I have begun to check nearly 60 translations when I do my first exegetical study of a chapter (which includes a complete word-by-word study from the original Hebrew and 3 original translations).

I used to include the Shmoop summary with each chapter, but I had the following problems with nearly every summary they provided: (1) the summary was longer than the text of the chapter itself; (2) the summary made an attempt to be funny and hip, but it came off as irreverent to me; (3) the summary was not really accurate. For those reasons, I just did not see the Shmoop summary as being helpful in any way.

I have begun to place more material into the **Addendum**. Sometimes, these are so-so footnotes which were taking up too much space in the translation section of each verse; and sometimes these are important doctrines which are referenced in the chapter and are placed in the addendum with the intent of making the document as stand-alone as possible (so that you do not have to go searching to find more information on this or that doctrine).

I do a word cloud of the paraphrase of this chapter. I used to call it the *Reasonably Literal Paraphrase*, but there are times when my paraphrase is far from literal. So I will simply call it the *Kukis Paraphrase*.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

Chapter Outline

Charts, Graphics and Short Doctrines

Chief Priests and Scribes Plot to Kill Jesus

Matthew 26:3–5 Mark 14:1–2 John 11:55–57

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

But was coming near the Feast of the Unleavened Breads, the one being called Passover.

Luke
22:1

Kukis mostly literal translation:

The Feast of Unleavened bread was approaching; [this feast is also] called Passover.

Kukis paraphrase

As the Feast of Unleavened Bread (also known as the Passover) was approaching,...

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁶ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not

⁶ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)	<u>But was coming near the Feast of the Unleavened Breads, the one being called Passover.</u>
Complete Apostles' Bible	<u>Now the Feast of Unleavened Bread drew near, which is called Passover.</u>
Douay-Rheims 1899 (Amer.)	<u>Now the feast of unleavened bread, which is called the pasch, was at hand.</u>
Holy Aramaic Scriptures	<u>Now, the Feast-Day of Phatiyre {Unleavened Cakes} was near, which is called Peskha {Passover}.</u>
James Murdock's Syriac NT	<u>And the feast of unleavened cakes, which is called the passover, drew near.</u>
Original Aramaic NT ⁷	<u>Now The Feast of Unleavened Bread was nearing, which is called Passover.*</u>

Significant differences:

English Translations: I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English	<u>Now the feast of unleavened bread was near, which is called the Passover.</u>
Bible in Worldwide English	<u>It was near the time for the feast with bread that has no yeast in it. This is called the Passover Feast.</u>
Easy English	Judas agrees to catch Jesus <u>The Passover festival when the Jews eat flat bread was coming soon.</u> <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;"> <u>'Flat bread' is bread which has no yeast in it. We can read about the Passover meal in Exodus 12.</u> </div>
Easy-to-Read Version–2008	<u>It was almost time for the Jewish Festival of Unleavened Bread, called the Passover.</u>
God's Word™	<u>The Festival of Unleavened Bread, called Passover, was near.</u>
Good News Bible (TEV)	<u>The time was near for the Festival of Unleavened Bread, which is called the Passover.</u>
J. B. Phillips	Judas Iscariot becomes the tool of the authorities <u>Now as the feast of unleavened bread, called the Passover, was approaching, fear of the people made the chief priests and scribes try desperately to find a way of getting rid of Jesus. V. 2 is included for context.</u>
NIRV	Judas Agrees to Hand Jesus Over <u>The Feast of Unleavened Bread, called the Passover, was near.</u>
New Life Version	They Look for a Way to Put Jesus to Death <u>The time for the supper of bread without yeast was near. It was the special religious gathering to remember how the Jews left Egypt.</u>
New Simplified Bible	<u>The feast of unleavened bread was near. This is called the Passover.</u>

⁷ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

Thought-for-thought translations; dynamic translations; paraphrases:Casual English Bible⁸**ONE LAST MEAL
JUDAS SETS UP JESUS**

It was almost time for the Jewish holiday called the Festival of Yeast-free Bread,[1] also known as Passover.[2]

¹22:1 More literally, "Festival of Unleavened Bread." This was flatbread made with no yeast. Yeast is what makes bread dough rise. Many Jews today celebrate the holiday by eating cracker-like matzo. Tortillas would also qualify. The festival is a seven-day celebration beginning on the 14th day of the first month in the Jewish new year—Nisan—usually sometime in March or April. It varies because the Jewish calendar is based on the cycles of the moon.

²22:1 Jews call this holiday by its Hebrew name: Pesach (PAY-sah).

Contemporary English V.
The Living Bible

The Festival of Thin Bread, also called Passover, was near.

And now the Passover celebration was drawing near—the Jewish festival when only bread made without yeast was used.

New Berkeley Version
New Living Translation**Judas Agrees to Betray Jesus**

The Festival of Unleavened Bread, which is also called Passover, was approaching. As the celebration of the Passover Lamb was approaching, the Jewish religious leaders and scholars of the law continually schemed to find a way to murder Jesus without starting a riot—for they feared the crowds. V. 2 is included for context.

The Passion Translation

It was now almost time for the Celebration of Unleavened Bread, which people also call the Passover.

UnfoldingWord Simplified T.

Williams' New Testament⁹**Partially literal and partially paraphrased translations:**

American English Bible

Now, as the Festival of Passover was drawing near, the Chief Priests and Scribes were looking for ways to get rid of Jesus. However, they were still afraid of the people. V. 2 is included for context.

Beck's American Translation

The Yeastless Bread Festival, that is called the Passover, was near.

Breakthrough Version

New Advent (Knox) Bible

And now the feast of unleavened bread, the paschal feast, as it is called, was drawing near.

NT for Everyone

The Last Supper

The time came for the festival of unleavened bread, known as Passover.

20th Century New Testament

The Feast of the Unleavened Bread, known as the Passover, was near.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

It was the eve of the feast of unleavened bread, which they called Passover.

Ferrar-Fenton Bible

The Approaching Passover.

The festival Of unfermented bread, known as the Passover, was now drawing near.

International Standard V

The Plot to Kill Jesus

(Matthew 26:1-5, 14-16; Mark 14:1-2, 10-11; John 11:45-53)

Now the Festival of Unleavened Bread, which is called the Passover, was near.

Lexham Bible

The Chief Priests and Scribes Plot to Kill Jesus

Now the feast of Unleavened Bread (which is called Passover) was drawing near.

Catholic Bibles (those having the imprimatur):

⁸ From <https://www.casualenglishbible.com/>

⁹ William's New Testament - 1937 by Charles B. Williams.

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The Heritage Bible
New American Bible (2011)

And the feast of unleavened *bread* drew near, the one called Passover.

VII. THE PASSION NARRATIVE* (22:1–23:56)

The Conspiracy Against Jesus.

^aNow the feast of Unleavened Bread, called the Passover,* was drawing near, ^band the chief priests and the scribes were seeking a way to put him to death, for they were afraid of the people.

* [22:1–23:56a] The passion narrative. Luke is still dependent upon Mark for the composition of the passion narrative but has incorporated much of his own special tradition into the narrative. Among the distinctive sections in Luke are: (1) the tradition of the institution of the Eucharist (Lk 22:15–20); (2) Jesus' farewell discourse (Lk 22:21–38); (3) the mistreatment and interrogation of Jesus (Lk 22:63–71); (4) Jesus before Herod and his second appearance before Pilate (Lk 23:6–16); (5) words addressed to the women followers on the way to the crucifixion (Lk 23:27–32); (6) words to the penitent thief (Lk 23:39–41); (7) the death of Jesus (Lk 23:46, 47b–49). Luke stresses the innocence of Jesus (Lk 23:4, 14–15, 22) who is the victim of the powers of evil (Lk 22:3, 31, 53) and who goes to his death in fulfillment of his Father's will (Lk 22:42, 46). Throughout the narrative Luke emphasizes the mercy, compassion, and healing power of Jesus (Lk 22:51; 23:43) who does not go to death lonely and deserted, but is accompanied by others who follow him on the way of the cross (Lk 23:26–31, 49).

* [22:1] Feast of Unleavened Bread, called the Passover: see note on Mk 14:1.

a. [22:1–2] Mt 26:1–5; Mk 14:1–2; Jn 11:47–53.

b. [22:2] 19:47–48; 20:19; Mt 21:46; Mk 12:12; Jn 5:18; 7:30.

New Catholic Bible

The Passion and Resurrection^[a]

Chapter 22

The Conspiracy against Jesus.^[b] Now the feast of Unleavened Bread, known as the Passover, was drawing near, and the chief priests and the scribes were looking for some way to put Jesus to death, for they were afraid of the people. V. 2 is included for context.

[a] The salvation of human beings is accomplished in a unique event: Christ's Death and Resurrection. This is the Paschal mystery. The account that follows is fashioned by this principal testimony; hence it must be read as a unified whole. From the beginnings of the Church, this is the Gospel, the essence of the Christian announcement.

[b] Before the episodes of the Passion unfold, the plot thickens with the adversaries of Jesus. The leaders of the people take the initiative in the plot, and the traitor serves them as an instrument, but it is the spirit of evil who initiates the last combat.

Revised English Bible–1989

The Plot to Kill Jesus (Jerusalem)

[Lk.22.1-2 →] - Mt.26.1-5, Mk.14.1-2, Jn.11.45-53

NOW THE FESTIVAL of Unleavened Bread, known as Passover, was approaching, and the chief priests and the doctors of the law were trying to devise some means of doing away with him; for they were afraid of the people. V. 2 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

But the festival of *Matzah*, known as *Pesach*, was approaching; and the head *cohanim* and the *Torah*-teachers began trying to find some way to get rid of Yeshua, because they were afraid of the people. V. 2 is included for context.

exeGesés companion Bible
Holy New Covenant Trans.

It was almost time for the Feast of Unleavened Bread, called the Passover Festival.

¹⁰ From <https://www.bibliacatolica.com.br/christian-community-bible/luke/>

The Scriptures 2009	And the Festival of Matzot ^a drew near, which is called Pesa? ^b
	^a Unleavened Bread. ^b Passover.
Tree of Life Version	Now the Feast of Matzah, which is called Passover, was approaching.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ¹¹	...approached but The Feast [of] the [things] unleavened The [One] Being Said pascha...
Awful Scroll Bible	Moreover, the Feast of the Unleavened Bread, was drawing near, being called the Passover.
Concordant Literal Version	Now near drew the festival of unleavened bread, termed the Passover."
exeGesés companion Bible	SATAN ENTERS YAH HUDAH THE URBANITE And the celebration of matsah approaches, which is worded, pasach.
Orthodox Jewish Bible	And the Chag HaMatzot was approaching, the feast called Pesach.

Expanded/Embellished Bibles:

An Understandable Version	Now the Festival of Unleavened Bread, which is called the Passover, was approaching. [Note: This was the annual Jewish festival commemorating Israel's deliverance from Egyptian bondage under Moses' leadership].
The Expanded Bible	Judas Betrays Jesus It was almost time for the Feast of Unleavened Bread, called the Passover Feast [C celebrating God's rescue of Israel from Egypt; Ex. 12].
Jonathan Mitchell NT	Now the festival of the unleavened [bread] (or: feast of Matzah) – the one being normally termed Passover – continued drawing near.
P. Kretzmann Commentary	<i>Verses 1-6</i> The Preparation for, and the Celebration of, the Passover. The Jewish leaders and Judas: Now the Feast of Unleavened Bread drew nigh, which is called the Passover.
Syndein/Thieme	``Now the Feast of Unleavened Bread, which is called the Passover, kept on approaching/'drawing near'.
Translation for Translators	Judas agreed to put Jesus into his enemies' hands. <i>Luke 22:1-6</i> It was now almost time to celebrate the festival of Unleavened Bread, which <i>began with the Passover festival.</i>
The Voice	<i>This daily pattern continued as they came closer to the holiday of Unleavened Bread, also known as the Passover.</i>

Bible Translations with a Lot of Footnotes:

NET Bible®	<i>Judas' Decision to Betray Jesus</i> Now the Feast of Unleavened Bread, ¹ which is called the Passover, was approaching. ^{1sn} The Feast of Unleavened Bread was a week long celebration that followed the day of Passover, so one name was used for both feasts (Exod 12:1-20; 23:15; 34:18; Deut 16:1-8).
Rotherham's Emphasized B.	§ 85. Judas bargains to Betray his Master. Mt. xxvi. 1, 2, 14–16; Mk. xiv. 1, 2, 10, 11. Chapter 22. And the feast of the unleavened bread, ¹ which is called ¹ a Passover, was drawing near.

¹¹ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

The Spoken English NT¹² ^lMl: “cakes.”
The Leaders Look for a Way to Kill Jesus (Mt. 26:1-5, 14-16; Mk 14:1-2, 10-11; Jn 11:45-53)
 The festival of Unleavened Bread^a was getting close, which is called the Passover.^b
^{a.} This is bread that has no yeast in it, so it doesn’t rise. Matzo cracker bread is an example. See Exodus 12 (esp. vv.14-15) for the story behind the custom.
^{b.} See “Bible Words.”

Wilbur Pickering’s New T. ***Judas joins the plot against Jesus***
 Now the feast of unleavened bread, which is called ‘Passover’, drew near.

Literal, almost word-for-word, renderings:

Literal New Testament **AND DREW NEAR THE FEAST OF UNLEAVENED [BREAD] WHICH [IS] CALLED PASSOVER; AND WERE SEEKING THE CHIEF PRIESTS AND THE SCRIBES AS TO HOW THEY MIGHT PUT TO DEATH HIM, FOR THEY FEARED THE PEOPLE.** V. 2 is included for context.

Modern English Version **The Plot to Kill Jesus**
 Now the Feast of Unleavened Bread, which is called the Passover, drew near.

Modern Literal Version 2020 {Mar 14:1-2 & Mat 26:1-5 & Luk 22:1-2 mountain Olives, Bethany, Jerusalem, Tues. Evening, Wed. for the Jews.}
 Now the feast of unleavened bread was drawing near, which is called* the Passover.

New American Standard B. New European Version **The last Passover**
 Now the feast of unleavened bread drew near, which is called the Passover.

New Matthew Bible **Christ is betrayed. They eat the Passover lamb. The institution of the sacrament. They dispute who should be greatest; he reproves them. He prays three times upon the mount. They seize him and bring him to the high priest’s house. Peter denies him three times, and they bring Jesus before the council.**
 The feast of sweet bread drew near, which is called the Passover.

Niobi Study Bible **The Beginning of the Lord’s Supper**
 Now the Feast of Unleavened Bread drew nigh, which is called the Passover.

Revised Young’s Lit. Trans. **And the feast of the unleavened food was coming near, that is called Passover,...**

World English Bible **Now the feast of unleavened bread, which is called the Passover, was approaching.**

The gist of this passage: The Passover, the first day of the Feast of Unleavened Bread, was fast approaching.

Luke 22:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
eggizō (ἐγγίζω) [pronounced eng-ID-zoh]	to make near, to approach; to be at hand, to come (draw) near, to be (coming, drawing) close	3 rd person singular, imperfect active indicative	Strong’s #1448
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161

¹² The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

Luke 22:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
heortê (ἑορτή) [pronounced heh-or-TAY]	<i>feast [day], festival; holy day</i>	feminine singular noun; nominative case	Strong's #1859
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
ázumos (ἄζυμος) [pronounced AHD-zoo-moss]	<i>feast of unleavened bread; unleavened (bread); (in the neutral plural) the Passover week; (figuratively) uncorrupted, free from faults</i>	masculine plural adjective; genitive/ablative case	Strong's #106

Translation: The Feast of Unleavened bread was approaching;...

This is at least the 3rd time that Jesus has observe the Feast of Unleavened Bread in Jerusalem.

This festival goes back to the **exodus**. Many times, some aspect of the history of the Jews is repeated. When the Jews left Egypt, they had to leave so quickly, that there was no time to allow their bread to rise. So, from that point on, this became a week-long festival where no bread with yeast was allowed to be eaten. Flat bread, unleavened bread or matzah bread was eaten during that week.

Luke 22:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	feminine singular, present passive participle, nominative case	Strong's #3004
pascha (πάσχα) [pronounced PAHS-khah]	<i>the Passover (the meal, the day, the festival or the special sacrifices connected with it); Easter</i>	indeclinable neuter singular noun; an Aramaic word	Strong's #3957

Translation: ...[this feast is also] called **Passover**.

The first day of this feast is known as the **Passover**. Sometimes the entire week is summarized by the name *Passover*.

Luke 22:1 **The Feast of Unleavened bread was approaching; [this feast is also] called Passover.** (Kukis mostly literal translation)

See all of **Exodus 12** ([HTML](#)) ([PDF](#)) ([WPD](#)) for a full exegesis of this chapter.

This is the first **Passover**. All Israel lives within Egypt as slaves. God has brought Moses back to Egypt to lead His people out of Egypt. This first **Passover** takes place right before Israel leaves Egypt (as per the bidding of the people and the Pharaoh).

Exodus 12:1–17 (a review)

Scripture	Text/Commentary
Exodus 12:1–2 The LORD said to Moses and Aaron in the land of Egypt, "This month shall be for you the beginning of months. It shall be the first month of the year for you.	God set up a national holiday for Israel, its first one. This celebration looked forward to Jesus.
Exodus 12:3 Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household.	
Exodus 12:4 And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb.	
Exodus 12:5–6 Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight.	
Exodus 12:7 "Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it.	
Exodus 12:8 They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it.	
Exodus 12:10 And you shall let none of it remain until the morning; anything that remains until the morning you shall burn.	
Exodus 12:11 In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the LORD's Passover .	

Exodus 12:1–17 (a review)

Scripture	Text/Commentary
Exodus 12:12 For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD.	
Exodus 12:13 The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.	
Exodus 12:14 "This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations, as a statute forever, you shall keep it as a feast.	
Exodus 12:15 Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel.	
Exodus 12:16 On the first day you shall hold a holy assembly, and on the seventh day a holy assembly. No work shall be done on those days. But what everyone needs to eat, that alone may be prepared by you.	
Exodus 12:17 And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. Therefore you shall observe this day, throughout your generations, as a statute forever.	

Israel celebrated a number of feast days, many of which are still celebrated today. However, what is the big difference between ancient Israel's celebrations and the Jewish celebrations today? The celebrations today are bloodless.¹³

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Luke 22:1 **As the Feast of Unleavened Bread (also known as the Passover) was approaching,...** (Kukis paraphrase)

See the (abbreviated) [Doctrine of the Passover](#) in the [Addendum](#). What is taking place here is fundamentally tied to Exodus 12 and to the Passover celebration, as Jesus is our Passover Lamb (a doctrine also found in the [Addendum](#)).

¹³ I certain leave room for the possibility of some outlying groups to follow the feasts as they were originally presented; but one would be hard-pressed to find such a group.

And were seeking the chief priests and the scribes the how they might murder Him, for they were being frightened by the people.

Luke
22:2

The chief priests and scribes kept on seeking a way that [lit., *the how*] they might murder Jesus [lit., *Him*], but [lit., *for*] they were frightened by the people.

...the religious hierarchy began to discuss how they might eliminate Jesus, but, at the same time, they were afraid of the people who followed Him.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And were seeking the chief priests and the scribes the how they might murder Him, for they were being frightened by the people.
Complete Apostles Bible	And the chief priests and the scribes were seeking how they might kill Him, for they feared the people.
Douay-Rheims 1899 (Amer.)	And the chief priests and the scribes sought how they might put Jesus to death: but they feared the people.
Holy Aramaic Scriptures	And Rabay Kahne {the Priest's Chiefs} and the Saphre {the Scribes} had been seeking how they might kill Him, for, they were afraid of the Ama {the People}.
James Murdock's Syriac NT	And the chief priests and Scribes sought how they might kill him, for they were afraid of the people.
Original Aramaic NT	And the Chief Priests and Scribes were seeking how they would kill him, but they were afraid of the people.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the chief priests and the scribes were looking for a chance to put him to death, but they went in fear of the people.
Bible in Worldwide English	The chief priests and the scribes planned how to kill Jesus. But they feared the people.
Easy English	The leaders of the priests and the teachers of God's Law wanted to kill Jesus. They were talking together about how they could do this. It was difficult because they were afraid of the people.
Easy-to-Read Version–2008	The leading priests and teachers of the law wanted to kill Jesus. But they were trying to find a quiet way to do it, because they were afraid of what the people would do.
God's Word™	The chief priests and the scribes were looking for some way to kill Jesus. However, they were afraid of the people.
Good News Bible (TEV)	The chief priests and the teachers of the Law were afraid of the people, and so they were trying to find a way of putting Jesus to death secretly.
J. B. Phillips <i>The Message</i>	.
	The Passover Meal
	The Feast of Unleavened Bread, also called Passover, drew near. The high priests and religion scholars were looking for a way to do away with Jesus but, fearful of the people, they were also looking for a way to cover their tracks. V. 1 is included for context.
NIRV	The chief priests and the teachers of the law were looking for a way to get rid of Jesus. They were afraid of the people.
New Life Version	The religious leaders and the teachers of the Law looked for a way to kill Jesus. But they were afraid of the people.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Leading priests and the Jewish scholars called scribes were trying their hardest to figure out a way to execute Jesus. But they were afraid of what the crowd would do to them.
Contemporary English V.	The chief priests and the teachers of the Law of Moses were looking for a way to get rid of Jesus, because they were afraid of what the people might do.
The Living Bible	The chief priests and other religious leaders were actively plotting Jesus' murder, trying to find a way to kill him without starting a riot—a possibility they greatly feared.
New Berkeley Version	.
New Living Translation	The leading priests and teachers of religious law were plotting how to kill Jesus, but they were afraid of the people's reaction.
UnfoldingWord Simplified T.	Now the chief priests and the teachers of the Jewish laws were looking for a way to kill Jesus because they feared the people who followed him.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	And the head priests and the Old Testament transcribers were looking for how they might execute Him. You see, they feared the group.
Common English Bible	The chief priests and the legal experts were looking for a way to kill Jesus, because they were afraid of the people.
A. Campbell's Living Oracles	Now the feast of unleavened bread, called the passover, being near, the chief priests and the scribes sought how they might kill him, for they feared the people. V. 1 is included for context.
New Advent (Knox) Bible	The chief priests and scribes were still at a loss for some means of making away with him, frightened as they were of the people.
NT for Everyone	The chief priests and the scribes looked for a way to assassinate Jesus, a difficult task because of the crowds.
20 th Century New Testament	The Chief Priest and the Teachers of the Law were looking for an opportunity of destroying Jesus, for they were afraid of the people.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	The religious establishment looked for ways to kill Jesus, while fearing the people. "intellectual elite" or "establishment" or "powers that be" or "religious establishment"?
Revised Ferrar-Fenton Bible	And the chief priests and professors were seeking an opportunity to assassinate Him; but they were afraid of the people.
Free Bible Version	The chief priests and religious teachers were looking for a way to kill Jesus, but were afraid of what the people would do.
God's Truth (Tyndale)	The feast of sweet bread drew near which is called *ester, and the high Priests and Scribes sought how to kill him, but they feared the people. V. 1 is included for context. *ester: exactly as it appears
International Standard V	So the high priests and the scribes were looking for a way to put him to death, because they were afraid of the crowd.
Montgomery NT	The high priest and the Scribes continually sought means to put him to death.
Riverside New Testament	The high priests and the scribes were intent upon finding some way to destroy Jesus; for they were afraid of the people.
UnfoldingWord Literal Text	The chief priests and the scribes discussed how they could put Jesus to death, for they were afraid of the people.

- Weymouth New Testament Meanwhile the Festival of the Unleavened Bread, called the Passover, was approaching, and the High Priests and the Scribes were contriving how to destroy Him. But they feared the people. V. 1 is included for context.
- Wikipedia Bible Project The chief priests and religious teachers were trying to find a way to kill Jesus, fearing what the people might do.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) **The conspiracy against Jesus**
(Mk 14:1; Mt 26:1)
The feast of Unleavened Bread, which is called the Pass over, was now drawing near, and the chief priests and the teachers of the Law wanted to kill Jesus. They were looking for a way to do this, because they were afraid of the people. V. 1 is included for context.
Mt 26: 1-5; Mk 14: 1-2; Jn 11: 47-53
20:19
- The Heritage Bible And the head priests and scribes sought how they might take him away because they feared the people.
- NRSV (Anglicized Cath. Ed.) The chief priests and the scribes were looking for a way to put Jesus [Gk *him*] to death, for they were afraid of the people.

Jewish/Hebrew Names Bibles:

- Holy New Covenant Trans. The most important priests and teachers of the law were trying to find a way to kill Jesus but they were afraid of the people.
- Tree of Life Version The ruling kohanim and Torah scholars were searching for a way to do away with Yeshua, for they were afraid of the people.

Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament ...and sought The Priests (Chief) and The Clerics the [thing] how [They] may take (away) him [They] feared for the people...
- Awful Scroll Bible And the chief-priests and the scribes were seeking, how they might take- Him -out, for they were fearing the people.
- exeGesés companion Bible And the archpriests and scribes seek how to take him out; for they awe the people.
- Orthodox Jewish Bible And the Rashei Hakohanim and the Sofrim were seeking how they might destroy him, for they were afraid of the people.

Expanded/Embellished Bibles:

- The Amplified Bible* The chief priests and the scribes were looking for a way to put Him to death; for they were afraid of the people [who listened devotedly to His teaching, and who respected His spiritual wisdom].
- An Understandable Version And the leading priests and experts in the Law of Moses were looking for a way to kill Jesus because they were afraid of the people [*i.e., that people would riot if it were done during the Festival. See Matt. 26:5*].
- The Expanded Bible The ·leading [^Tchief] priests and ·teachers of the law [scribes] were trying to find a way to ·kill [destroy; eliminate] Jesus, ·because [or but] they were afraid of the people [^Cbecause of Jesus' popularity].
- Jonathan Mitchell NT And still, the chief (head; ranking) priests and the scribes (scholars; theologians) kept on trying to find how they could take Him up (= assassinate Him) – you see they were still fearing the people.

Syndein/Thieme	<p>“And, the chief priests and the scribes/experts in the law’ kept on seeking ‘how they might kill Him {Jesus} . . . for they kept on being afraid of the people. {Note: Jesus was a treat to their livelihood. He was a treat to their lifestyles. He made them ‘feel bad’ about what they were doing. So, their guilt, turned to anger and turned to thoughts of murder. But they were afraid that if they just had Him killed, the people would kill them!}</p>
Translation for Translators	<p>The chief priests and the men who taught the <i>Jewish</i> laws were seeking a way to kill Jesus. <i>But they wanted to do it secretly, because they were afraid that if they did not do it secretly, the people might riot.</i></p>
The Voice	<p>Jesus teaches of judgment to come and the destruction of the temple. All things move toward a collision of ideas and faith at the most important feast of the year.</p> <p>The chief priests and religious scholars continued looking for a way to kill Jesus; they hadn’t been able to act yet due to their fear of the people’s reaction.</p>

Bible Translations with Many Footnotes:

NET Bible®	<p>The² chief priests and the experts in the law³ were trying to find some way⁴ to execute⁵ Jesus,⁶ for they were afraid of the people.⁷</p> <p>^{2th} Grk “And the.” Here καί (kai) has not been translated because of differences between Greek and English style.</p> <p>^{3th} Or “and the scribes.” See the note on the phrase “experts in the law” in 5:21.</p> <p>^{7^{9th}} Or “Then the scribes.” The traditional rendering of γραμματεὺς (grammateu) as “scribe” does not communicate much to the modern English reader, for whom the term might mean “professional copyist,” if it means anything at all. The people referred to here were recognized experts in the law of Moses and in traditional laws and regulations. Thus “expert in the law” comes closer to the meaning for the modern reader.</p> <p>^{4th} Grk “were seeking how.”</p> <p>^{5th} The Greek verb here means “to get rid of by execution” (BDAG 64 s.v. ἀναιρέω 2; cf. also L&N 20.71, which states, “to get rid of someone by execution, often with legal or quasi-legal procedures”).</p> <p>^{6th} Grk “him”; the referent (Jesus) has been specified in the translation for clarity.</p> <p>^{7^{sn}} The suggestion here is that Jesus was too popular to openly arrest him. The verb were trying is imperfect. It suggests, in this context, that they were always considering the opportunities.</p>
The Spoken English NT	<p>And the chief priests and the scripture experts were looking for a way to kill Jesus-because they were afraid of the people.^c</p>
Wilbur Pickering’s New T.	<p>^{c.} See the parallel in Mar_14:1-2 for Mark’s view about their fear of the crowd.</p> <p>And the chief priests and the scribes were looking for a way to kill Him, because they feared the people.¹</p> <p>(1) The trouble was that the people were being so impressed by Jesus that they felt threatened.</p>

Literal, almost word-for-word, renderings:

A Faithful Version	<p>And the chief priests and the scribes were speculating as to how they might put Him to death, for they feared the people.</p>
Analytical-Literal Translation	<p>And the chief priests and the scribes were seeking how they could execute Him, for they were fearing the people.</p>
Charles Thomson NT	<p>But when the festival of unleavened bread, which is called the Passover, drew near, while the chief priests and the Scribes were contriving how they might kill him, (for they were afraid of the people). V. 1 is included for context.</p>

Far Above All Translation Now the festival of unleavened bread, which is called the Passover, was approaching, and the senior priests and the scribes were looking for a way to eliminate him, for they were afraid of the people. V. 1 is included for context.

Literal Standard Version And the Celebration of the Unleavened [Bread] was coming near, that is called Passover, and the chief priests and the scribes were seeking how they may take Him up, for they were afraid of the people. V. 1 is included for context.

Modern Literal Version 2020 And the high-priests and the scribes were seeking how they might assassinate him; for* they were fearing the people.

New American Standard And the chief priests and the scribes were trying to find a way [Lit how they were to] to put Him to death, since they were afraid of the people.

Niobi Study Bible **The Plot to Kill Jesus**
And the chief priests and scribes sought how they might kill Him, for they feared the people.

The gist of this passage: The religious hierarchy of Jerusalem looked to kill Jesus, but they feared the response of the people if they did it openly.

Luke 22:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
zêteō (ζητέω) [pronounced zay-TEH-oh]	to seek after [to find], to look for; to seek by thinking [reasoning, inquiring]; to seek for, to aim at, to strive after; to require [demand]; to crave, to desire from someone	3 rd person plural, imperfect active indicative	Strong's #2212
hoi (οί) [pronounced hoy]	the; this, that, these	masculine plural definite article; nominative case	Strong's #3588
archiereus (ἀρχιερεύς) [pronounced ar-khee-er-YUCE]	chief priest, high priest	masculine plural noun; nominative case	Strong's #749
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
hoi (οί) [pronounced hoy]	the; this, that, these	masculine plural definite article; nominative case	Strong's #3588
grammateus (γραμματεὺς) [pronounced gram-mat-YOOCE]	scribe; writer; secretary; religious teacher/expert; town-clerk	masculine plural noun, nominative case	Strong's #1122
to (τό) [pronounced toh]	the; this, that; to the, towards the	neuter singular definite article; accusative case	Strong's #3588
pōs (πῶς) [pronounced pohç]	how, in what manner, in what way	interrogative particle	Strong's #4459

Luke 22:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anairéō (ἀναιρέω) [pronounced <i>an-ahēe-REH-oh</i>]	<i>to execute; to take up, to adopt; by implication, to take away (violently), to abolish, to murder, to put to death, to kill, to slay</i>	3 rd person plural, aorist active subjunctive	Strong's #337
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

Translation: The chief priests and scribes kept on seeking a way that [lit., *the how*] they might murder Jesus [lit., *Him*],...

This was a problem that Jesus was there, in the Temple courtyard, and He was teaching the people and He was drawing substantial crowds. The people were showing up early in order to find a seat to listen to Him (Luke 21:38). (As an aside, the people did not go into the Temple, but met in the Temple courtyard; or gathered around the Temple grounds.)

One thing that I find to be interesting. By doing this, Jesus was being very confrontational. He could have stood outside of the Temple and gathered an even larger crowd of people to speak to. I don't know how large the forum was where He would speak, but my guess is, it was standing room only when Jesus was speaking. However, bear in mind, this did not include all of the people; and it certainly did not include the religious class, who should have recognized the Lord.

Luke 22:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phobeō (φοβέω) [pronounced <i>fohb-EH-oh</i>]	<i>to frighten, to strike with fear, passive: to be frightened, afraid, alarmed, scared; to fear; metaphorically: to be in awe of, to revere; to have reverence for</i>	3 rd person plural; imperfect (deponent) middle/passive indicative	Strong's #5399
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
Gar can be used intensively, and strengthens a clause. It may be translated <i>then, truly</i> . This can act as a <i>strong affirmation or a negation</i> . ¹⁴			
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588

¹⁴ Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 358.

Luke 22:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
laos (λαός) [pronounced lah-OSS]	people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere	masculine singular noun; accusative case	Strong's #2992

Translation: ...but [lit., for] they were frightened by the people.

Although I made note that the first word here is the explanatory postpositive particle γάρ (γάρ) [pronounced gahr], it is legitimately translated *but*.

The **chief priests** and **scribes** went to a dramatic place and suddenly. They don't seek to get Jesus out of the Temple courtyard; they have given up trying to out-debate Him. But they begin to talk about killing Him? This is a harsh response. What the Lord taught was so spot on, that the reaction of the religious class was to seek a way to completely eliminate Him.

Luke 22:2 The chief priests and scribes kept on seeking a way that [lit., the how] they might murder Jesus [lit., Him], but [lit., for] they were frightened by the people. (Kukis mostly literal translation)

Luke 22:2 ...the religious hierarchy began to discuss how they might eliminate Jesus, but, at the same time, they were afraid of the people who followed Him. (Kukis paraphrase)

The ESV (capitalized) is used below:

At first, I was uncertain about including the John passage; but when looking at the passage side-by-side the others, it clearly belongs here, providing some information not found in the other three gospels.

The Plot of the Religious Hierarchy (Matthew, Mark, Luke and John)			
Matthew	Mark	Luke	John
	Mark 14:1a It was now two days before the Passover and the Feast of Unleavened Bread.	Luke 22:1 Now the Feast of Unleavened Bread drew near, which is called the Passover.	John 11:55 Now the Passover of the Jews was at hand, and many went up from the country to Jerusalem before the Passover to purify themselves.
			John 11:56 They were looking for Jesus and saying to one another as they stood in the temple, "What do you think? That he will not come to the feast at all?"

The Plot of the Religious Hierarchy (Matthew, Mark, Luke and John)			
Matthew	Mark	Luke	John
<p>Matthew 26:3–4 Then the chief priests and the elders of the people gathered in the palace of the high priest, whose name was Caiaphas, and plotted together in order to arrest Jesus by stealth and kill him.</p> <p>Matthew 26:5 But they said, "Not during the feast, lest there be an uproar among the people."</p>	<p>Mark 14:1b–2 And the chief priests and the scribes were seeking how to arrest him by stealth and kill him, for they said, "Not during the feast, lest there be an uproar from the people."</p>	<p>Luke 22:2 And the chief priests and the scribes were seeking how to put him to death, for they feared the people.</p>	<p>John 11:57 Now the chief priests and the Pharisees had given orders that if anyone knew where he was, he should let them know, so that they might arrest him.</p>

Placing these passages together, and then matching them up is like figuring out a puzzle. It is not always as easy as you might think. For instance, does John 11:57 belong before or after Matthew 26:5 and Mark 14:2? I am still undecided about that. Did they meet and then give out orders to be told where Jesus is? Or did they issue these orders and then realize that taking the Lord might cause an uproar among the people?

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Judas Makes a Deal to Betray the Lord for Money

Matthew 26:14–16 Mark 14:10–11

Some of the translations continued v. 3 into what follows. In those cases, I kept the text together.

But has entered in Satan into Judas, the one being called Iscariot, being out from the twelve.

Luke 22:3

Then Satan entered into Judas, the one called Iscariot, being [a disciple] from the twelve.

Satan then entered into Judas (who is surnamed Iscariot). Judas is one of the 12 disciples.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But has entered in Satan into Judas, the one being called Iscariot, being out from the twelve.
Complete Apostles Bible	Then Satan entered into Judas, surnamed Iscariot, who was numbered among the twelve.
Douay-Rheims 1899 (Amer.)	And Satan entered into Judas, who was surnamed Iscariot, one of the twelve.
Holy Aramaic Scriptures	Now, satana had entered Yehuda {Judah/Judas}, who was called "Skariuta" {Iscariot}, who was from the number of The Twelve.
James Murdock's Syriac NT	And Satan entered into Judas called Iscariot, who was of the number of the twelve.
Original Aramaic NT	But Satan* had entered Yehuda, who is called Skariota, he who had been of the number of the twelve.

Significant differences:

Limited Vocabulary Translations:

Bible in Worldwide English	And Satan came into Judas Iscariot, who was one of the twelve.
Easy English	Then Satan began to live inside Judas Iscariot. Judas was one of Jesus' 12 apostles.
Easy-to-Read Version–2008	Satan came into the heart of Judas. Judas was one of the twelve disciples. His other name was Iscariot.
J. B. Phillips	.
<i>The Message</i>	That's when Satan entered Judas, the one called Iscariot. He was one of the Twelve.
NIRV	Then Satan entered Judas, who was called Iscariot. Judas was one of the 12 disciples.
New Life Version	Then Satan came into the heart of Judas who was called Iscariot. He was one of the twelve followers.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Satan got inside the head[3] of Judas Iscariot, one of Jesus's 12 disciples. ³ 22:3More literally, "entered into Judas."
Contemporary English V.	Then Satan entered the heart of Judas Iscariot, who was one of the twelve apostles.
New Berkeley Version	.
New Living Translation	Then Satan entered into Judas Iscariot, who was one of the twelve disciples, and he went to the leading priests and captains of the Temple guard to discuss the best way to betray Jesus to them. V. 4 is included for context.
The Passion Translation	At that time Satan himself entered into Judas the locksmith, who was one of the twelve apostles.
UnfoldingWord Simplified T.	Then Satan entered into Judas, the one called Iscariot, who was one of the twelve disciples.
William's New Testament	But Satan entered into Judas, who is called Iscariot, who belonged to the circle of the Twelve.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	The Opponent went into Judas, the one called Iscariot, who was from the number of the Twelve.
A. Campbell's Living Oracles	Then Satan entered into Judas, surnamed Iscariot, who was of the number of the twelve.

New Advent (Knox) Bible	But now Satan found his way into the heart of Judas, who was also called Iscariot, one of the twelve, and he went off and conferred with the chief priests and magistrates about the means to betray Jesus. V. 4 is included for context.
NT for Everyone	The Satan entered into Judas, whose surname was Iscariot, who was one of the company of the Twelve.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Next Satan took hold of Judas Iscariot, who was one of the Twelve Apostles.
Revised Ferrar-Fenton Bible	The Plot of Judas. Satan then entered Judas, surnamed the Iscariot, who was numbered among the twelve.
International Standard V	But Satan went into Judas called Iscariot, who belonged to the circle [Lit. number] of the Twelve.
Lexham Bible	Judas Arranges to Betray Jesus And Satan entered into Judas, the one called Iscariot, who was of the number of the twelve.
The Spoken English NT	And Satan went into Judas, the one called Iscariot. He was counted as one of the twelve.
Weymouth New Testament	Satan, however, entered into Judas (the man called Iscariot) who was one of the Twelve.

Catholic Bibles (those having the imprimatur):

New American Bible (2011)	<p>° Then Satan entered into Judas,* the one surnamed Iscariot, who was counted among the Twelve,^d and he went to the chief priests and temple guards to discuss a plan for handing him over to them. V. 4 is included for context.</p> <p>* [22:3] Satan entered into Judas: see note on Lk 4:13.</p> <p>* [4:13] For a time: the devil's opportune time will occur before the passion and death of Jesus (Lk 22:3, 31–32, 53).</p> <p>c. [22:3–6] Mt 26:14–16; Mk 14:10–11; Jn 13:2, 27.</p> <p>d. [22:3] Acts 1:17.</p>
New Catholic Bible	<p>Judas Betrays Jesus.^[c] Then Satan entered into Judas, called Iscariot, who was one of the Twelve.</p> <p>[c] See note on Mt 26:14-16.</p> <p>Matthew 26:14 For the early Christians, if there is a dark deed it is the ever incomprehensible deed of Judas, who comes to the fore here. Matthew is thinking of the prophecy of the righteous man sold for thirty pieces of silver (see Zec 11:12). That amount is also the compensation paid to one whose slave has been gored by an ox (see Ex 21:32).</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	At this point the Adversary went into Y'hudah from K'riot, who was one of the Twelve.
Holy New Covenant Trans. The Scriptures 2009	One of Jesustwelve delegates was named Judas Iscariot. Satan entered Judas. And Satan entered into Yehudāh, who was called man from Qerioth, who was numbered among the twelve.
Tree of Life Version	Then Satan entered into Judah, the one from Kriot, one of the twelve.

Weird English, 𐤃𐤁𐤅 English, Anachronistic English Translations:

Accurate New Testament	...enters but Satan to Judas the [man] being called Iscariot being from the number [of] the twelve [men]...
Alpha & Omega Bible	AND SATAN ENTERED INTO JUDAS WHO WAS CALLED ISCARIOT, BELONGING TO THE NUMBER OF THE TWELVE.
Awful Scroll Bible	And came- the Adversary -towards into Judas, being put-the-name-upon of Iscariot, being of the number, of the twelve.
Concordant Literal Version exeGeses companion Bible	Yet Satan entered into Judas, called Iscariot, being of the number of the twelve." And Satan enters Yah Hudah called the urbanite - being of the number of the twelve: ...
Orthodox Jewish Bible	And Hasatan entered into Yehudah, the one being called Yehudah from Kriot, being one of the Shneyim Asar.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Satan entered Judas, the one called Iscariot, who was one of the twelve [disciples].
The Expanded Bible	[^L Then] Satan entered Judas [^L who was called] Iscariot, one of Jesus' twelve apostles [^L the Twelve].
Jonathan Mitchell NT	Now an adversary (or: an opposing purpose or attitude) entered into Judah (or: Judas) – the man normally being called Iscariot, being [a member] of the number of the twelve.
Syndein/Thieme Translation for Translators	. Then <i>even though</i> Judas, who was called <i>the man from Kerieth village</i> , was one of the twelve <i>disciples</i> , Satan entered him.
The Voice	At this point, Satan entered into one of the twelve, Judas (also called Iscariot)..

Bible Translations with Many Footnotes:

NET Bible®	Then ⁸ Satan ⁹ entered Judas, the one called Iscariot, who was one of the twelve. ¹⁰ ^{8th} Here δε (de) has been translated as “then” to indicate the implied sequence of events within the narrative. ^{9sn} The cross is portrayed as part of the cosmic battle between Satan and God; see Luke 4:1-13; 11:14-23. ^{10tn} Grk “Iscariot, being of the number of the twelve.”
Wilbur Pickering's New T.	Then Satan entered Judas ² (the one surnamed Iscariot), who was numbered among the Twelve. (2) Note that Judas acted under satanic inspiration.

Literal, almost word-for-word, renderings:

An Understandable Version	Then Satan entered the heart of Judas, called Iscariot, who was one of the twelve apostles.
Charles Thomson NT	Satan entered into Judas, surnamed Iscariot, who was one of the twelve; and he went and conferred with the chief priests, and the chief officers of the temple guard, how he might deliver him up to them. V. 4 is included for context.
Far Above All Translation	Meanwhile Satan entered into Judas, surnamed Iscariot, who was one of the twelve in number.
Green's Literal Translation	And Satan entered into Judas, the one having been called Iscariot, being of the number of the Twelve.
Modern Literal Version 2020	{Mark 14:10-11 & Matthew 26:14-16 & Luke 22:3-6 & John 12:2-8.} Now <i>the Adversary</i> entered into Judas who is surnamed Iscariot, being from the number of the twelve.
New American Standard	And Satan entered Judas, the one called Iscariot, who belonged [Or possibly <i>since he belonged</i> ; lit <i>being of the</i>] to the number of the twelve.

World English Bible

Satan entered into Judas, who was also called Iscariot, who was counted with the twelve.

The gist of this passage:

Satan enters into Judas and Judas goes to make a deal with the Jewish religious leaders.

Luke 22:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ah-ee</i>]	<i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i>	3 rd person singular, aorist active indicative	Strong's #1525
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Satanas (Σατανᾶς) [pronounced <i>sat-an-AS</i>]	<i>Accuser, Adversary, devil; transliterated, Satan, Satanas</i>	masculine singular proper noun, nominative case	Strong's #4567
Although there is the form we are familiar with, simply <i>Satan</i> , that form only occurs once in the NT.			
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Ἰουδας (Ἰουδᾶς) [pronounced <i>ee-oo-DAHS</i>]	<i>he shall be praised; transliterated, Judah, Judas</i>	masculine singular proper noun, accusative case	Strong's #2455

Translation: Then Satan entered into Judas,...

This simple statement brings on a whole host of questions: Can a believer in the Old Testament be possessed by Satan? Is this assignment so sensitive that Satan himself enters into Judas, rather than one of the many demons.

Regarding the first question, we know that a believer in the **Church Age** cannot be possessed by Satan (or any demon), because he cannot enter into the temple of the Holy Spirit (and our bodies are temples of the Holy Spirit). This is not the case for Old Testament believers. They are not filled with the Spirit (99.9% are not). Even with Judas being a **disciple**, Jesus tried to give them the Holy Spirit on several occasions, but they did not seem to be receptive. Furthermore, if Judas was an unbeliever, then He could not accept it.

The text of John would be important here: John 13:2–4a **During supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray Him, Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going back to God, rose from supper.** (ESV; capitalized)

This passage introduces the possibility that Satan only influenced the thinking of Judas, but did not enter into him to control him, as demon possession would play out. Did Satan enter into the heart of Judas, meaning that he simply influenced Him? Or did Satan influence Judas' thinking, and also entered into him? I would personally lean towards the latter, but without being able to provide a strong argument for that viewpoint.

Also interesting is the fact that Satan does this himself. This suggests to me that discipline among the ranks may not be what we think it is. How much more likely is it that the demons who fell are not completely subservient to

Satan. They might go along with this or that plan; but, on other occasions, they may act independently. I believe that Satan saw this as a very sensitive matter that had to be done right; or, he simply wanted to be a part of *fun*, so to speak. Both of those thoughts are speculation, by the way.

Bear in mind that Satan and all of the demons have been judged by God—and I would assume this to be God the Son. Satan’s intent would be (1) to throw a wrench into the works and (2) to bring into question the character of God.

Now, even though the possessed men which we have already studied in the book of Luke were pretty antisocial, that will not be the case with Judas. He will betray the Lord, but he will do this through interacting with the religious hierarchy.

Luke 22:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong’s #3588
kaleō (καλέω) [pronounced <i>kal-EH-oh</i>]	<i>active: called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	masculine singular present passive participle, accusative case	Strong’s #2564
Iskariōtēs (Ἰσκαριώτης) [pronounced <i>is-kar-ee-OH-tayz</i>]	<i>men of Kerioth; transliterated, Iscariot, Iscariotes, Keriothite</i>	masculine singular proper noun; indeclinable noun	Strong’s #2469

Translation: ...the one called Iscariot,...

I was unable to unearth much information about this surname for Judas. Is this his father’s name? Or is this a place from where his family came? Hawker provides the most information: *A name peculiarly suited to the traitor Judas: for the word means, a man of murder; from Ish, a man; and Corath, he that cuts off.*¹⁵ According to some of the lexicons, this means *a man of Kerioth*. There is a city in Judah called *Kerioth*, and this could simply be all that this refers to.

Luke 22:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ὄν/ουσα/όν (ὄν/ούσα/όν) [pronounced <i>own/OO-sah/on</i>]	<i>being, be, is, are; coming; having</i>	masculine singular, present participle; nominative case	Strong’s #5607 (present participle of Strong’s #1510)
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong’s #1537

¹⁵ Robert Hawker, *Poor Man’s Concordance*; Published in 1828; public domain; taken from E-Sword; Topic: Iscariot.

Luke 22:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tōn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
dōdeka (δώδεκα) [pronounced DOH-dek-ah]	<i>twelve, a dozen; 2 and 10</i>	indeclinable numeral adjective	Strong's #1427

Translation: ...being [a disciple] from the twelve.

Luke is making certain that we know which Judas this is. He is one of the 12 disciples.

Most people do not think any of this through. Jesus is God, God chose exactly the men for this assignment; thought session over. But, if you consider that Jesus functioned within His humanity all of this time, which I believe that He did, His choice of disciples is much more interesting. God the Father knows the end from the beginning; and He knows what every disciple will do. Jesus the man does not have this information; not does it appear that God shares this with Jesus. There are Old Testament Scriptures which suggest that Jesus would be betrayed by one of His, so did Jesus choose Judas for that position?

The ESV (capitalized) will be used below.

The doctrine below barely scratches the surface of Judas in the Old Testament.

Judas in the Old Testament/Judas the Betrayer

Jesus, during the upper room discourse, spoke of being betrayed:

John 13:18 I am not speaking of all of you; I know whom I have chosen. But the Scripture will be fulfilled, 'He who ate my bread has lifted his heel against me.'

By Jesus' words, He knew that He was choosing His betrayer; and He knew about His betrayer from Psalm 41.

Psalm 41:9 Even my [My] close friend in whom I trusted, who ate my bread, has lifted his heel against me [Me]. (David wrote this about himself; but it also had a double application to Jesus.)

At this dinner, Jesus told Judas to leave and do what he planned to do.

John 13:21 After saying these things, Jesus was troubled in his spirit, and testified, "Truly, truly, I say to you, one of you will betray Me."

Jesus knows that this is Judas.

John 13:22 The disciples looked at one another, uncertain of whom he spoke.

John 13:23–25 One of his disciples, whom Jesus loved, was reclining at table at Jesus' side, so Simon Peter motioned to him to ask Jesus of whom he was speaking. So that disciple, leaning back against Jesus, said to him, "Lord, who is it?"

It is John who asks Jesus this question.

Judas in the Old Testament/Judas the Betrayer

John 13:26 Jesus answered, "It is he to whom I will give this morsel of bread when I have dipped it." So when He had dipped the morsel, He gave it to Judas, the son of Simon Iscariot.

Jesus quietly answered John's question. It does not appear that this was an announcement made to all of the disciples.

John 13:27 Then after he had taken the morsel, Satan entered into him. Jesus said to him, "What you are going to do, do quickly."

Later, Jesus is praying, and He says this:

John 17:12 While I was with them, I kept them in Your name, which You have given Me. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled.

That Scripture would likely be Psalm 41:9.

This writing of David's refers to Absalom, who made himself a stench to his father. The end result was, Absalom ended up hanging himself from a tree and was killed there. 2Samuel 16:20–17:3

Similarly, Judas hung himself from a tree and died. Matthew 27:5

The second and third OT Scriptures which refer to Judas are referenced in Acts 1:20:

Act 1:15–17 In those days Peter stood up among the brothers (the company of persons was in all about 120) and said, "Brothers, the Scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David concerning Judas, who became a guide to those who arrested Jesus. For he was numbered among us and was allotted his share in this ministry."

The disciples were supposed to wait for **Pentecost** for the fulfillment of the Lord's promise at that time. They were impatient and Peter had a plan.

Act 1:20 "For it is written in the Book of Psalms, "'May his camp become desolate, and let there be no one to dwell in it'; and "'Let another take his office.'

Peter is referencing Psalm 69:25 and Psalm 109:8b.

Psalm 69:25 **May their camp be a desolation; let no one dwell in their tents.**

Although Psalm 69 is a truly personal psalm written by David (in part, about his enemies); it is quoted six times in the New Testament (and four of those times are specific to Jesus and His public ministry).

Psalm 109:6 **Appoint a wicked man against him; let an accuser stand at his right hand.**

Psalm 109:7 **When he is tried, let him come forth guilty; let his prayer be counted as sin!**

Psalm 109:8 **May his days be few; may another take his office!**

Again, David writes about his own life and how things are going for him; but this does have parallels to the New Testament. Peter is not necessarily wrong to quote v. 8 specifically and apply it to Judas; but he misapplies this verse, thinking that the disciples need to take steps to fulfill it.

Act 1:21–22 **So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us—one of these men must become with us a witness to his resurrection."**

Judas in the Old Testament/Judas the Betrayer

Bear in mind that David, the writer of these three psalms, did not necessarily think about Judas in a prophetic way. Although that is possible, I believe that David simply wrote about his own life. God the Holy Spirit, as the writer of the Old and New Testaments, guided David, through his words and experienced to record exactly the Word of God, without waving David's personal experiences, thoughts or vocabulary.

I borrowed a portion of this from [Religious Affections](#). I accessed this May 27, 2023, but took no direct quotes from this page. David Huffstutler, the writer, goes into greater detail there. He states at the end: *So how does Judas fulfill the descriptions above from Psalms 41, 69, and 109? David prayed for curses upon those who opposed the king of Israel. As Judas and even Israel itself opposed King Jesus, so also they, too, would find themselves fulfilling these curses in God's answer to David's inspired prayers.*¹⁶

See [Psalm 41 \(HTML\) \(PDF\) \(WPD\)](#) [Psalm 69 \(HTML\) \(PDF\) \(WPD\)](#) (this study is incomplete) and [Psalm 109 \(HTML\) \(PDF\) \(WPD\)](#) for further information.

[Chapter Outline](#)

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As I have suggested before, Jesus is very observant and could read people. Not in a supernatural way, but in a way that indicates great perceptive abilities. My estimation is—and this is reasonable speculation—that Jesus was able to read Judas and recognize that money was very important to him—almost to a point where he would betray those close to him for money.

Remember the rich young ruler. Jesus seemed to have his number from the very beginning. Jesus knew what was important to this man, and His interaction with the rich young ruler seemed to be pointing in a specific direction—have you neglected your parents for the sake of money? Just as Jesus had an accurate read on that man, I believe that Jesus also had an accurate read of Judas.

Luke 22:3 **Then Satan entered into Judas, the one called Iscariot, being [a disciple] from the twelve.** (Kukis mostly literal translation)

We associate weird and bizarre behavior with demon-possession, but that is simply a matter of what the demon or demons feel like doing. Here, Satan enters into Judas to bring things to a very calculated end.

Luke 22:3 **Satan then entered into Judas (who is surnamed Iscariot). Judas is one of the 12 disciples.** (Kukis paraphrase)

Some translations continue v. 3 into v. 4.

And having departed, he spoke with the chief priests and officers (of the Temple) the how to them he might give up Him. And they rejoiced and they agreed together to him silver to give. And he acknowledged and he was seeking an occasion to give up Him without a crowd to them.

Luke
22:4–6

Having departed, Judas [lit., he] spoke with the chief priests and the officers of the Temple [as] to how he might deliver Jesus [lit., Him] up to them. The religious authorities [lit., they] were very glad [to hear this] and they all agreed to give Judas [lit., him] silver [in exchange for his help]. Judas [lit., he] agreed [to their terms] and [afterwards] kept on seeking an occasion to deliver Jesus [lit., Him] over to them without a crowd [of people being around Him].

¹⁶ From [Religious Affections](#) accessed this May 27, 2023

Judas quietly slipped away from the other disciples and met up with the chief priests and officers of the temple to discuss how he might deliver Jesus over to them. The religious authorities were very glad to speak to this defector and they all agreed to give Judas a certain amount of silver in exchange for his help. Judas agreed to these terms and afterward, kept looking for the right opportunity to deliver Jesus over to them when there was not a crowd around Him.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And having departed, he spoke with the chief priests and officers (of the Temple) the how to them he might give up Him. And they rejoiced and they agreed together to him silver to give. And he acknowledged and he was seeking an occasion to give up Him without a crowd to them.
Complete Apostles Bible	And he went off and spoke with the chief priests and captains about how he might betray Him to them. And they were glad, and agreed to give him money. And he promised, and was seeking an opportunity to betray Him to them in the absence of the crowd.
Douay-Rheims 1899 (Amer.)	And he went and discoursed with the chief priests and the magistrates, how he might betray him to them. And they were glad and covenanted to give him money. And he promised. And he sought opportunity to betray him in the absence of the multitude.
Holy Aramaic Scriptures	And he went and spoke with the Rabay Kahne {the Priest's Chiefs}, and the Saphre {the Scribes}, and the Rabay Khayle d'Haykla {the Military Forces Chiefs of The Temple}, as to how he might deliver Him unto them. And they were glad, and promised that they would give kespha {silver} unto him. And he promised them, and was seeking an opportunity for him to deliver Him unto them, away from the kenshe {the crowds}.
James Murdock's Syriac NT	And he went and conferred with the chief priests and Scribes, and the military commanders of the temple, how he might betray him to them. And they were glad, and covenanted to give him money. And he promised them, and sought opportunity to betray him to them, in the absence of the multitude.
Original Aramaic NT	And he went and spoke with the Chief Priests and the Scribes and the Commanders of the forces of The Temple* so as to deliver him to them. And they rejoiced and they promised to give him money. And he made an agreement with them and he was seeking occasion to deliver him to them apart from a gathering.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he went away and had a discussion with the chief priests and the rulers, about how he might give him up to them. And they were glad, and undertook to give him money. And he made an agreement with them to give him up to them, if he got a chance, when the people were not present.
Bible in Worldwide English	Judas went away and talked things over with the chief priests and captains. He told them how he could help them catch Jesus. They were glad, and they said they would give him money for it.

	He agreed. He watched for a good way to help them catch Jesus when there were not too many people around.
Easy English	He went to the leaders of the priests and he talked with them. The police that worked at the temple were also there. Judas told them how he could give Jesus to them secretly. They were very happy and they promised to give him some money to do this. So Judas said that he would do it. Then he waited for the right moment to help them to take hold of Jesus. He wanted to do it when the crowd was not there with Jesus.
Easy-to-Read Version–2008	One of Jesus' twelve apostles was named Judas Iscariot. Satan entered him, and he went and talked with the leading priests and some of the soldiers who guarded the Temple. He talked to them about a way to hand Jesus over to them. The priests were very happy about this. They promised to give Judas money for doing this. He agreed. Then he waited for the best time to hand him over to them. He wanted to do it when no one was around to see it. V. 3 is included for context.
Good News Bible (TEV)	So Judas went off and spoke with the chief priests and the officers of the Temple guard about how he could betray Jesus to them. They were pleased and offered to pay him money. Judas agreed to it and started looking for a good chance to hand Jesus over to them without the people knowing about it..
J. B. Phillips	Then a diabolical plan came into the mind of Judas Iscariot, who was one of the twelve. He went and discussed with the chief priests and officers a method of getting Jesus into their hands. They were delighted and arranged to pay him for it. He agreed, and began to look for a suitable opportunity for betrayal when there was no crowd present. V. 3 is included for context.
<i>The Message</i>	Leaving the others, he conferred with the high priests and the Temple guards about how he might betray Jesus to them. They couldn't believe their good luck and agreed to pay him well. He gave them his word and started looking for a way to betray Jesus, but out of sight of the crowd.
NIRV	He went to the chief priests and the officers of the temple guard. He talked with them about how he could hand Jesus over to them. They were delighted and agreed to give him money. Judas accepted their offer. He watched for the right time to hand Jesus over to them. He wanted to do it when no crowd was around.
New Life Version	Judas went away and talked with the religious leaders and the leaders of the people. He talked about how he might hand Jesus over to them. They were glad and promised to pay him money. Judas promised to do this and then looked for a way to hand Jesus over when there were no people around.
New Simplified Bible	He went away to discuss with the chief priests and captains, how he might deliver Jesus to them. They were glad, and pledged to give him money. He consented and looked for a way to deliver him to them in the absence of the crowd.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Judas secretly met with the leading priests and the Temple security guards. They worked out a strategy for arresting Jesus. The Jewish leaders were so delighted to get his help that they gave him a cash reward. Judas agreed to the deal. He would alert them as soon as Jesus was alone, without the support of the crowd.
Contemporary English V.	Judas went to talk with the chief priests and the officers of the temple police about how he could help them arrest Jesus. They were very pleased and offered to pay Judas some money. He agreed and started looking for a good chance to betray Jesus when the crowds were not around.
The Living Bible	Then Satan entered into Judas Iscariot, who was one of the twelve disciples, and he went over to the chief priests and captains of the Temple guards to discuss the best way to betray Jesus to them. They were, of course, delighted to know that he was ready to help them and promised him a reward. So he began to look for an

	opportunity for them to arrest Jesus quietly when the crowds weren't around. V. 3 is included for context.
New Berkeley Version New Living Translation	.
The Passion Translation	They were delighted, and they promised to give him money. So he agreed and began looking for an opportunity to betray Jesus so they could arrest him when the crowds weren't around. V. 4 was placed with the previous passage.
UnfoldingWord Simplified T.	He secretly went to the religious hierarchy and the captains of the temple guards to discuss with them how he could betray Jesus and turn him over to their hands. The religious hierarchy was elated over Judas' treachery, and they agreed to give him a sum of money in exchange for Jesus' betrayal. Judas vowed that he would find them a suitable opportunity to betray Jesus when he was away from the crowds.
William's New Testament	He went and talked with the chief priests and the officers of the temple guard about how he might turn Jesus over to them. They were very pleased that he wanted to do that. They offered to pay him money for doing this. So Judas agreed, and then he started looking for a way to help them arrest Jesus when there was no crowd around him.
	So he went off and discussed with the high priests and captains of the temple how he could betray Him to them. They were delighted and made a bargain to pay him for it. He in turn accepted their offer and began to seek a favorable opportunity to betray Him to them without exciting an uprising.

Partially literal and partially paraphrased translations:

American English Bible	But then the Opposer entered Judas (the one called IsCariot, who was one of the 12), and he went off and talked to the Chief Priests and [Temple] captains about ways that he could betray [Jesus] to them. Well, they were delighted by this, and they agreed to pay him in silver coins, which he accepted. So then he started looking for opportunities to betray [Jesus] when there were no crowds around. V. 3 is included for context.
Beck's American Translation Breakthrough Version	.
Common English Bible	And when he went off, he spoke together with the head priests and captains about the "how he might turn Him over to them" <i>thing</i> . And they were happy and agreed to give him silver coins. And he acknowledged it out loud and was looking for a good time of the "to turn Him over to them without a crowd" <i>part</i> .
Len Gane Paraphrase	He went out and discussed with the chief priests and the officers of the temple guard how he could hand Jesus over to them. They were delighted and arranged payment for him. He agreed and began looking for an opportunity to hand Jesus over to them—a time when the crowds would be absent.
A. Campbell's Living Oracles	He went his way and talked with the chief priests and captains on how he could betray him to them, and they were happy and made an agreement to give him money. He promised and would look for an opportunity to betray him to them in the absence of the multitude.
New Advent (Knox) Bible	And he went and concerted with the chief priests and officers, how he might deliver Jesus into their hands. And they were glad, and agreed to give him a certain sum, which Judas having accepted, watched an opportunity to deliver him up without tumult.
NT for Everyone	These gladly consented to pay him a sum of money; so he promised to do it, and looked about for an opportunity to hand him over without any commotion. V. 4 was placed with the previous passage for context.
	He went and held a meeting with the chief priests and officers, to discuss how he might hand Jesus over. They were delighted, and promised to pay him. He agreed, and started to look for an opportunity to hand him over to them when the crowds weren't around.

20th Century New Testament And he went and discussed with the Chief Priests and Officers in charge at the Temple the best way of betraying Jesus to them. They were glad of this, and agreed to pay him. So Judas assented, and looked for an opportunity to betray Jesus to them, in the absence of a crowd.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	He went away and discussed with the chief priests and temple police how he could hand him over to them. They were glad and agreed to give him silver. [Or <i>money</i>] So he accepted the offer and started looking for a good opportunity to betray him to them when the crowd was not present.
Conservapedia Translation	And he moved on, meeting with the chief priests and temple guards about how to turn over Jesus to them. Thrilled, they agreed to pay Judas with silver. He agreed, and sought an opportunity to deliver Jesus to them without the crowds around. The day before the official Passover day arrived; this was the day for sacrificing the paschal lamb. ἄργύριον: silver, rather than the more general "money" used by KJV. The word "betray" in the KJV is not literal, though certainly true; παραδοῦναι literally means "deliver to"; amazing that the real deal was to hand Jesus over without the crowds around .
Revised Ferrar-Fenton Bible	And he proceeded to converse with the chief priests and officers, as to how he Could hand Him over to them. And they were delighted, and bargained to give him money. He accordingly consented, and awaited an opportunity to betray Him to them, away from the crowd.
Free Bible Version	He went and discussed with the chief priests and guard officers how he could betray Jesus. They were delighted, and offered him money. He agreed, and began to look for an opportunity to hand over Jesus when a crowd would not be there.
International Standard V	So he went off and discussed with the high priests and the Temple police how he could betray Jesus [Lit. him] to them. They were delighted, and agreed to give him money. Judas [Lit. He] accepted their offer and began to look for a good opportunity to betray Jesus [Lit. him] to them when no crowd was present.
Montgomery NT	And he went out and conferred with the chief priests and commanders. They were delighted, and agreed to give him money. He consented to this, and looked for an opportunity to betray him, when the people were not present..
Riverside New Testament	But Satan entered into Judas, called Iscariot, who was of the number of the twelve, and he went away and talked over with the high priests and officers how he could betray him. They were delighted and agreed to give him money. He promised, and was on the lookout for an opportunity to betray him to them when the crowd was not with him. V. 3 is included for context.
Leicester A. Sawyer's NT	And Satan entered into Judas, called Iscariot, who was of the number of the twelve; and he went and conferred with the chief priests and commanders as to how he might deliver him to them. And they were glad, and agreed to give him money. And he promised, and sought a convenient opportunity to betray him to them in the absence of the people. V. 3 is included for context.
Weymouth New Testament	He went and conferred with the High Priests and Commanders as to how he should deliver Him up to them. This gave them great pleasure, and they agreed to pay him. He accepted their offer, and then looked out for an opportunity to betray Him when the people were not there.
Wikipedia Bible Project	Satan entered into Judas, the one called Iscariot, one of the Twelve, and he went and spoke to the chief priests and guard officers as to how he might betray Jesus. They were delighted, and offered to pay him. He agreed, and started looking for a good time to betray him when there weren't a lot of people around. V. 3 is included for context.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) Then Satan entered into Judas, called Iscariot, one of the Twelve, and he went off to discuss with the chief priests and the officers of the guard how to deliver Jesus to them. They were delighted and agreed to give him money; so he accepted, and from that time he waited for an opportunity to betray him without the people knowing. V. 3 is included for context.
4:13; Jn 13:2
Mt 26: 14-16; Mk 14: 10-11; Acts 4:1
- The Heritage Bible And going, he talked with the head priests and captains, how he might give him over to them.
And they rejoiced, and put it together to give him silver.
And he acknowledged it, and sought opportunity to give him over to them in the absence of the crowd.
- New American Bible (2002) They were pleased and agreed to pay him money. He accepted their offer and sought a favorable opportunity to hand him over to them in the absence of a crowd. V. 4 was placed with the previous passage in the 2011 translation.
- New Jerusalem Bible He approached the chief priests and the officers of the guard to discuss some way of handing Jesus over to them. They were delighted and agreed to give him money. He accepted and began to look for an opportunity to betray him to them without people knowing about it.
- NRSV (Anglicized Cath. Ed.) Then Satan entered into Judas called Iscariot, who was one of the twelve; he went away and conferred with the chief priests and officers of the temple police about how he might betray him to them. They were greatly pleased and agreed to give him money. So he consented and began to look for an opportunity to betray him to them when no crowd was present. V. 3 is included for context.
- Revised English Bible—1989 Then Satan entered into Judas, who was called Iscariot, one of the Twelve; and he went to the chief priests and temple guards to discuss ways of betraying Jesus to them. They were glad and undertook to pay him a sum of money. He agreed, and began to look for an opportunity to betray him to them without collecting a crowd. V. 3 is included for context.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible He approached the head cohanim and the Temple guard and discussed with them how he might turn Yeshua over to them. They were pleased and offered to pay him money. He agreed and began looking for a good opportunity to betray Yeshua without the people's knowledge.
- Holy New Covenant Trans. He went off and talked with the most important priests and some of the soldiers who guarded the temple. Judas talked to them about a plan he had to hand Jesus over to them. They were pleased. They agreed to give Judas some money. Judas said, "Yes." He waited for the best time to give Jesus to them — when there was no crowd around to see it.
- Tree of Life Version And he went away and talked with the ruling kohanim and officers of the Temple guard about how he might deliver Yeshua over to them. They were delighted and agreed to give him money. So he agreed and began looking for a chance to hand Yeshua over to them without a crowd.

Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament ...and Going [He] confers [with] the priests (chief) and captains the [thing] how [to] them [He] may give (over) him and [They] enjoy and [They] agree [to] him silver to give and [He] acknowledges {it} and [He] sought opportunity [of] the+ {him} to give (over) him without crowd [with] them...

Alpha & Omega Bible	AND HE WENT AWAY AND DISCUSSED WITH THE CHIEF PRIESTS AND OFFICERS HOW HE MIGHT BETRAY HIM TO THEM. THEY WERE GLAD AND AGREED TO GIVE HIM MONEY. SO HE CONSENTED, AND SOUGHT A GOOD OPPORTUNITY TO BETRAY HIM TO THEM APART FROM THE CROWD.
Awful Scroll Bible	And going-away, he speaks-with the chief-priests and the army-commanders, how he might give- Him -over-before to them. And they rejoiced, and themselves set-together, to give him silver coins. And he considers-together-of them, and was seeking a good-opportunity, to give-Him -over-before to them, separated from the multitude.
Concordant Literal Version	And, coming away, he confers with the chief priests and officers how he may be giving Him up to them." And they rejoiced, and they agreed to give him silver." And he acquiesces, and sought an opportunity to give Him up to them minus a throng."
exeGesés companion Bible	...and he goes his way and talks with the archpriests and strategoi on how to betray him to them: and they cheer and covenant to give him silver: and he avows and seeks opportunity to betray him to them away from the multitude.
Orthodox Jewish Bible	And having departed, Yehudah spoke with the Rashei Hakohanim and Ketzinim (Officers) of the Beis Hamikdash how he might hand him over to them. And they got a lot of geshmak out of this, and they agreed to pay him kesef. [ZECHARYAH 11:12] And Yehudah consented and he was seeking an opportunity to betray him when there was no multitude with them.
Rotherham's Emphasized B.	But Satan entered into Judas, him called Iscariot, being of the number of the twelve; and, departing, he conversed with the High-priests and Captains, as to how [unto them] he might deliver him up. And they rejoiced, and bargained with him to give him [silver]; and he freely consented, and began seeking a good opportunity for delivering him up [in the absence of a multitude] unto them. V. 3 is included for context.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And he went away and discussed with the chief priests and officers how he might betray Him and hand Him over to them. They were delighted and agreed with him to give him money. So he consented, and began looking for a good opportunity to betray Jesus to them [at a time when He was] separated from the crowd [because the people might riot or stop them from seizing Him].
An Understandable Version	So, he left [probably the house of Simon, the man healed of an infectious skin disease. See Matt. 26:6-13] and went and discussed with the leading priests and captains [i.e., of the Temple guard] how he could turn Jesus over to them. And they were very pleased, so agreed to give him money. So Judas consented [to their offer] and looked for a [good] opportunity to turn Jesus over to them [i.e., the Jewish leaders] when the crowd was not present.
The Expanded Bible	Judas went to the ·leading [T chief] priests and the officers of the Temple guard and talked to them about a way to ·hand Jesus over [betray Jesus] to them. They were ·pleased [delighted] and agreed to give Judas money. He ·agreed [consented] and watched for ·the best [an opportune] time to ·hand Jesus over [betray Jesus] to them when he was away from the crowd.

Jonathan Mitchell NT	<p>And so, after going off (or: away), he discussed (or: conferred) with the chief (or: head) priest and military leaders (or: officers) about how he could turn Him over to them.</p> <p>Then they rejoiced and placed themselves together in agreement to give him silver coins.</p> <p>And out of this same word (or: discussion) he consented, so then he began trying to find a good situation (or: opportunity) – without a crowd [around] – turn Him over to them.</p>
P. Kretzmann Commentary	<p>And he went his way, and communed with the chief priests and captains how he might betray Him unto them.</p> <p>And they were glad, and covenanted to give him money.</p> <p>And he promised, and sought opportunity to betray Him unto them in the absence of the multitude.</p>
Syndein/Thieme	<p>Kretzmann's commentary of Luke 22:1–6 has been placed in the Addendum.</p> <p>“And, having gone off, he {Satan possessed Judas} conferred/discussed with the chief priests and the captains/ 'officers of the temple guard' {strategos} how he might be betraying/'turning over' Jesus to them.</p> <p>“And, they were delighted and arranged to give him money.</p> <p>“So he agreed/promised and went to seeking an opportunity to betray Him {Jesus} to them in the absence of the crowd {so the crowd would not turn on them and protect Jesus}.</p>
Translation for Translators	<p>Judas went and conferred with the chief priests and the officers of the Temple guards. He discussed with them how he could enable them to seize <i>Jesus</i>. They were pleased <i>that he wanted to do that</i>. They offered to give him money <i>for doing it</i>. So he agreed, <i>and they gave him the money</i>. Then he tried to find an opportunity to enable them to seize <i>Jesus</i> when there was no crowd around him.</p>
The Voice	<p>Judas set up a private meeting with the chief priests and the captains of the temple police to discuss a plan for betraying Jesus and putting Him in their hands. <i>This was just the kind of break they had been waiting for</i>, so they were thrilled and agreed to a handsome payment. Everything was settled, and Judas simply waited for the right moment, when the crowds weren't around, to betray Jesus into their custody.</p>

Bible Translations with Many Footnotes:

Lexham Bible	<p>And he went away and [*Here “and ” is supplied because the previous participle (“went away”) has been translated as a finite verb] discussed with the chief priests and officers of the temple guard how he could betray him to them. And they were delighted, and came to an agreement with him to give him [*Here the direct object is supplied from context in the English translation] money. And he agreed, and began looking [*The imperfect tense has been translated as ingressive here (“began looking”)] for a favorable opportunity to betray him to them apart from the crowd.</p>
NET Bible®	<p>He went away and discussed with the chief priests and officers of the temple guard¹¹ how he might¹² betray Jesus,¹³ handing him over to them.¹⁴ They¹⁵ were delighted¹⁶ and arranged to give him money.¹⁷ So¹⁸ Judas¹⁹ agreed and began looking for an opportunity to betray Jesus²⁰ when no crowd was present.²¹</p> <p>¹¹tn The full title στρατηγὸς τοῦ ἱεροῦ (strathgo" tou Jierou; “officer of the temple” or “captain of the temple guard”) is sometimes shortened to στρατηγός as here (L&N 37.91).</p> <p>¹²tn Luke uses this frequent indirect question to make his point (BDF §267.2).</p> <p>¹³tn Grk “him”; the referent (Jesus) has been specified in the translation for clarity.</p> <p>¹⁴tn Grk “how he might hand him over to them,” in the sense of “betray him.”</p> <p>¹⁵tn Here καί (kai) has not been translated because of differences between Greek and English style.</p>

^{16sn} The leaders were delighted when Judas contacted them about betraying Jesus, because it gave them the opportunity they had been looking for, and they could later claim that Jesus had been betrayed by one of his own disciples.

^{17sn} Matt 26:15 states the amount of money they gave Judas was thirty pieces of silver (see also Matt 27:3-4; Zech 11:12-13).

^{18tn} Here καί (kai) has been translated as “so” to indicate the implied result of the arrangement worked out in the preceding verse.

^{19tn} Grk “he”; the referent (Judas) has been specified in the translation for clarity.

^{20tn} Grk “betray him to them”; the referent of the first pronoun (Jesus) has been specified in the translation for clarity.

^{21tn} Grk “apart from the crowd.”

^{sn} The leaders wanted to do this quietly, when no crowd was present, so no public uproar would result (cf. v. 21:38; 22:2).

The Spoken English NT

He went off and talked with the chief priests and the officers of the Temple Guard, about how he could turn Jesus over to them.

They were very happy, and they worked out a deal to give him some money.

And he agreed to it.^d He began looking for a good opportunity to hand Jesus over to them, without the crowd there.

^{d.} Or “He promised to do it.”

Wilbur Pickering’s New T.

So he went off and conferred with the chief priests and officers about how he might betray Him to them. They were glad, and agreed to give him silver coins. So he promised, and started looking for an opportunity to betray Him to them, without a crowd.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation And having gone away, he conferred with the chief priests and the captains [of the temple guard] [about] how he should betray Him to them. And they were glad and agreed to give him money [or, silver]. And he consented, and he began seeking a convenient moment to betray Him to them, away from a crowd.

Berean Literal Bible And having gone away, he spoke with the chief priests and captains, how he might betray Him to them. And they rejoiced and agreed to give him money. And he promised, and began seeking opportunity to betray Him to them apart from a crowd.

Charles Thomson NT Satan entered into Judas, surnamed Iscariot, who was one of the twelve; and he went and conferred with the chief priests, and the chief officers of the temple guard, how he might deliver him up to them. And they were glad and covenanted with him to give him money. So he agreed, and sought an opportunity to deliver him up without tumult. V. 3 is included for context.

Context Group Version And he went away, and spoke with the chief priests and magistrates, how he might hand him over to them. And they were glad, and covenanted to give him money. And he consented, and sought opportunity to hand him over to them in the absence of the multitude.

Far Above All Translation And he went away and spoke with the senior priests and chief magistrates on how he could deliver him to them, at which they were delighted, and they agreed to give him money. So he fully complied and looked for an opportunity to deliver him to them in the absence of a crowd. favorable season

Modern English Version He went and discussed with the chief priests and captains how he might betray Him to them. They were glad and agreed to give him money. He fully consented and searched for an opportunity to betray Him to them apart from the crowd.

Modern Literal Version 2020 And having gone away, he spoke together-with the high-priests and magistrates, how he might give him to them. And they rejoiced and covenanted* together to give him silver. And he professed agreement, and was seeking an opportunity to give him up to them without *the* crowd.

New Matthew Bible

Then Satan entered into Judas, whose surname was Iscariot (who was of the number of the twelve), and he went his way and communed with the high priests and officers, how he might betray Jesus to them. And they were glad, and promised to give him money. And he accepted, and sought an opportunity to betray Jesus to them when the people were away. V. 3 is included for context.

The gist of this passage: Satan enters Judas and Judas arranges to meet with the religious hierarchy, showing a willingness to sell out the Lord for money. This would allow the leaders to snatch up Jesus apart from the crowds.

4-6

Luke 22:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
aperchomai (ἀπέρχομαι) [pronounced ahp-AIRKH-oh-mai]	<i>going away [from], departing, going [on one's way]</i>	masculine singular, aorist active participle; nominative case	Strong's #565
sullaleō (συλλαλέω) [pronounced sool-lal-EH-oh]	<i>to converse with, to talk (commune, confer) with, to speak together</i>	3 rd person singular, aorist active indicative	Strong's #4814
tois (τοῖς) [pronounced toiç]	<i>the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
archiereus (ἀρχιερεύς) [pronounced ar-khee-er-YUCE]	<i>chief priest, high priest</i>	masculine plural noun; dative, locative or instrumental case	Strong's #749
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
stratēgōs (στρατηγός) [pronounced strat-ay-GOSS]	<i>officer of the temple, temple guard; pretor; a general, (by implication or analogy) a (military) governor (prætor), the chief (prefect) of the (Levitical) temple-wardens, captain, magistrate</i>	masculine plural noun; dative, locative or instrumental case	Strong's #4755

Translation: Having departed, Judas [lit., he] spoke with the chief priests and the officers of the Temple...

Jesus was with His twelve disciples; but there were quite a number of followers with them. We don't know the exact numbers, but if Jesus was speaking, those who came to hear Him probably numbered in the hundreds. I don't know exactly the numbers of people who could come to hear a single speaker in the Temple courtyard, but no doubt, Jesus filled the place.

With these large numbers, Judas could slip away without anyone really noticing him or the direction in which he went.

Judas locates the chief priests and temple guard, men who probably met together regularly in order to figure out what they would do about their Jesus problem. Whether Judas finds them meeting together, or finds a few of them and a meeting is suddenly called—we are not told which it is.

Judas clearly knew that he was offering them something (Jesus) that there was a market for.

In any case, Judas meets with a number of chief priests and the temple guard, all of whom are concerned about this whole Jesus thing. As far as they are concerned, the administration and control of the Temple is up to them; and Jesus is messing things up. He has thrown out those who were selling approved (clean) animals for sacrifices; and He plants Himself in the courtyard each day and teaches, and hundreds come to hear Him.

Luke 22:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ῥὼς (πῶς) [pronounced <i>rohç</i>]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
The Scrivener Textus Receptus and the Byzantine Greek text both have:			
αὐτον (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
The Westcott Hort text has this instead:			
αὐτοῖς (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<i>in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
παράδιδωμαι (παράδιδωμαι) [pronounced <i>pah-rah-DIH-doh-my</i>]	<i>to give up, to deliver over [to the power of someone else], to hand [give, deliver, turn] over, to give up a person [to the police or courts]; to deliver, to deliver oneself [into the hands of others]; to entrust</i>	3 rd person singular, aorist active subjective	Strong's #3860
The Scrivener Textus Receptus and the Byzantine Greek text both have:			
αὐτοῖς (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<i>in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
The Westcott Hort text has this instead:			

Luke 22:4b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow- TAHN]	him, to him, towards him; same	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

To be clear, there is no problem here, apart from a change in word order.

Translation: ...[as] to how he might deliver Jesus [lit., Him] up to them.

As you can see above in the Hebrew exegesis, there are some marked differences between manuscripts, but it simply comes down to where the pronouns are placed.

The topic of discussion is how Judas might deliver Jesus over to the chief priests and temple guards.

Luke 22:4 **Having departed, Judas [lit., he] spoke with the chief priests and the officers of the Temple [as] to how he might deliver Jesus [lit., Him] up to them.** (Kukis mostly literal translation)

The obvious concerns would be understood—Jesus cannot be taken while He is teaching. So, where is He the rest of the time?

Luke 22:5a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
chairô (χαίρω) [pronounced KHAI- row]	to rejoice, be glad; to rejoice exceedingly; to be well, thrive; in salutations, hail!; at the beginning of letters: to give one greeting, salute	3 rd person plural, aorist (deponent) passive indicative	Strong's #5463

Translation: The religious authorities [lit., they] were very glad [to hear this]...

The religious authorities were so glad to hear from Judas. They were overjoyed. They had not penetrated the inner circle of Jesus yet, and here, one of the twelve has come to them, willing to help them. They were extremely happy.

The NET Bible: *The leaders were delighted when Judas contacted them about betraying Jesus, because it gave them the opportunity they had been looking for, and they could later claim that Jesus had been betrayed by one of his own disciples.*¹⁷

When Jesus is teaching in the Temple courtyard, there was standing room only. The religious types, who could not draw a crowd if they prayed on it, could not simply go in and grab up Jesus. That would start a riot.

Now, finding Jesus elsewhere would have been difficult. He apparently did not stand out in a crowd (unless He was teaching or healing); or there was something which kept unbelievers from being able to easily recognize Him. This is somewhat of an oddity, but we have observed this before. When Jesus was set upon by a crowd while

¹⁷ From <https://bible.org/netbible/index.htm?luk22.htm> accessed May 27, 2023.

He was teaching in a Nazarene **synagogue**, Jesus had been grabbed, but He, at some point, simply walked out from the midst of them.

Judas would be able to provide the location away from the Temple where Jesus could be found; and Judas could positively identify the Lord as well.

Luke 22:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
suntithemai (συντίθεμαι) [pronounced <i>soon-TILTH-em-ahēē</i>]	<i>to agree (together), to place jointly, (figuratively) to consent, to bargain, to stipulate, to concur, to assent, to covenant</i>	3 rd person plural, aorist middle indicative	Strong's #4934
αὐτῷ (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
argurion (ἀργύριον) [pronounced <i>ar-GOO-ree-on</i>]	<i>cash; specifically a silverling (that is, drachma or shekel); money, (piece of) silver (piece)</i>	neuter singular noun, accusative case	Strong's #694
didōmi (δίδωμι) [pronounced <i>dihd-OH-mēē</i>]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	aorist active infinitive	Strong's #1325

Translation: ...and they all agreed to give Judas [lit., *him*] silver [in exchange for his help].

They discussed what could be done with Judas and what his remuneration ought to be. Certainly, he is to be paid in silver.

Obviously these religious men believed that killing Jesus would be the solution to their problems.

Luke 22:5 The religious authorities [lit., *they*] were very glad [to hear this] and they all agreed to give Judas [lit., *him*] silver [in exchange for his help]. (Kukis mostly literal translation)

Luke 22:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
exomologeō (ἐξομολογέω) [pronounced <i>ex-o-mo-lo-GEH-oh</i>]	<i>to confess; to profess, to acknowledge openly and joyfully; to praise, to celebrate; to promise or agree [to do something]</i>	3 rd person singular, aorist active indicative	Strong's #1843

Translation: Judas [lit., he] agreed [to their terms]...

Judas was agreeable to their terms and the money they would be offering him.

Luke 22:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
zêteō (ζητέω) [pronounced zay-TEH-oh]	<i>to seek after [to find], to look for; to seek by thinking [reasoning, inquiring]; to seek for, to aim at, to strive after; to require [demand]; to crave, to desire from someone</i>	3 rd person singular, imperfect active indicative	Strong's #2212
We found this same verb and nearly the same morphology back in v. 2.			
eukairía (εὐκαιρία) [pronounced yoo-kahee-REE-ah]	<i>favorable opportunity, an occasion, the right (opportune) time</i>	feminine singular noun, accusative case	Strong's #2120
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
paradídōmai (παραδίδωμαι) [pronounced pah-rah-DIH-doh-my]	<i>to give up, to deliver over [to the power of someone else], to hand [give, deliver, turn] over, to give up a person [to the police or courts]; to deliver, to deliver oneself [into the hands of others]; to entrust</i>	aorist active infinitive	Strong's #3860
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
áter (ἄτερ) [pronounced AT-er]	<i>without, aloof, apart from (literally or figuratively), in the absence of</i>	preposition	Strong's #817
ochlos (ὄχλος) [pronounced OKH-loss]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press</i>	masculine singular noun; genitive/ablative case	Strong's #3793
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...and [afterwards] kept on seeking an occasion to deliver Jesus [lit., Him] over to them without a crowd [of people being around Him].

After this meeting, Judas kept looking for an occasion when he might deliver Jesus over to the religious authorities. They key was finding a time when Jesus was not surrounded by His loyal followers.

Luke 22:6 Judas [lit., *he*] agreed [to their terms] and [afterwards] kept on seeking an occasion to deliver Jesus [lit., *Him*] over to them without a crowd [of people being around Him]. (Kukis mostly literal translation)

Luke 22:4–6 Having departed, Judas [lit., *he*] spoke with the chief priests and the officers of the Temple [as] to how he might deliver Jesus [lit., *Him*] up to them. The religious authorities [lit., *they*] were very glad [to hear this] and they all agreed to give Judas [lit., *him*] silver [in exchange for his help]. Judas [lit., *he*] agreed [to their terms] and [afterwards] kept on seeking an occasion to deliver Jesus [lit., *Him*] over to them without a crowd [of people being around Him]. (Kukis mostly literal translation)

Luke 22:4–6 Judas quietly slipped away from the other disciples and met up with the chief priests and officers of the temple to discuss how he might deliver Jesus over to them. The religious authorities were very glad to speak to this defector and they all agreed to give Judas a certain amount of silver in exchange for his help. Judas agreed to these terms and afterward, kept looking for the right opportunity to deliver Jesus over to them when there was not a crowd around Him. (Kukis paraphrase)

The ESV (capitalized) is used below:

Judas Makes Plans to Betray Jesus (Matthew, Mark and Luke)			
Matthew	Mark	Luke	Commentary
		Luke 22:3 Then Satan entered into Judas called Iscariot, who was of the number of the twelve.	Interestingly enough, only Luke knew this. This does not mean that Judas would not have done this; but Satan made certain that this got done right.
I doubt seriously that Satan understood what was going to happen at the cross. He knew that great pain would be inflicted upon his Judge; and Satan’s intent would be for Jesus to compromise his character as a result.			
Matthew 26:14–15a Then one of the twelve, whose name was Judas Iscariot, went to the chief priests and said, "What will you give me if I deliver him over to you?"	Mark 14:10 Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them.	Luke 22:4 He went away and conferred with the chief priests and officers how he might betray him to them.	
Matthew 26:15b And they paid him thirty pieces of silver. Matthew 26:16 And from that moment he sought an opportunity to betray him.	Mark 14:11 And when they heard it, they were glad and promised to give him money. And he sought an opportunity to betray him.	Luke 22:5 And they were glad, and agreed to give him money. Luke 22:6 So he consented and sought an opportunity to betray him to them in the absence of a crowd.	It is clear in the ESV that Judas is paid at this time; but in Mark and Luke, the religious types promise Judas the money.

Judas Makes Plans to Betray Jesus (Matthew, Mark and Luke)

Matthew	Mark	Luke	Commentary
<p>Obviously, the question is, <i>did they pay Judas or not at that time?</i> It sounds like Judas got paid in advance in Matthew 26:15b; but only promised in Mark 14:11 and Luke 22:5. It turns out that the text in Matthew is problematic. The Westcott Hort text, the Scrivener Textus Receptus and Tischendorf's Greek text have the religious types <i>standing up/appointing/establishing</i> 30 pieces of silver for Judas. Essentially, they placed this amount into escrow for Judas upon delivery of the Lord. The Byzantine Greek text is somewhat confusing, as it lists alternate text; but the same verb is found there in that text as well.</p>			
<p>Despite the ESV, which is usually an excellent translation, saying <i>they paid him</i>, that text is not actually found in the four Greek manuscripts listed above. There is no word for <i>pay</i> or for <i>give</i>; but the Greek has the 3rd person plural, aorist active indicative of <i>histēmi</i> (ἵστημι) [pronounced <i>HIHS-tay-mee</i>], which means, <i>to stand [up, by]; to set up; to place, to make firm; to keep intact; to establish; to stop</i>. Strong's #2476.</p>			
<p>On the surface, this appears to be an unsolvable problem; but in the Greek, the differences are sorted out.</p>			
<p>Chapter Outline</p>		<p>Charts, Graphics and Short Doctrines</p>	

<p>Chapter Outline</p>	<p>Charts, Graphics and Short Doctrines</p>
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Peter and John Organize the Passover Meal

Matthew 26:17–19 Mark 14:12–16

<p>But coming out the day of the Unleavens, the need to slaughter the Passover. And He sends Peter and John, saying, “Departing, make ready for us the Passover that we might eat.”</p>	<p>Luke 22:7–8</p>	<p>The Day of the Feast of Unleavened Bread was approaching, [along with] the need to slaughter the Passover lamb. Jesus [lit., He] then sent Peter and John [on an important errand], saying [to them], “Depart [from here] and prepare the Passover lamb, that we might eat [it].”</p>
<p>The Day of the Feast of Unleavened Bread was fast approaching, and they needed to acquire a Passover lamb to slaughter. Therefore, Jesus sent Peter and John out to take care of this. “Prepare the Passover lamb for us to eat,” He said.</p>		

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But coming out the day of the Unleavens, the need to slaughter the Passover. And He sends Peter and John, saying, “Departing, make ready for us the Passover that we might eat.”
Complete Apostles Bible	Then came the Day of Unleavened Bread, when the Pascal Lamb must be killed. And He sent Peter and John, saying, "Go and prepare the Passover for us, so that we may eat it."
Douay-Rheims 1899 (Amer.)	And the day of the unleavened bread came, on which it was necessary that the pasch should be killed. And he sent Peter and John, saying: Go, and prepare for us the pasch, that we may eat.

Holy Aramaic Scriptures	And the day of The Phatiyre {The Unleavened Cakes} arrived, during which there was the custom that The Peskha {The Passover Lamb} should be slaughtered. And Eshu {Yeshua} sent for Kepha {The Rock}, and for Yukhanan {John}, and said unto them, "Go, prepare The Peskha {The Passover Lamb} for us, so that we may eat it."
James Murdock's Syriac NT	And the day of unleavened cakes arrived, on which it was customary for the passover to be slain. And Jesus sent Cephas and John, and said to them; Go, prepare for us the passover, that we may eat it.
Original Aramaic NT	The Day of Unleavened Bread arrived in which it was the custom for the Passover lamb to be slain. And Yeshua sent Yohannan and Kaypha* and he said to them, "Go prepare for us to eat the Passover."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the day of unleavened bread came, when the Passover lamb is put to death. And Jesus sent Peter and John, saying, Go and make the Passover ready for us, so that we may take it.
Bible in Worldwide English	It was the day of the feast with bread that has no yeast in it. The sheep had to be killed for the Passover Feast, So Jesus sent Peter and John, saying to them, Go and get the Passover Feast ready for us to eat.
Easy English	Jesus eats his last meal with his apostles The day came for Jewish people to eat the meal of flat bread which has no yeast in it. They had to kill a young sheep for the Passover meal on that day. So Jesus said to Peter and John, 'Go and prepare the Passover meal for us to eat. Then we can all come and eat it.'
Easy-to-Read Version–2008	The Day of Unleavened Bread came. This was the day when the Jews always killed the lambs for the Passover. Jesus said to Peter and John, "Go and prepare the Passover meal for us to eat."
<i>God's Word</i> TM	The day came during the Festival of Unleavened Bread when the Passover lamb had to be killed. Jesus sent Peter and John and told them, "Go, prepare the Passover lamb for us to eat."
Good News Bible (TEV)	The day came during the Festival of Unleavened Bread when the lambs for the Passover meal were to be killed. Jesus sent Peter and John with these instructions: "Go and get the Passover meal ready for us to eat."
J. B. Phillips	Jesus makes arrangements for his last Passover with his disciples Then the day of unleavened bread arrived, on which the Passover lamb had to be sacrificed and Jesus sent off Peter and John with the words, "Go and make all the preparations for us to eat the Passover."
<i>The Message</i>	The Day of Unleavened Bread came, the day the Passover lamb was butchered. Jesus sent Peter and John off, saying, "Go prepare the Passover for us so we can eat it together."
New Life Version	Getting Ready for the Special Supper The day of bread without yeast came. It was the day when the lamb had to be killed and given on the altar in worship in the house of God. It was the special religious gathering to remember how the Jews left Egypt. Jesus sent Peter and John and said, "Go and get this special supper ready for us that we may eat."

New Simplified Bible The day of unleavened bread came, on which the Passover must be sacrificed. Jesus sent Peter and John, saying: »Go make everything ready that we may eat the Passover.«

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible **LAST SUPPER FOR JESUS AND THE DOZEN**
The day came when Jews had to sacrifice the Passover lamb. It was on the day of the Festival of Yeast-free Bread. Jesus told Peter and John, "Go and get the Passover meal set up for us so we can eat it together."

Contemporary English V. The day had come for the Festival of Thin Bread, and it was time to kill the Passover lambs.
So Jesus said to Peter and John, "Go and prepare the Passover meal for us to eat."

The Living Bible Now the day of the Passover celebration arrived, when the Passover lamb was killed and eaten with the unleavened bread. Jesus sent Peter and John ahead to find a place to prepare their Passover meal.

New Berkeley Version
The Passion Translation .
On the day the sacrifice of the Passover lambs was to take place, Jesus sent for Peter and John and instructed them, "Go and prepare the Passover supper so we can eat it together." [This is just v. 7 in TPT]

UnfoldingWord Simplified T. Then the Day of Unleavened Bread came, the day when the lambs for the Passover Celebration had to be killed. So Jesus said to Peter and John, "Go and prepare the meal for the Passover Celebration for us so we can eat it together."

William's New Testament Then the day of Unleavened Bread came, on which the Passover lamb had to be sacrificed. So He sent Peter and John, saying to them, "Go and make preparations for us to eat the Passover meal."

Partially literal and partially paraphrased translations:

American English Bible Then, [just before] the Day of No Fermentation (which is when the Passover was to be sacrificed), [Jesus] sent Peter and John ahead of him, saying:
'Go and prepare for us to eat the Passover.'
We replace traditional (and sometimes misleading) terms with ones that are neutral and more literal. This frees readers from loaded terms and centuries of religious dogma.
Day of Unleavened Bread, The = Day of No Fermentation, The
In Greek, the word literally means 'no leaven', and does not specifically say 'bread,' even though that is clearly implied.

Beck's American Translation .

Breakthrough Version The Yeastless Bread Day came in which it was necessary for the Passover lamb to be sacrificed. And He sent Peter and John out on a mission after saying, "Travel out and get the Passover meal ready for us so that we might eat."

Common English Bible **Disciples prepare for the Passover**
The Day of Unleavened Bread arrived, when the Passover had to be sacrificed. Jesus sent Peter and John with this task: "Go and prepare for us to eat the Passover meal."

A. Campbell's Living Oracles Now, this day of unleavened bread being come, on which the passover must be sacrificed, Jesus sent Peter and John, saying, Go and prepare for us the passover, that we may eat it.

New Advent (Knox) Bible Then the day of unleavened bread came; on this day, the paschal victim must be killed; and Jesus sent Peter and John on an errand; Go and make ready for us, he said, to eat the paschal meal.

NT for Everyone The day of unleavened bread arrived, the day when people had to kill the Passover lamb. Jesus dispatched Peter and John.

20th Century New Testament 'Off you go,' he said, 'and get the Passover ready for us to eat.'
When the day of the Festival of the Unleavened Bread came, on which the Passover lambs had to be killed, Jesus sent forward Peter and John, saying to them: "Go and make preparations for our eating the Passover."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation The day before the official Passover day arrived; this was the day for sacrificing the paschal lamb. And Jesus directed Peter and John, saying, "Go and prepare the passover meal for us to eat."

KJV translates πάσχα simply as "passover", but "paschal lamb" seems clearer, particularly to those unfamiliar with passover (most of the world's population). Furthermore, all this took place before the day of the actual Pesach feast.

Revised Ferrar-Fenton Bible **Preparations for the Passover.**

When the time arrived for the unfermented bread, when the Passover ought to be offered,

He sent Peter and John, saying, "Go and prepare the Passover for us, in order that we may eat it."

Free Bible Version

The Day of Unleavened Bread arrived when the Passover lamb had to be sacrificed. Jesus sent Peter and John, telling them, "Go and prepare the Passover meal, so we can eat it together."

God's Truth (Tyndale)

Then came the day of sweet bread, when of necessity the esterlamb must be offered. And he sent Peter and John saying: Go and prepare us the esterlamb, that we may eat.

International Standard V

The Passover with the Disciples (*Matthew 26:17-25; Mark 14:12-21; John 13:21-30*)

Then the day of the Festival [The Gk. lacks of the Festival] of Unleavened Bread came, on which the Passover lamb was to be sacrificed. So Jesus [Lit. he] sent Peter and John, saying, "Go and make preparations for us to eat the Passover meal."

Montgomery NT

Then came the day of Unleavened Bread, on which the paschal lamb must be sacrificed. So Jesus went to Peter and John saying, "Go and prepare for us the Passover, that we may eat it."

Weymouth New Testament

When the day of the Unleavened Bread came--the day for the Passover lamb to be sacrificed--Jesus sent Peter and John with instructions. "Go," He said, "and prepare the Passover for us, that we may eat it."

Wikipedia Bible Project

The Day of Unleavened Bread arrived, when the Passover lamb had to be sacrificed. Jesus sent Peter and John, telling them, "Go and prepare the Passover meal for us, so we can eat it together."

Catholic Bibles (those having the imprimatur):

Christian Community (1988) • Then came the feast of the Unleavened Bread, in which the Passover lamb had to be sacrificed. So Jesus sent Peter and John, saying, "Go and get everything ready for us to eat the Passover meal."

Mt 26: 17-19;

Mk 14: 12-16

• 22.7 *Where do you want us to prepare it?* This was the first preoccupation of pilgrims to Jerusalem: finding a house where they could eat the sacrificed lamb.

A man will come to you. Usually women carry the water jars, and so it would be easy to identify a man with a water jar. Jesus knew that Judas was betraying him, and did not want to indicate the place of the supper ahead of time: he could have been apprehended there. So he trusted a prophetic intuition: the Father had designated the place for the last supper. It was, in fact, the home of a rich man, a

disciple of Jesus in Jerusalem. This may have been the house where the apostles gathered after Jesus' death and where the Church started.

The Heritage Bible

And the day of unleavened bread came, in which the Passover must be slaughtered.

And he set apart and sent Peter and John, saying, Having gone, prepare for us the Passover that we may eat.

New American Bible (2011)

Preparations for the Passover.

^eWhen the day of the feast of Unleavened Bread arrived, the day for sacrificing the Passover lamb,^f he sent out Peter and John, instructing them, "Go and make preparations for us to eat the Passover."

e. [22:7–13] Mt 26:17–19; Mk 14:12–16.

f. [22:7] Ex 12:6, 14–20.

New Catholic Bible

The Last Supper^[d]

The Preparations for the Passover.^[e] When the day of the feast of Unleavened Bread arrived, on which the Passover lamb had to be sacrificed, Jesus sent Peter and John, saying, "Go and make the preparations for us to eat the Passover."

[d] Now we see the initiative of Jesus, which appears so clearly in this last supper. The account is an integral part of the Passion, i.e., the Death and Resurrection of Jesus, for the Church that announces the Gospel of Christ the Savior is also the Christian community that celebrates the Eucharist, the memorial of salvation. Jesus enters the decisive event; this last act is, as it were, the summary of his every act and word: sharing, offering, gift, presence, and covenant of God in the midst of his followers.

[e] Jesus takes the initiative, freely and fully, for this last Passover of the old covenant, this repast that inaugurates a new covenant.

New English Bible—1970

The Preparation of the Passover (Jerusalem)

[Lk.22.7-13 →] - Mt.26.17-25, Mk.14.12-21, Lk.22.21-23, Jn.13.21-30

Then came the day of Unleavened Bread, on which the Passover victim had to be slaughtered, and Jesus sent Peter and John with these instructions: 'Go and prepare for our Passover supper.'

New Jerusalem Bible

The day of Unleavened Bread came round, on which the Passover had to be sacrificed, and he sent Peter and John, saying, 'Go and make the preparations for us to eat the Passover.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Then came the day of matzah, on which the Passover lamb had to be killed. Yeshua sent Kefa and Yochanan, instructing them, "Go and prepare our Seder, so we can eat."

Holy New Covenant Trans.

The day came for the Passover Feast. This was the day when the priests sacrificed the Passover lambs. Jesus sent Peter and John, saying, "Go and prepare the Passover meal for us to eat."

The Scriptures 2009

And the Day of Unleavened Bread came when the Pěsaḥ^b had to be slaughtered.
^bPassover.

Tree of Life Version

And He sent Kěpha and Yoḥanan, saying, "Go and prepare the Pěsaḥ for us to eat."
Then came the day of matzah when the Passover lamb had to be sacrificed. Now Yeshua sent Peter and John, saying, "Go and prepare the Passover for us, so we may eat."

Weird English, ©ldɛ English, Anachronistic English Translations:

Accurate New Testament

...comes but The Day [of] the [things] unleavened in whom was (necessary) to be killed the pascha and [He] sends peter and john Saying Going prepare! [for] us the pascha that [We] may eat {it}...

Alpha & Omega Bible	THEN CAME THE first DAY OF UNLEAVENED BREAD (<i>Passover</i>) ON WHICH THE PASSOVER lamb HAD TO BE SACRIFICED. AND JESUS SENT PETER AND JOHN, SAYING, "GO AND PREPARE THE PASSOVER FOR US, SO THAT WE MAY EAT IT."
Awful Scroll Bible	And came the day of the Unleavened Bread, from-within which, the Passover was necessitating to be sacrificed. And He segregates-out Peter and John, saying, "Proceeding, be making ready for us the Passover, in order that, we shall eat it."
Concordant Literal Version	Now came the day of unleavened bread, in which the passover must be sacrificed." And He dispatches Peter and John, saying, "Go and make ready for us the passover, that we may be eating."
exeGesés companion Bible	<u>THE FINAL PASACH OF YAH SHUA</u> And the day of matsah comes, to sacrifice the pasach: and he apostolizes Petros and Yahn, saying, Go and prepare us the pasach to eat.
Orthodox Jewish Bible	Shoin (already) now came the Yom HaMatzot, in which it was necessary to sacrifice the Pesach Korban, the Seh (Lamb, Isa 53:7). [Ex 12:18-20; Dt 16:5 8] And he sent Kefa and Yochanan, having said, Go and make our preparations that we may eat and have the Pesach Seder.
Rotherham's Emphasized B.	§ 86. The Last Supper. Mt. xxvi. 17–30; Mk. xiv. 12–25; cp. 1 Co. xi. 23 ff. Now the day of the unleavened bread came,—on which it was needful to be sacrificing the passover. And he sent forth Peter and John, saying— Go, and make ready, for us, the passover, that we may eat.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then came the <i>preparation</i> day of ^[a] Unleavened Bread on which the Passover lamb had to be sacrificed. So Jesus sent Peter and John, saying, "Go and prepare the Passover meal for us, so that we may eat it." [a] This remembrance lasted eight days. The Passover lambs were selected on the tenth of Nisan (March/April) and sacrificed on the fourteenth of Nisan (the first day of the feast). The Passover meal was eaten that same night (15 Nisan). This was immediately followed by the Feast of Unleavened Bread (15-21 Nisan). The terms "Passover" and "The Feast of Unleavened Bread" were used interchangeably.
An Understandable Version	Then the day came for the Festival of Unleavened Bread [<i>to be held</i>], on which the Passover [<i>lamb</i>] was to be sacrificed. So, Jesus sent Peter and John [<i>to Jerusalem</i>], saying, "Go and prepare for us to eat the Passover [<i>meal</i>]."
Jonathan Mitchell NT	Now [during the period] of the unleavened [loaves; cakes], the day came in which it was periodically necessary for the Passover to be slaughtered in sacrifice. And so He sent off Peter and John on an errand, after saying, "After going your way, at once prepare and make ready the Passover for us, so that we can eat [it]."
P. Kretzmann Commentary	Verses 7-12 The preparations for the Passover meal: Then came the Day of Unleavened Bread, when the Passover must be killed. And He sent Peter and John, saying, Go and prepare us the Passover that we may eat.
Syndein/Thieme	``Then the Day of Unleavened Bread came, on which the Passover/Paschal lamb had to keep on being 'killed as a sacrifice' {thuo}. {Note: The paschal lamb refers to the lamb the Israelites were accustomed to slay and eat on the fourteenth day of the month of Nisan (the first month of their year) in memory of the day on which their fathers, preparing to depart from Egypt, were bidden by God to slay and eat a lamb, and to sprinkle their door posts with its blood

- so that the destroying angel, seeing the blood, might pass over their dwellings. The slain paschal lamb was a 'type' of Jesus Christ crucified - the lamb without spot.}

“And, He {Jesus} sent on a mission under His authority Peter and John, saying, "Having gone your way . . . prepare us the Passover {feast} {pascha} for the purpose that we may eat."

Translation for Translators

Jesus arranged for his disciples to prepare the Passover meal.

Luke 22:7-13

Then the day during the *first part of the week-long festival of Unleavened Bread came, the day when the lambs for the Passover celebration had to be killed.* So Jesus said to Peter and John, "Go and prepare the meal for the Passover celebration."

The Voice

They came to the Day of Unleavened Bread, a holy day when a special lamb (called the Passover lamb) had to be sacrificed. Jesus chose Peter and John and gave them instructions.

Jesus: Go and make all the necessary preparations for the Passover meal so we can eat together.

Bible Translations with Many Footnotes:

Lexham Bible

Jesus' Final Passover with the Disciples

And the day of the feast of Unleavened Bread came, on which it was necessary for the Passover lamb to be sacrificed. And he sent Peter and John, saying, "Go and [*Here "and" is supplied because the previous participle ("go") has been translated as a finite verb] **prepare the Passover for us, so that we may eat it.** [*Here the direct object is supplied from context in the English translation] .

NET Bible®

The Passover

Then the day for the feast²² of Unleavened Bread came, on which the Passover lamb had to be sacrificed.²³ Jesus²⁴ sent Peter and John, saying, "Go and prepare the Passover²⁵ for us to eat."²⁶

^{22tn} The words "for the feast" are not in the Greek text, but have been supplied for clarity.

^{23sn} Generally the feast of Unleavened Bread would refer to Nisan 15 (Friday), but the following reference to the sacrifice of the Passover lamb indicates that Nisan 14 (Thursday) was what Luke had in mind (Nisan = March 27 to April 25). The celebration of the Feast of Unleavened Bread lasted eight days, beginning with the Passover meal. The celebrations were so close together that at times the names of both were used interchangeably.

^{24tn} Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

^{25sn} This required getting a suitable lamb and finding lodging in Jerusalem where the meal could be eaten. The population of the city swelled during the feast, so lodging could be difficult to find. The Passover was celebrated each year in commemoration of the Israelites' deliverance from Egypt; thus it was a feast celebrating redemption (see Exod 12). The Passover lamb was roasted and eaten after sunset in a family group of at least ten people (m. Pesachim 7.13). People ate the meal while reclining (see the note on table in 22:14). It included, besides the lamb, unleavened bread and bitter herbs as a reminder of Israel's bitter affliction at the hands of the Egyptians. Four cups of wine mixed with water were also used for the meal. For a further description of the meal and the significance of the wine cups, see E. Ferguson, *Backgrounds of Early Christianity*, 523-24.

^{26tn} Grk "for us, so that we may eat."

The Spoken English NT

Jesus Has a Passover Meal with his Closest Followers (Mt. 26:17-19; Mk 14:12-16)

The day of Unleavened Bread^e came, when they have to sacrifice the Passover^f

lamb. Jesus sent Peter and John on a mission. He said, "Go get the Passover meal ready for us, so we can eat it."

e. See the nt. on v. 1 above.

f. See "Bible Words."

Wilbur Pickering's New T.

**The last night
Preparation for the last Passover**

Then came the day of unleavened bread, in which it was necessary to kill the Passover lamb. And He sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat".

Literal, almost word-for-word, renderings:

A Faithful Version	Then came the day of the unleaveneds in which it was obligatory to kill the Passover lambs. And He sent Peter and John, saying, "Go and prepare the Passover for us that we may eat."
Analytical-Literal Translation	Then the day of the [Feast of] Unleavened Bread came, in which it was necessary [for] the Passover [or, Paschal Lamb] to be sacrificed. And He sent Peter and John, saying, "Having gone, prepare the Passover for us, so that we shall eat."
Literal Standard Version	And the day of the Unleavened [Bread] came, in which it was necessary [for] the Passover to be sacrificed, and He sent Peter and John, saying, "Having gone on, prepare to us the Passover, that we may eat"; and they said to Him, "Where do You will that we might prepare?" V. 9 is included for context.
Modern Literal Version 2020	{Mark 14:12-17 & Matthew 26:17-20 & Luke 22:7-18, 22:24-30 Bethany to Jerusalem Thur. Evening.} Now the day of unleavened bread came, in which it was essential that the Passover is to be sacrificed. And he sent Peter and John, and said, After traveling back, prepare° the Passover for us, in-order-that we may eat.
New Matthew Bible	Then came the day of sweet bread, when of necessity the Passover lamb must be offered. And Jesus sent Peter and John, saying, Go and prepare for us the Passover lamb so that we may eat.
Niobi Study Bible	Jesus and His Disciples Prepare the Passover Then came the Day of Unleavened Bread when the Passover lamb must be killed. And He sent Peter and John, saying, "Go and prepare us the Passover, that we may eat."

The gist of this passage: Jesus has Peter and John to be in charge of securing the lamb for the Passover.

Luke 22:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exerchomai (ἐξέρχομαι) [pronounced <i>ex-EHR-khoh-mai</i>]	<i>to go out, to come out, to go away; to retire; to proceed from, to be descended from</i>	3 rd person singular, aorist active indicative	Strong's #1831
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Luke 22:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; nominative case	Strong's #2250
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
ázumos (ἄζυμος) [pronounced AHD-zoo-moss]	<i>feast of unleavened bread; unleavened (bread); (in the neutral plural) the Passover week; (figuratively) uncorrupted, free from faults</i>	masculine plural adjective; genitive/ablative case	Strong's #106

Translation: The Day of the Feast of Unleavened Bread was approaching,...

Luke is a Greek. So the day of the Feast of Unleavened Bread begins on the 14th. The Jews consider to begin that night. Once it becomes dark, that begins the Day of the Passover. But Luke sees this as beginning in the literal daytime preceding that evening.

Although we may think of an 8-day Jewish feast as going from Saturday to Saturday, the Passover. However, the household was to acquire a lamb on the 10th and slaughter the lamb on the 14th (Exodus 12:2–6). It is not clear to me that the acquisition of a lamb needed to always take place 4 days early, based upon Exodus 23:15 (**You shall keep the Feast of Unleavened Bread. As I commanded you, you shall eat unleavened bread for seven days at the appointed time in the month of Abib, for in it you came out of Egypt. None shall appear before me empty-handed.**). They are keeping the Passover on the same appointed time of the month (the 7-day feast begins on the 14th of Abib). This seems to be confirmed in Exodus 34:18. It appears that the lamb was to be prepared and begun to be eaten on the 14th at twilight (I would understand this to mean as it is about to get dark). The Hebrew people calculated their days beginning with the evening of the day before (as we would see it). So they seem to begin this meal on the 14th and continue eating it on the 15th (the same day for us), beginning the 7-day cycle of the Feast of Unleavened Bread. Leviticus 23:5–6 **In the first month, on the fourteenth day of the month at twilight, is the LORD's Passover. And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; for seven days you shall eat unleavened bread.** (Compare Num. 28:16–17 Deut. 16:6). Rather than offering the sacrifice for each home, the people would, future from the Exodus, offer the lamb where God appointed this to happen (Deut. 16:1–6).

The Feast of Unleavened Bread began with the Passover.

Luke 22:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἥ) [pronounced hey]	<i>to whom, in which, by what, to that, by whose</i>	feminine singular relative pronoun; dative, locative or instrumental case	Strong's #3739 (relative pronoun)
deí (δεῖ) [pronounced digh]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 rd person singular, imperfect impersonal active indicative	Strong's #1163
This verb can be used impersonally, as in: <i>it is (was, etc.) necessary, it is right and proper that.</i>			
thuô (θύω) [pronounced THOO-oh]	<i>to kill, to slaughter, to sacrifice (by fire), to immolate</i>	present passive infinitive	Strong's #2380
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
pascha (πάσχα) [pronounced PAHS-khah]	<i>the Passover (the meal, the day, the festival or the special sacrifices connected with it); Easter</i>	indeclinable neuter singular noun; an Aramaic word	Strong's #3957

Translation: ...[along with] the need to slaughter the Passover lamb.

Since the Feast of Unleavened Bread included the Passover, a Passover lamb must be secured for Jesus and the disciples to eat. This would mark the last true Passover (as a ritual) recognized by God.

Once the reality replaces the shadow, the shadow is no longer necessary.

Luke 22:7 The Day of the Feast of Unleavened Bread was approaching, [along with] the need to slaughter the Passover lamb. (Kukis mostly literal translation)

Luke 22:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
apostellô (ἀποστέλλω) [pronounced ap-os-TEHL-low]	<i>to order (one) to go to a place appointed; to send [out, forth, away], dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, send off; to drive away; to set apart</i>	3 rd person singular, aorist active indicative	Strong's #649
Petros (Πέτρος) [pronounced PEHT-ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; accusative case	Strong's #4074

Luke 22:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
Ἰωάννης (Ἰωάννης) [pronounced <i>ee-oh-AHN-nace</i>]	<i>Jehovah is a gracious giver; transliterated, John, Yoḥanan, Joḥanan</i>	proper singular masculine noun; accusative case	Strong's #2491

Translation: Jesus [lit., He] then sent Peter and John [on an important errand],...

Jesus chose Peter and John to make preparations for the Passover meal.

Luke 22:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (εἶπω) [pronounced <i>EHP-oh</i>]	<i>speaking, saying [in word or writing]; answering, bringing word, calling, commanding, granting, telling</i>	masculine singular, aorist active participle, nominative case	Strong's #2036
πορεύομαι (πορεύομαι) [pronounced <i>po-ROO-oh-my</i>]	<i>traversing, traveling, departing, those going away, going forth, proceeding</i>	masculine plural, aorist (deponent) passive participle; nominative case	Strong's #4198
ἑτοιμάζω (ἑτοιμάζω) [pronounced <i>het-oy-MAHD-zoh</i>]	<i>make ready, prepare; make the necessary preparations, get everything ready</i>	2 nd person plural, aorist active imperative	Strong's #2090
ἡμῖν (ἡμῖν) [pronounced <i>hay-MIHN</i>]	<i>to us, of us, by us; for us</i>	1 st person plural reflexive pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
το (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
πάσχα (πάσχα) [pronounced <i>PAHS-khah</i>]	<i>the Passover (the meal, the day, the festival or the special sacrifices connected with it); Easter</i>	indeclinable neuter singular noun; an Aramaic word	Strong's #3957
ἵνα (ἵνα) [pronounced <i>HEE-na</i>]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
φάγω (φάγω) [pronounced <i>FAG-oh</i>]	<i>to eat; to consume (a thing); to take food, to eat a meal; metaphorically to devour, to consume</i>	1 st person plural, aorist active subjunctive	Strong's #5315

Translation: ...saying [to them], "Depart [from here] and prepare the Passover lamb, that we might eat [it]."

John and Peter would have to go out and secure a lamb and and do whatever else was necessary for the Passover observance.

Luke 22:8 Jesus [lit., He] then sent Peter and John [on an important errand], saying [to them], “Depart [from here] and prepare the Passover lamb, that we might eat [it].” (Kukis mostly literal translation)

Luke 22:7–8 The Day of the Feast of Unleavened Bread was approaching, [along with] the need to slaughter the Passover lamb. Jesus [lit., He] then sent Peter and John [on an important errand], saying [to them], “Depart [from here] and prepare the Passover lamb, that we might eat [it].” (Kukis mostly literal translation)

The Passover lamb is properly known as a **type**; and Jesus is the **antitype**. The type is a person, a thing, an event which represents something (a person, a thing, an event) which will take place in the future (generally a long ways into the future). The first set of Passover lambs were offered about 1500 years prior Jesus coming onto the scene as the Lamb of God. See the **Abbreviated Doctrine of Typology** in the **Addendum**.

Luke 22:7–8 The Day of the Feast of Unleavened Bread was fast approaching, and they needed to acquire a Passover lamb to slaughter. Therefore, Jesus sent Peter and John out to take care of this. “Prepare the Passover lamb for us to eat,” He said. (Kukis paraphrase)

But the [disciples] said to Him, “Where do You wish us to prepare [this meal]?”	Luke 22:9	The [two disciples] asked Him, “Where do You wish [for] us to prepare [the meal]?”
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Peter and John then asked the Lord, “Where exactly should we prepare this meal?”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But the [disciples] said to Him, “Where do You wish us to prepare [this meal]?”
Complete Apostles Bible	So they said to Him, "Where do You desire that we shall prepare it?"
Douay-Rheims 1899 (Amer.)	But they said: Where wilt thou that we prepare?
Holy Aramaic Scriptures	Then they said unto Him, “Where do you desire that we should prepare it?”
James Murdock’s Syriac NT	And they said to him: Where wilt thou, that we prepare ?
Original Aramaic NT	But they said to him, "Where do you want us to prepare it?"

Significant differences:

Limited Vocabulary Translations:

Bible in Worldwide English	They asked, Where do you want us to get it ready?
Easy English	.
Easy-to-Read Version–2008	They said to him, "Where do you want us to prepare the meal?"
Good News Bible (TEV)	"Where do you want us to get it ready?" they asked him.
J. B. Phillips	"Where would you like us to do this?" they asked.
<i>The Message</i>	They said, “Where do you want us to do this?”
NIRV	“Where do you want us to prepare for it?” they asked.
New Life Version	They said to Him, “Where do You want us to get it ready?”

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	They asked, “Where do you want us to set this up?”
Contemporary English V.	But they asked, "Where do you want us to prepare it?"

The Living Bible	"Where do you want us to go?" they asked.
New Berkeley Version	.
The Passion Translation	They asked him, "Where do we make the preparations to eat the meal?"
UnfoldingWord Simplified T.	They replied to him, "Where do you want us to prepare to eat it?"

Partially literal and partially paraphrased translations:

American English Bible	And when they asked him where he wanted them to prepare it, he told them: '{Look!} When you go into the city, you'll be met by a man who is carrying a clay jar of water. Follow him into the house that he enters. V. 10 is included for context.
Beck's American Translation	.
Breakthrough Version	The two said to Him, "Where do you want us to get things ready?"
NT for Everyone	'Where d'you want us to prepare it?' they asked him.
20 th Century New Testament	"Where do you wish us to make preparations?" they asked.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	They responded, "Where do you want us to prepare it?"
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	They said to him. Where will you, that we prepare?.
Riverside New Testament	They said to him, "Where do you wish us to make ready?"
The Spoken English NT	And they said to him, "Where do you want us to get it ready?"
Urim-Thummim Version	And they said to him, where will you have us prepare it?
Weymouth New Testament	"Where shall we prepare it?" they asked

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And they said to him, Where do you will <i>that</i> we prepare?
Revised English Bible–1989	"Where would you like us to make the preparations?" they asked.

Jewish/Hebrew Names Bibles:

Holy New Covenant Trans.	Peter and John said to Jesus, "Where do you want us to prepare the meal?" The HNCT and the ERB both add the phrase <i>Jesus said to them,...</i> to v. 9.
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Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The [Men] but say [to] him where? [You] want [We] may prepare {it}...
Awful Scroll Bible	And they said to Him, "Where then desire You, we shall make it ready?"
exeGesés companion Bible	And they say to him, Where will you that we prepare?
Orthodox Jewish Bible	And they said to Rebbe, Melech HaMoshiach, Where do you wish that we should prepare it?
Rotherham's Emphasized B.	And [they] said unto him— Where wilt thou we should make ready?

Expanded/Embellished Bibles:

An Understandable Version	And they said to Him, "Where do you want us to prepare [for it]?"
Jonathan Mitchell NT	So they asked Him, "Where are you presently intending [that] we should make [the] preparations?"
Syndein/Thieme	``And, they {Peter and John} said to Him {Jesus}, "Where do You desire, that we may make preparations?"

Translation for Translators They replied to him, "Where do you (sg) want us to prepare it?"
The Voice **Peter and John:** Where do You want us to make preparations?

Bible Translations with Many Footnotes:

Lexham Bible So they said to him, "Where do you want us to prepare it?" [*Here the direct object is supplied from context in the English translation]
NET Bible® They²⁷ said to him, "Where do you want us to prepare²⁸ it?"
²⁷tn Here δέ (de) has not been translated.
²⁸tn In the Greek text this a deliberative subjunctive.

Literal, almost word-for-word, renderings:

A Faithful Version But they said to Him, "Where do You desire that we prepare it?"
Bond Slave Version And they said to him, Where will you that we prepare?
Context Group Version And they said to him, Where do you want us to make ready?
Modern Literal Version 2020 Now they said to him, Where do you will that we will prepare it?
New King James Version They said to Him, "Where will You have us prepare it?"

The gist of this passage: John and Peter ask where this should take place.

Luke 22:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person plural, aorist active indicative	Strong's #3004
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: The [two disciples] asked Him,...

The two disciples have been learning, and they are going to ask for more guidance.

Perhaps they are somewhat concerned for their safety and want to follow the Lord's explicit directions.

Luke 22:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
rou (ροῦ) [pronounced poo]	<i>where, what [locality]</i>	interrogative particle	Strong's #4226

Luke 22:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thélô (θέλω) [pronounced THEH-loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	2 nd person singular, present active indicative	Strong's #2309
hetoimazô (ἑτοιμάζω) [pronounced het-oy-MAHD-zoh]	<i>to make ready, prepare; to make the necessary preparations, to get everything ready</i>	1 st person plural, aorist active subjunctive	Strong's #2090

Translation: ...“Where do You wish [for] us to prepare [the meal]?”

The disciples ask a logical question: *where are we going to celebrate Passover?*

Luke 22:9 The [two disciples] asked Him, “Where do You wish [for] us to prepare [the meal]?” (Kukis mostly literal translation)

Luke 22:9 Peter and John then asked the Lord, “Where exactly should we prepare this meal?” (Kukis paraphrase)

<p>But the [Jesus] said to them, “Behold, an entering of you [all] into the city, will meet you [all] a man, a pitcher of water he is bearing. Follow him into the house, into that which he enters. And say to the owner of the house, ‘Speaks to you the Teacher: <i>Where is the guest room where the Passover with the disciples of Me should eat?</i> And he to you will show an upper room, large [and] furnished. There, make ready [the Passover].”</p>	<p>Luke 22:10–12</p>	<p>[Jesus] answered them, “Look, when you [both] enter the city, a man bearing a container of water will meet you. Follow him to the house, into [the place] that he enters. Then speak to the master of the house: ‘The Teacher speaks to you, [saying,] <i>Where is the guest room where My disciples will eat the Passover?</i> He will show you a large, furnished upper room. Prepare [the Passover] there.”</p>
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Jesus answered them, saying, “Listen carefully. When you both enter into the city, a man carrying a container of water will meet you near the entrance of the city. Follow him to the house where he works. After entering the house, speak to the homeowner and tell him, ‘The teacher has this message for you: *Where is the large dining room where My disciples will be able to eat the Passover?* Then he will show you a large furnished room upstairs. Do what is necessary to prepare for the Passover there.”

Here is how others have translated this verse:

Ancient texts:

<p>Westcott-Hort Text (Greek)</p>	<p>But the [Jesus] said to them, “Behold, an entering of you [all] into the city, will meet you [all] a man, a pitcher of water he is bearing. Follow him into the house, into that which he enters. And say to the owner of the house, ‘Speaks to you the Teacher: <i>Where is the guest room where the Passover with the disciples of Me should eat?</i> And he to you will show an upper room, large [and] furnished. There, make ready [the Passover].”</p>
<p>Complete Apostles Bible</p>	<p>And He said to them, "Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house where he goes in.</p>

	Then you shall say to the master of the house, 'The Teacher says to you, "Where is the guest room in which I may eat the Passover with My disciples?" ' And that man will show you a large, furnished upper room; there prepare it."
Douay-Rheims 1899 (Amer.)	And he said to them: Behold, as you go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house where he entereth in. And you shall say to the goodman of the house: The master saith to thee: Where is the guest chamber, where I may eat the pasch with my disciples? And he will shew you a large dining room, furnished. And there prepare.
Holy Aramaic Scriptures	He said unto them, "Look! When you enter into the city, a gabra {a man} meets with you who is bearing a garaba d'maya {a jar of water}. Go after {follow} him, and where he enters, say unto the beth mareh {the house lord}, 'Raban {Our Master} says, where is the lodging house where I will eat The Peskha {The Passover Lamb/meal} with My Disciples?' And look! He shows unto you a certain large room which is furnished. Prepare it there."
James Murdock's Syriac NT	He said to them: Lo, when ye enter the city, there will a man meet you, bearing a vessel of water. Go after him; and where he entereth, say ye to the lord of the house: Our Rabbi saith, Is there a place of refreshment, in which I may eat the Passover, with my disciples? And lo, he will show you a large upper room that is furnished; there prepare ye.
Original Aramaic NT	He said to them, "Behold, when you enter the city, you shall meet a man who bears a jug of water; go after him. And wherever he enters, say to the owner of the house, "Our Rabbi says, 'Is there a place of dwelling where I may eat Passover with my disciples?' And behold, he shall show you a great furnished upper room; prepare there."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said to them, When you go into the town you will see a man coming to you with a vessel of water; go after him into the house into which he goes. And say to the master of the house, The Master says, Where is the guest-room, where I may take the Passover with my disciples? And he will take you up to a great room with a table and seats: there make ready.
Bible in Worldwide English	He said, When you go into the city, a man carrying a pot of water will meet you. Follow him into the house where he goes. Tell the master of the house, "The Teacher says, Where is the room where I can eat the Passover Feast with my disciples?" He will show you a large room upstairs. It will be all fixed up. Make it ready there.
Easy English	Jesus replied, 'Listen. When you go into the city, a man will meet you. He will be carrying a jar of water. Follow him until he goes into a house. You must then say to the master of that house, "Our Teacher sends this message to you: 'Where is the room for visitors? I will eat the Passover meal there with my disciples.' " The man will then show you a large room upstairs. It will have all that you need in it. Prepare the Passover meal there for us all.'
Easy-to-Read Version–2008	"When you go into the city, you will see a man carrying a jar of water. Follow him. He will go into a house. Tell the owner of the house, 'The Teacher asks that you please show us the room where he and his followers can eat the Passover meal.' Then the owner will show you a large room upstairs that is ready for us. Prepare the meal there."
Good News Bible (TEV)	He answered, "As you go into the city, a man carrying a jar of water will meet you. Follow him into the house that he enters, and say to the owner of the house: 'The Teacher says to you, Where is the room where my disciples and I will eat the

J. B. Phillips	Passover meal?' He will show you a large furnished room upstairs, where you will get everything ready."
<i>The Message</i>	And he replied, "Listen, just as you're going into the city a man carrying a jug of water will meet you. Follow him to the house he is making for. Then say to the owner of the house, 'The Master has this message for you—which is the room where my disciples and I may eat the Passover?' And he will take you upstairs and show you a large room furnished for our needs. Make all the preparations there." He said, "Keep your eyes open as you enter the city. A man carrying a water jug will meet you. Follow him home. Then speak with the owner of the house: The Teacher wants to know, 'Where is the guest room where I can eat the Passover meal with my disciples?' He will show you a spacious second-story room, swept and ready. Prepare the meal there."
New Life Version	He answered, "See, when you go into the city, you will meet a man carrying a jar of water. Follow him into the house where he goes. 11 Say to the owner of the house, 'The Teacher asks you, "Where is the room you keep for friends where I may eat this special supper with My followers?"' 12 He will take you to a large room on the second floor with everything in it. Make it ready for us."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	He told them, "Look, when you get into the city you'll see a man carrying a jar of water. He'll come to meet you. Follow him into a house. Tell the man of the house, 'The Teacher told me to ask you, "Where is the guestroom you would like me to use for the Passover meal I'll be eating with my disciples?"' He'll take you to the large room upstairs. It will have the furniture we need. You can set up everything there."
Contemporary English V.	Jesus told them, "As you go into the city, you will meet a man carrying a jar of water. Follow him into the house and say to the owner, 'Our teacher wants to know where he can eat the Passover meal with his disciples.' The owner will take you upstairs and show you a large room ready for you to use. Prepare the meal there."
New Berkeley Version New Living Translation	. He replied, "As soon as you enter Jerusalem, a man carrying a pitcher of water will meet you. Follow him. At the house he enters, say to the owner, 'The Teacher asks: Where is the guest room where I can eat the Passover meal with my disciples?' He will take you upstairs to a large room that is already set up. That is where you should prepare our meal."
The Passion Translation	Jesus gave them this sign: "When you enter the city, you will find a man carrying a jug of water. Follow him home and say to the owner of the house, 'The Teacher told us to ask you, "Where is the room I may use to have the Passover meal with my disciples?"' He will then take you to a large, fully furnished upstairs room. Make the preparations for us there."
UnfoldingWord Simplified T.	He answered, "Listen carefully. When you go into the city, a man carrying a large jar of water will meet you; follow him into the house that he enters. Say to the owner of the house, 'Our teacher says to show us the room where he can eat the Passover meal together with us, his disciples.' He will show you a large room that is on the upper floor of the house. It will be all set up, with everything ready for guests. Prepare the meal for us there."

Partially literal and partially paraphrased translations:

American English Bible	'Then tell the master of the house that the Teacher wants to know where the guest room is where he can eat the Passover with his disciples. And he'll show you a large furnished upstairs room. 'Prepare for it there.' V. 10 is placed with the previous passage for context.
Beck's American Translation	.

Breakthrough Version	He said to them, "Look, when you go into the city, a man will meet together with you hauling a clay pitcher of water. Follow him into the house that he travels into. And you will state to the homeowner of the house, 'The teacher says to you, "Where is the guest room where I might eat the Passover meal with My students?"' And that man will show you a huge second floor room that has been set up. Get ready there."
Common English Bible	Jesus replied, "When you go into the city, a man carrying a water jar will meet you. Follow him to the house he enters. Say to the owner of the house, 'The teacher says to you, "Where is the guestroom where I can eat the Passover meal with my disciples?"' He will show you a large upstairs room, already furnished. Make preparations there."
New Advent (Knox) Bible	When they asked him, Where wouldst thou have us make ready? he said to them, Just as you are entering the city, you will be met by a man carrying a jar of water; follow him into the house to which he is going; and there you will say to the owner of the house, The master sends word, Where is the room in which I am to eat the paschal meal with my disciples? And he will shew you a large upper room, furnished; it is there that you are to make ready. V. 9 is included for context.
NT for Everyone	'Listen carefully,' said Jesus. 'As you go into the city a man will meet you carrying a jar of water. Follow him, and when he goes into a house, go after him. Then say to the householder there, "The teacher says, 'Where is the living-room where I can eat the Passover with my disciples?' " And he will show you a large upstairs room, laid out and ready. Make the preparations there.'

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	He answered, "When you enter the city, a man carrying a jug of water will meet you. Follow him to the house he enters, and say to the owner of that house, 'The Teacher asks: Where is the guest room, where I may eat the Passover with My disciples?' And he will show you a large upper room, already furnished. Make preparations there."
Conservapedia Translation	Jesus replied to them, "Listen, when you enter into the city, a man shall meet you, holding a water pitcher; follow him to into his house. You shall then ask the man of the house, "The Lord says to you, 'Where is the dining room, where I shall eat passover dinner with my disciples?'" He will then show you a large, furnished room upstairs: prepare for dinner there. "guestchamber" -> "dining room"; οικοδεσπότη τ ς οικίας: "man of the house," which the KJV calls "goodman of the house" rare verse that requires more words today than in KJV version.
Revised Ferrar-Fenton Bible	"When you enter the city," He told them, "a man carrying a pitcher of water will meet you; follow him into the house which he enters. Then say to the master of the house, 'The Teacher says to you, Where is the assembly-room, where I can eat the Passover with My disciples?' And he will show you a large upper chamber, furnished; make ready there."
Free Bible Version	He replied, "When you enter the city you'll meet a man carrying a jar of water. Follow him and go into the house he enters. Tell the owner of the house, 'The Teacher asks you, "Where is the dining room where I can eat the Passover with my disciples?"' He'll show you a large upstairs room that already has the necessary furniture. Prepare the meal there."
God's Truth (Tyndale)	And he said unto them. Behold when you be entered into the city, there shall a man meet you bearing a pitcher of water, him follow into the same house that he enters in, and say unto the good man of the house. The master says unto you: where is the guest chamber, where I shall eat mine esterlamb with my disciples? And he shall show you a great parlour paved. There make ready.

Riverside New Testament	He said, "As you are entering the city a man will meet you carrying a pitcher of water. Follow him into the house that he enters and say to the master of the house, 'The Teacher says to you, Where is the dining room where I am to eat the Passover with my disciples?' And he will show you an upper room, large and furnished. There make ready."
Leicester A. Sawyer's NT	And he said to them, Behold, as you enter into the city, a man will meet you, bearing an earthen vessel of water; follow him into the house where he enters, and say to the master of the house, The teacher says to you, where is the public room in which I may eat the passover with my disciples? And he will show you a large upper room furnished; there prepare.
Urim-Thummim Version	He replied to them, <i>See, when you are entered into the city there will be a man to meet you (bearing a pitcher of water), follow him into the house where he enters in. And you will say to the master of the house, The Teacher says to you, where is the guest-chamber, where I will eat the Passover with my disciples? And he will show you a large upper room furnished: there make ready.</i>
Weymouth New Testament	"You will no sooner have entered the city," He replied, "then you will meet a man carrying a pitcher of water. Follow him into the house to which he goes, and say to the master of the house, ""The Rabbi asks you, Where is the room where I can eat the Passover with my disciples?" "And he will show you a large furnished room upstairs. There make your preparations."
Wikipedia Bible Project	"When you go into the city you'll meet a man carrying a water pot. Follow him and go into the house he enters, and tell the house-owner, 'The Teacher asks you, "Where is the dining room where I can eat the Passover with my disciples?"' He'll show you a large upstairs room with a table set—prepare the meal there."

Catholic Bibles (those having the imprimatur):

The Heritage Bible	<p>And he said to them, Behold, upon your entering into the city, a man will meet you bearing a pitcher of water; follow him into the house where he enters.</p> <p>And you will speak to the ruler of the house, The Teacher says to you, Where is the guest room where I may eat the Passover with my disciples?</p> <p>And that one will show you a large upper room, spread <i>with reclining couches</i>; there prepare.</p>
New American Bible (2011)	<p>And he answered them, "When you go into the city, a man will meet you carrying a jar of water.* Follow him into the house that he enters and say to the master of the house, 'The teacher says to you, "Where is the guest room where I may eat the Passover with my disciples?"' He will show you a large upper room that is furnished. Make the preparations there."</p> <p>* [22:10] A man will meet you carrying a jar of water: see note on Mk 14:13.</p> <p>* [14:13] A man...carrying a jar of water: perhaps a prearranged signal, for only women ordinarily carried water in jars. The Greek word used here, however, implies simply a person and not necessarily a male.</p>
Revised English Bible—1989	He replied, "As soon as you set foot in the city a man will meet you carrying a jar of water. Follow him into the house that he enters and give this message to the householder: 'The Teacher says, "Where is the room in which I am to eat the Passover with my disciples?"' He will show you a large room upstairs all set out: make the preparations there.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He told them, "As you're going into the city, a man carrying a jar of water will meet you. Follow him into the house he enters, and say to its owner, 'The Rabbi says to you, "Where is the guest room, where I am to eat the <i>Pesach</i> meal with my
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Hebraic Roots Bible	<p><i>talmidim?</i>" ' He will show you a large room upstairs already furnished; make the preparations there."</p> <p>And He said to them, Behold when you enter into the city you will meet up with a man who is bearing a skin of water. Go after him and where he enters, And you will say to the housemaster of that house, Our Master says to you, Where is the guest room where I may eat the Passover with My disciples? And that one will show you a large upper room which he has furnished. Prepare there.</p>
Holy New Covenant Trans.	<p>"Listen! After you go into Jerusalem, you will see a man carrying a jar of water. Follow him. He will go into a house. Go inside with him. "Say this to the owner of that house: 'The Teacher asks that you please show us the room where the Teacher and his students may eat the Passover Feast.' Then he will show you a large upstairs room. This room is ready. Prepare the Passover meal there."</p>
The Scriptures 2009	<p>And He said to them, "See, as you enter into the city, a man shall meet you carrying a jar of water. Follow him into the house he enters. "And you shall say to the master of the house, 'The Teacher says to you, "Where is the guest room where I might eat the Pēsa? with My taught ones?" ' "And he shall show you a large, furnished upper room. Prepare it there."</p>

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>...The [Man] but says [to] them look! entering you* to the city will meet you* Man vessel [of] water Carrying follow! him to the house to whom [He] enters and [You*] will say [to] the house manager [of] the house says [to] you The Teacher where? is The Guest Room where the pascha with the students [of] me [I] may eat (And) That [to] you* will show room (upper) great having been spread (out) there prepare! {it}...</p>
Awful Scroll Bible	<p>And He said to them, "Be Looking!, yous coming-towards into the city, there will be a man opposite-with yous, carrying a pitcher of water, be following him, into the house where he goes-in. (")And yous will say to the lord-of-the-house, 'The Teacher speaks out to you, "Where then is the lodging, whereon I shall eat the Passover, with My disciples?' " (")And he will show yous, a large above-the-ground room, having been furnished. There be making it ready."</p>
exeGesés companion Bible	<p>And he says to them, Behold, when you enter the city, there you meet a human bearing a pitcher of water; follow him to the house he enters: and say to the housedespotes, The Doctor words to you, Where is the lodge, where I eat the pasach with my disciples? - and he shows you a mega upper room spread: there you prepare.</p>
Orthodox Jewish Bible	<p>And Rebbe, Melech HaMoshiach said to them, Hinei. When you enter into Halr, you will meet a man carrying a jar of mayim. Follow him into the bais (house) into which he enters, And you will say to the Baal Bayit, The Rebbe says to you, Where is the mekom linah (guest room) where I may conduct the Pesach Seder with my talmidim? And that one will show you a large aliyyah having been furnished: there prepare the Seder.</p>
Rotherham's Emphasized B.	<p>And [he] said unto them— Lo! <when ye have entered into the city> there will meet you a man bearing [an earthen-jar of water]: follow him into the house into which he is entering.</p>

And ye shall say unto the master of the house—

The teacher saith unto thee, Where is the lodging, where [the passover, with my disciples] I may eat?

And [he] [unto you] will shew, a large upper room, spread: [there] make ready

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	He replied, "When you have entered the city, a ^[b] man carrying an <i>earthen</i> jar of water will meet you; follow him into the house that he enters. And say to the owner of the house, 'The Teacher asks, "Where is the guest room in which I may eat the Passover with My disciples?"' Then he will show you a large upstairs room, furnished [with carpets and dining couches]; prepare the meal there." [b] It would have been unusual to see a manservant carrying a jar of water, because that was considered a woman's task.
An Understandable Version	And He replied to them, "Look, when you have entered the city, a man carrying a pitcher of water will meet you; follow him into whatever house he goes. Then you should say to the owner of the house, 'The Teacher says to you, where is the guest room where I can eat the Passover meal with my disciples?' And he will show you a large, completely furnished upstairs room. Make preparations [for us] there [i.e., to observe the Passover Festival]."
The Expanded Bible	Jesus said to them, "[Pay attention; ^L Look; ^T Behold] After you go into the city, a man carrying a jar of water will meet you. Follow him into the house that he enters, and tell the owner of the house, 'The Teacher says: "Where is the guest room in which I may eat the Passover meal with my ·followers [disciples]?"' Then he will show you a large, furnished room upstairs. Prepare the Passover meal there."
Jonathan Mitchell NT	So then He replied to them, "Take note of this: after your entering into the city, a man carrying an earthenware container (or: fired clay jar or ceramic pitcher) of water will meet with you. At once follow him into the house into which he is proceeding to enter. "Then you will proceed saying to the proprietor (landlord; facility-master) of the house, 'The Teacher (= Rabbi) is now saying to you, "Where is the guest room (caravansary; dining room; khan-room) where I can eat the Passover with My disciples?"' "Then that man will show you a large upper room furnished with [couches] spread out (= arranged). Get things ready and make preparations there."
P. Kretzmann Commentary	And He said unto them, Behold, when ye are entered into the city, there shall a man meet you bearing a pitcher of water; follow him into the house where he goeth in. And ye shall say unto the goodman of the house, The Master saith unto 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. Kretzmann's commentary on Luke 22:7–12 is in the Addendum .
Syndein/Thieme	``And, He {Jesus} said to them {Peter and John}, "Behold {pay attention}, after you have entered the city, a man carrying an 'earthenware jar' of water will meet you. Follow him {an order} into the house that he enters, `` and say to the 'good ruler'/owner {oikodespotes} of the house, 'The Teacher {didaskalos} says to you, "Where is the guest room where I may eat the Passover with My students/disciples {machetes}?"' ``'And he himself {kakeinos} will show you a large upper room {anogeon} . . . completely furnished in the past with results that last forever {stronnumi - perfect tense}. Make it ready there."
Translation for Translators	He said to the <i>two</i> of them, "Listen carefully. When you <i>two</i> enter the city, a man who is carrying a <i>large</i> jar of water will meet you. Follow him. <i>When</i> he enters a <i>house</i> , tell the owner of the house, 'Our teacher says <i>that we(exc) should ask you(sg) to please</i> show us the room that <i>he arranged with you</i> where he can eat the

Passover *meal with us, his disciples [RHQ].* He will show you a large room that is on the upper *floor of the house*. It will be all set up *for a meal*. Prepare the meal for us there.”

The Voice

Jesus: When you enter the city, you’ll encounter a man carrying a jar of water. Just follow him *wherever he goes*, and when he enters a house, tell the homeowner, “The Teacher has this question for you: ‘Where is the guest room where I can share the Passover meal with My disciples?’” He’ll show you a spacious second-story room that has all the necessary furniture. That’s where you should prepare our meal.

Bible Translations with Many Footnotes:

Lexham Bible

And he said to them, “Behold, when [*Here “when” is supplied as a component of the temporal genitive absolute participle (“have entered”)] you have entered into the city, a man carrying a jar of water will meet you. Follow him into the house which he enters. And you will say to the master of the house, ‘The Teacher says to you, “Where is the guest room where I may eat the Passover with my disciples?’’ And he will show you a large furnished [Or perhaps “paved” or “panelled”] upstairs room. Make preparations there.”

NET Bible®

He said to them, “Listen,²⁹ when you have entered the city, a man carrying a jar of water³⁰ will meet you.³¹ Follow him into the house that he enters, and tell the owner of the house,³² ‘The Teacher says to you, “Where is the guest room where I may eat the Passover with my disciples?’” Then he will show you a large furnished room upstairs. Make preparations there.”

²⁹tn Grk “behold.”

³⁰sn Since women usually carried these jars, it would have been no problem for Peter and John to recognize the man Jesus was referring to.

³¹sn Jesus is portrayed throughout Luke 22-23 as very aware of what will happen, almost directing events. Here this is indicated by his prediction that a man carrying a jar of water will meet you.

³²tn Grk “to the master of the household,” referring to one who owns and manages the household, including family, servants, and slaves (L&N 57.14).

The Spoken English NT

He told them, “Listen:⁹ as you go into the city, a man’s going to meet you, carrying a pitcher of water. Follow him into the house that he goes to. And say to the owner of the house, ‘The teacher says,^h “Where’s the guest room, where I can eat the Passover meal with my followers?’’ And he’ll show you a big furnished room upstairs. Get things ready there.”

⁹ Lit. “See.”

^h Lit. “says to you.”

Wilbur Pickering’s New T.

He said to them: “Note, upon entering the city a man carrying a jar of water³ will meet you; follow him into the house which he enters. Then you must say to the master of the house, ‘The Teacher says to you: Where is the guest room where I may eat the Passover with my disciples?’ He himself will show you a large upper room,⁴ all furnished; make preparations there.”

(3) This would presumably be rather unusual, since fetching water was normally done by women.

(4) Obviously this had all been arranged ahead of time. The owner was doubtless a believer, and the large upper room was presumably chosen with a view to the use that would be made of it later, as well.

Literal, almost word-for-word, renderings:

A Faithful Version

And He said to them, "Watch, and when you come into the city, you will meet a man carrying a pitcher of water; follow him into the house that he enters; And you shall say to the master of the house, 'The Teacher says to you, "Where is the guest

chamber, where I may eat the Passover with My disciples?" ' And he shall show you a large upper room furnished; there prepare."

Context Group Version And he said to them, Look, when you (pl) have entered into the city, there shall meet you (pl) a man carrying a pitcher of water; follow him into the house in which he goes. And you (pl) shall say to the master of the house, The Teacher says to you, Where is the guest room, where I shall eat the passover with my apprentices? And he will show you (pl) a large upper room furnished: there make ready. Lamb

Green's Literal Translation And He said to them, Behold, you going into the city, you will meet a man carrying a pitcher of water. Follow him into the house where he goes in. And you will say to the housemaster of that house, The Teacher says to you, Where is the guest room where I may eat the Passover with My disciples? And that one will show you a large upper room which he has spread. Prepare there.

Modern Literal Version 2020 But he said to them Behold, After you° have entered into the city, a man bearing a pitcher of water will be meeting you° there; follow° him into the house where he travels. And you° will say to the householder of the house, The Teacher says to you, Where is the guestroom, where I may eat the Passover with my disciples? And he will show you° a big furnished upper-room. Prepare° it there.

The gist of this passage: Jesus instructs John and Peter on where to go to set up their Passover observance.

Luke 22:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: [Jesus] answered them,...

Jesus has told John and Peter to take care of the Passover details. They ask the Lord, "Where is this going to take place?" A logical question, which Jesus then answers.

Luke 22:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
idou (ἰδοῦ) [pronounced ih-DOO]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ah-ee]	<i>entering [in]; going in [through]; coming in [through]</i>	masculine plural, aorist active participle; genitive/ablative case	Strong's #1525
humōn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tēn (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
polis (πόλις, εως, ἡ) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; accusative case	Strong's #4172

Translation: ...“Look, when you [both] enter the city,...

Jesus and His disciples are staying outside of Jerusalem, on the Mount of Olives. It is possible that they are sleeping under the stars.

In any case, the disciples are to enter to city. In the phrasing here, Jesus assumes that they go to Jerusalem.

Luke 22:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunantaō (συναντάω) [pronounced soon-ahn-TAH-oh]	<i>to meet with; figuratively, of events, to occur, to happen, to befall</i>	3 rd person singular, future active indicative	Strong's #4876
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong's #444

Luke 22:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kerámion (κεράμιον) [pronounced <i>ker-AHM-ee-ohn</i>]	<i>earthenware vessel, jar, pitcher, water vessel, pot</i>	neuter noun, accusative case	Strong's #2765
hudôr/hudatos (ὕδωρ/ὕδατος) [pronounced <i>HOO-dor, HOO-dat-os</i>]	<i>water</i> [literally or figuratively]	neuter singular noun, genitive/ablative case	Strong's #5204
bastazô (βαστάζω) [pronounced <i>bas-TAD-zoh</i>]	<i>bearing, carrying, taking up, lifting [up], also: enduring, declaring, sustaining, receiving</i>	masculine singular, present active participle; nominative case	Strong's #941

Translation: ...a man bearing a container of water will meet you.

Some translations say, *you [both] will meet a man...* However, a man will meet them there. What is the difference? If the disciples go to the city to meet a man, what Jesus is saying sounds rather prophetic. If a man is there to meet them, then what Jesus is telling them has been pre-arranged. I will admit, this is more mundane than mystical, but that is simply the way it is.

The man is recognizable because he will have a container of water. In the ancient world, people had to carry a lot of water from point A to point B. Most of the time, because this was a tedious task which seemed to be continual, slaves and women did this.

So, this was not so out of place that someone would observe that and say, "Holy crap! What's going on here?" It is more of a subtle sign that one sees when one is looking for it.

Luke 22:10d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akoloutheô (ἀκολουθέω) [pronounced <i>ak-ol-oo-THEH-oh</i>]	<i>follow [one who precedes], join [one as his attendant, as a disciple], accompany [one]; become or be his disciple; side with his party</i>	2 nd person plural, aorist active imperative	Strong's #190
autô (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519

Luke 22:10d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
oikia (οικία) [pronounced oy-KEE-ah]	<i>house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods</i>	feminine singular noun; accusative case	Strong's #3614
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
hên (ἣν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
eisporenomai (εἰσπορεύομαι) [pronounced ice-pohr-YOU-om-ahee]	<i>to come (enter) in, to go into (of persons and things); metaphorically of affections entering the soul</i>	3 rd person singular, present deponent middle/passive indicative	Strong's #1531

Translation: Follow him to the house, into [the place] that he enters.

Then Jesus tells them that they will follow this man and go right into the home that he enters.

So the disciples are not to go right up to this guy and say, "Can we rent out a room for this evening for the Passover for our Master?" Those words would be spoken in a more private setting, out of the public's view.

Luke 22:10 [Jesus] answered them, "Look, when you [both] enter the city, a man bearing a container of water will meet you. Follow him to the house, into [the place] that he enters. (Kukis mostly literal translation)

There are three ways to look at this: (1) Jesus, in a vision, saw these things play out; and He describes to His disciples what He saw. Recall that Jesus is a prophet. (2) Jesus, as omniscient God, saw all of this taking place. He could see these random events unfolding, and what would happen if He became a part of those events. (3) This was all a prearranged signal. The religious leaders had spies everywhere all looking to find where Jesus would spend the night. Jesus made arrangements, possibly through some other followers (not His disciples) to set up a meeting place that even the disciples themselves were unaware of.

The way that this is portrayed in most translations, these seem like a series of random events that just play out, and the disciples sort of slip themselves into these events, and, when the time is right, put forth their proposition.

Originally, I would have leaned toward #1, as this does seem a bit random. I would reject #2, because I do not believe that Jesus called upon His divinity for His public ministry (and possibly never in His life). But #3 could also be interpreted as prearranged, almost a cloak-and-dagger situation. This would be done in such a way that, it

would have been difficult for the religious authorities to have figured out where Jesus would be for that night. That way, Jesus controlled the timing of when He would be taken.

Luke 22:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ερέω (ἐρέω) [pronounced <i>eh-REH-oh</i>]	<i>to say, to speak, to utter, to declare</i>	2 nd person plural, future active indicative	Strong's #2046
τῷ (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
οἰκοδεσπότης (οἰκοδεσπότης) [pronounced <i>oy-kod-es-POT-ace</i>]	<i>master of the house, owner of the house, homeowner, householder, head of family</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3617
τῆς (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
οἰκία (οἰκία) [pronounced <i>oy-KEE-ah</i>]	<i>house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods</i>	feminine singular noun; genitive/ablative case	Strong's #3614

Translation: Then speak to the master of the house:...

The man that they meet near the front of the city is not in charge. Otherwise, he would not be carrying water. The man in charge is the owner or master of the house. It is with him that arrangements have been made. It is likely that he came to hear Jesus speak, and he may have even come up to Jesus after a session and tell him that he has an available room, if Jesus needs it for any reason. Such an interaction in the hustle and bustle of all the people with whom the Lord spoke would have gone unnoticed by the casual observer and even by someone looking to entrap the Lord.

Luke 22:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
λέγω (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person singular, present active indicative	Strong's #3004

Luke 22:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
didaskalos (διδάσκαλος) [pronounced did-AS-kal-oss]	<i>teacher, instructor; doctor, master</i>	masculine singular noun; nominative case	Strong's #1320

Translation: ...*The Teacher speaks to you,*...

I suggested that the owner of the house had heard Jesus speak; and Jesus is here identified as *the Teacher*. This would further confirm my hypothesis that this is how the homeowner knew Jesus. Quite obviously, Jesus has been speaking on many occasions in the Temple courtyard.

It is likely that all of this was set up within the past few days, so that not even the disciples knew it was taking place.

Luke 22:11c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
που (πού) [pronounced poo]	<i>where, what [locality]</i>	interrogative particle	Strong's #4226
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
kataluma (κατάλυμα) [pronounced kat-AHL-oo-mah]	<i>an inn, a lodging place, guest room, guest chamber; an eating room, a dining room</i>	neuter singular noun; nominative case	Strong's #2646

Translation: ...[saying,] *Where is the guest room...*

When we envision a guest room today, this is often the 3rd or 4th bedroom which we set up for guests in our own home. It is often the smallest bedroom in the house. This is not what we are speaking of here.

Before the internet, before bed and breakfast offerings, before various hotels offered up meeting rooms, individuals would have such a room in their own home. Here, I would, based upon the full description, think that this is a banquet room in the home of this man, and it was rented out from time to time to people who needed a place to entertain a medium number of guests. Let's assume that the room would comfortably fit 15–20 people. Having such a space available would have been additional income for the owner of the property.

Luke 22:11d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hopou (ὅπου) [pronounced HOHP-oo]	<i>in what place, where; whereas</i>	adverb	Strong's #3699
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
pascha (πάσχα) [pronounced PAHS-khah]	<i>the Passover (the meal, the day, the festival or the special sacrifices connected with it); Easter; transliterated, Pascha, Pescha, Pěsah</i>	indeclinable neuter singular noun; an Aramaic word	Strong's #3957
meta (μετά) [pronounced meht-AH]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
tōn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
mathētēs (μαθητής) [pronounced math-ay-TAYÇ]	<i>disciple, a learner, pupil, student, follower</i>	masculine plural noun; genitive/ablative case	Strong's #3101
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
phagō (φάγω) [pronounced FAG-oh]	<i>to eat; to consume (a thing); to take food, to eat a meal; metaphorically to devour, to consume</i>	1 st person singular, aorist active subjunctive	Strong's #5315

Translation: *...where My disciples will eat the Passover?*

This sounds as though Jesus has already set this up. It has been arranged for Jesus and His disciples to eat the Passover at this home.

There is nothing to suggest that this is a surprise to the man or an imposition.

Luke 22:11 *Then speak to the master of the house: 'The Teacher speaks to you, [saying,] Where is the guest room where My disciples will eat the Passover? (Kukis mostly literal translation)*

The man would have known Who the Teacher is; and the words suggest that this is not some random request, but something set up previously.

Because the Lord's whereabouts were important to the religious hierarchy, the Lord made provision for places for Him and the disciples to stay, which probably changed from night to night. This was going to be a very special occasion; and something which the Apostle John will have in his memory til the end of his life.

Luke 22:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kakeinós (κακείνος) [pronounced <i>kahk-I-noss</i>]	<i>and he, he also, and him (other, them), even he, him also, them (also), (and) they</i>	masculine singular demonstrative pronoun; contraction; nominative case	Strong's #2548
humin (ὑμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
deiknuô (δεικνύω) [pronounced <i>dike-NOO-oh</i>]	<i>1) to show, expose to the eyes; 2) metaphorically; 2a) to give evidence or proof of a thing; 2b) to show by words or teach</i>	3 rd person singular, future active indicative	Strong's #1166
anôgeon (ἀνώγειον) [pronounced <i>an-OHGUE-eh-on</i>]	<i>upstairs room, upper room; (properly) the second floor of a building; used for a dome or a balcony on the upper story</i>	neuter singular noun, accusative case	Strong's #508
meGas (μέγας, μεγάλη, μέγα) [pronounced <i>MEH-gas</i>]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	neuter singular adjective, accusative case	Strong's #3173
strônnumi (στρώννυμι) [pronounced <i>strone'-noo-mee</i>]	<i>furnished (with table, chairs, furniture), being fixed up, set up, ready to use</i>	neuter singular, perfect passive participle, accusative case	Strong's #4766

Translation: He will show you a large, furnished upper room.

Jesus describes the room, so that they know they are in the right place speaking to the right man. It is a large room (I have suggested it is good for 15–20 people; perhaps more). It is a furnished room, meaning there is furniture in the room. Whatever is necessary for a group to dine is provided there.

Let me suggest that this place was somewhat of a side business for this man. He kept a room in his home for occasions such as this.

Luke 22:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekei (ἐκεῖ) [pronounced <i>ehk-ĭ</i>]	<i>there, in or to that place</i>	adverb	Strong's #1563

Luke 22:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hetoimazô (ἑτοιμάζω) [pronounced <i>het-oy-MAHD-zoh</i>]	<i>make ready, prepare; make the necessary preparations, get everything ready</i>	2 nd person plural, aorist active imperative	Strong's #2090

Translation: Prepare [the Passover] there.”

This is where Peter and John were to make all of the preparations necessary for the Passover.

I would suggest that Peter and John could have done this preparation—possibly with the help of this man’s servants—over a few hour’s time. The way that this was done, no one among the disciples apart from Peter and John are aware of what was taking place or the preparations that were being made.

Luke 22:12 He will show you a large, furnished upper room. Prepare [the Passover] there.” (Kukis mostly literal translation)

Luke 22:10–12 [Jesus] answered them, “Look, when you [both] enter the city, a man bearing a container of water will meet you. Follow him to the house, into [the place] that he enters. Then speak to the master of the house: ‘The Teacher speaks to you, [saying,] *Where is the guest room where My disciples will eat the Passover?* He will show you a large, furnished upper room. Prepare [the Passover] there.” (Kukis mostly literal translation)

Luke 22:10–12 Jesus answered them, saying, “Listen carefully. When you both enter into the city, a man carrying a container of water will meet you near the entrance of the city. Follow him to the house where he works. After entering the house, speak to the homeowner and tell him, ‘The teacher has this message for you: *Where is the large dining room where My disciples will be able to eat the Passover?* Then he will show you a large furnished room upstairs. Do what is necessary to prepare for the Passover there.” (Kukis paraphrase)

One might ask, *why is there this rather mundane conversation taking place here?* I would suggest several reasons: (1) most importantly, this is the last true ritual Passover before the real offering of the Passover Lamb occurs. (2) In life, there are some somewhat mundane details to see to. (3) This reveals that the disciples, on occasion, did some grunt work. That is not a bad or demeaning thing to do.

If you will recall from Jesus’ ministry, at a wedding, He turned water into wine (this is from John’s gospel). As God, Jesus could have simply created everything necessary, poof, and there it is. God is able to do many things; but He does not choose to do all that He is able to.

But departing, they found [things] just as He said to them. And they prepared the Passover.	Luke 22:13	Having departed, the disciples [lit., they] found [things] exactly as Jesus [lit., He] said to them. So they prepared the Passover [meal there].
Having departed, the disciples found things to be exactly as Jesus had said to them. Therefore, they prepared the Passover meal in the larger upper room.		

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But departing, they found [things] just as He said to them. And they prepared the Passover.
Complete Apostles Bible	So they went and found it just as He had said to them, and they prepared the Passover.
Douay-Rheims 1899 (Amer.)	And they going, found as he had said to them and made ready the pasch.
Holy Aramaic Scriptures	And they went and found it as He had said unto them. And they prepared The Peskha {The Passover Lamb/meal}.
James Murdock's Syriac NT	And they went, and found as he had said to them: and they made ready the passover.
Original Aramaic NT	And they went and found as he had told them, and they prepared the Passover.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they went, and it was as he had said: and they made the Passover ready.
Bible in Worldwide English	So they went and found everything just the way Jesus had said. Then they made the Passover food ready.
Easy English	So Peter and John went into the city. They found everything that Jesus had told them about. So they prepared the Passover meal.
Easy-to-Read Version–2008	So Peter and John left. Everything happened the way Jesus said. So they prepared the Passover meal.
J. B. Phillips	So they went off and found everything exactly as he had told them it would be, and they made the Passover preparations.
<i>The Message</i>	They left, found everything just as he told them, and prepared the Passover meal.
NIRV	Peter and John left. They found things just as Jesus had told them. So they prepared the Passover meal.
New Life Version	They went and found everything as Jesus had said. They got ready for the special supper.
New Simplified Bible	They found things as he described them and they made things ready for the Passover.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	So the two disciples went there and found everything just as Jesus described it. They set up the Passover meal.
Contemporary English V.	Peter and John left. They found everything just as Jesus had told them, and they prepared the Passover meal.
New Berkeley Version	.
The Passion Translation	They went and found everything to be exactly like Jesus had prophesied, and they prepared the Passover meal.
UnfoldingWord Simplified T.	So the two disciples went into the city. They found everything to be just as Jesus had told them. So they prepared the meal for the Passover Celebration there.
William's New Testament	So they went off and found it just as He had said, and they prepared the Passover supper.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	After they went off, they found it just as He had stated to them. And they got the Passover meal ready.
New Advent (Knox) Bible	So they went, and found all as he had told them, and so made ready for the paschal meal.

20th Century New Testament So Peter and John went on, and found everything just as Jesus had told them, and they prepared the Passover.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible .
 Free Bible Version They went and found that everything was just as he had told them, and they prepared the Passover meal there.
 God's Truth (Tyndale) And they went and found as he had said unto them: and made ready the esterlamb.
 Montgomery NT So they went and found everything as he had told them, they prepared the Passover.
 The Spoken English NT The two followers went off, and they found things exactly as he had told them. And they got the Passover meal ready.
 Weymouth New Testament So they went and found all as He had told them; and they got the Passover ready.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Peter and John went off, and having found everything just as Jesus had told them, they prepared the Passover meal.
 The Heritage Bible And going, they found just as he spoke to them, and they prepared the Passover.
 New American Bible (2011) Then they went off and found everything exactly as he had told them, and there they prepared the Passover.⁹
 g. [22:13] 19:32.
 New Jerusalem Bible They set off and found everything as he had told them and prepared the Passover.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible They went and found things just as Yeshua had told them they would be, and they prepared for the *Seder*.
 Holy New Covenant Trans. So Peter and John left. Everything happened just as Jesus had told them. Then they prepared the Passover meal.
 The Scriptures 2009 And going they found it as He had said to them, and they prepared the Pěsaḥ.
 Tree of Life Version So they left and found just what Yeshua had told them, and they prepared the Passover.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...Going but [Men] find {them} as [He] had said {them} [to] them and [They] prepare the pascha... they left
 Awful Scroll Bible And going-away, they found accordingly-as-to He has said to them, and they make ready the Passover.
 Concordant Literal Version Now, coming away, they found it according as He had declared to them. And they make ready the passover."
 exeGesés companion Bible And they go and find exactly as he said to them:
 and they prepare the pasach.
 Orthodox Jewish Bible And having departed, they found things just as he had told them, and they prepared the Seder.
 Rotherham's Emphasized B. And, departing, they found according as he had said unto them, and made ready the passover.

Expanded/Embellished Bibles:

An Understandable Version	So, they went and found [everything] just as Jesus told them [it would be], and they prepared for the Passover meal.
Jonathan Mitchell NT	So after going away, they found [it] just as He had declared to them, and they prepared and made ready the Passover.
P. Kretzmann Commentary	Verses 13-18 The Passover meal: And they went and found as He had said unto them; and they made ready the Passover.
Syndein/Thieme	``So having gone off, they discovered {heurisko} . . . {things} just as He {Jesus} had told them in the past with results that last forever {lego - perfect tense} and they prepared the Passover {feast}.
Translation for Translators	So the two disciples went into the city. They found everything to be just like Jesus had told them. So they prepared the meal for the Passover celebration there.
The Voice	They did as He said and found everything just as He said it would be, and they prepared the Passover meal.

Bible Translations with Many Footnotes:

Lexham Bible	So they went and [*Here “and ” is supplied because the previous participle (“went”) has been translated as a finite verb] found everything [*Here the direct object is supplied from context in the English translation] just as he had told them, and they prepared the Passover.
NET Bible®	So ³³ they went and found things ³⁴ just as he had told them, ³⁵ and they prepared the Passover. ^{33tn} Here δέ (de) has been translated as “so” to indicate the implied result of Jesus’ instructions. ^{34tn} The word “things” is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context. ^{35sn} The author’s note that the disciples found things just as he had told them shows that Jesus’ word could be trusted.
Wilbur Pickering’s New T.	So off they went and found things just as He had said to them, and they prepared the Passover.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Then having gone away, they found [everything] just as He had said to them, and they prepared the Passover.
Far Above All Translation	Then they went off and found it as he had told them, and they prepared the Passover lamb.
Modern Literal Version 2020	Now they went and found just-as he has said to them, and they prepared the Passover.
World English Bible	They went, found things as Jesus had told them, and they prepared the Passover.

The gist of this passage: The disciples followed the Lord’s directions and everything was as He said it would be.

Luke 22:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
aperchomai (ἀπέρχομαι) [pronounced ahp- AIRKH-oh-mai]	going away [from], departing, going [on one’s way]	masculine plural, aorist active participle; nominative case	Strong’s #565

Luke 22:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
heuriskô (εὕρισκω) [pronounced hyoo-RIHS-ko]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	3 rd person plural, aorist active indicative	Strong's #2147
kathôs (καθώς) [pronounced kath-OCE]	<i>1) according as, according to; 1a) just as, even as, inasmuch as, as; 1b) in proportion as, in the degree that, that; 2) since, seeing that, agreeably to the fact that; 3) when, how, after that</i>	adverb	Strong's #2531
rhêō (ῥέω) [pronounced HREH-oh]	<i>to say, to utter, to speak (of), to command; to make</i>	3 rd person singular, pluperfect active indicative (Attic form)	Strong's #4483
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: Having departed, the disciples [lit., they] found [things] exactly as Jesus [lit., He] said to them.

Exactly what Jesus described—meeting the man, being led to the house, speaking to the homeowner—everything was just what Jesus said would happen.

I believe that this was simply set up a few days earlier.

Luke 22:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hetoimazô (ἑτοιμάζω) [pronounced het-oy-MAHD-zoh]	<i>to make ready, prepare; to make the necessary preparations, to get everything ready</i>	3 rd person plural, aorist active indicative	Strong's #2090
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
pascha (πάσχα) [pronounced PAHS-khah]	<i>the Passover (the meal, the day, the festival or the special sacrifices connected with it); Easter; transliterated, Pascha, Pescha, Pěsah</i>	indeclinable neuter singular noun; an Aramaic word	Strong's #3957

Translation: So they prepared the Passover [meal there].

John and Peter begin to prepare the meal for the Passover which they would all observe.

Luke 22:13 Having departed, the disciples [lit., they] found [things] exactly as Jesus [lit., He] said to them. So they prepared the Passover [meal there]. (Kukis mostly literal translation)

Luke 22:13 Having departed, the disciples found things to be exactly as Jesus had said to them. Therefore, they prepared the Passover meal in the larger upper room. (Kukis paraphrase)

The ESV (capitalized) is used below:

Peter and John Prepare for the Passover Meal (Matthew, Mark and Luke)

Matthew	Mark	Luke	Commentary
<p>Matthew 26:17 Now on the first day of Unleavened Bread the disciples came to Jesus, saying, "Where will you have us prepare for you to eat the Passover?"</p>	<p>Mark 14:12 And on the first day of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, "Where will you have us go and prepare for you to eat the Passover?"</p>	<p>Luke 22:7 Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. Luke 22:8 So Jesus sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat it." Luke 22:9 They said to him, "Where will you have us prepare it?"</p>	<p>Only Luke specifies the disciples who were asked to make the preparations for the Passover. It is necessary for the disciples to know where they can prepare the food and where it can be eaten.</p>
	<p>Mark 14:13a And he sent two of his disciples and said to them, "Go into the city, and a man carrying a jar of water will meet you.</p>	<p>Luke 22:10a He said to them, "Behold, when you have entered the city, a man carrying a jar of water will meet you.</p>	<p>The text of Mark and Luke seem very cloak-and-dagger-ish.</p>
<p>The narrative in Mark and Luke make it sound as if everything was prearranged; but this is supposed to be done surreptitiously in case any of those hostile to Jesus are watching carefully.</p>			
<p>Matthew 26:18 He said, "Go into the city to a certain man and say to him, 'The Teacher says, My time is at hand. I will keep the Passover at your house with my disciples.'"</p>	<p>Mark 14:13b-14 Follow him, and wherever he enters, say to the master of the house, 'The Teacher says, Where is my guest room, where I may eat the Passover with my disciples?'</p>	<p>Luke 22:10b-11 Follow him into the house that he enters and tell the master of the house, 'The Teacher says to you, Where is the guest room, where I may eat the Passover with my disciples?'</p>	<p>Matthew excludes the peculiar instructions given by the Lord to Peter and John. If Matthew is not involved in the preparations, then when he is told where it is, then he will go there. He won't know all of the details.</p>
	<p>Mark 14:15 And he will show you a large upper room furnished and ready; there prepare for us."</p>	<p>Luke 22:12 And he will show you a large upper room furnished; prepare it there."</p>	<p>Again, this sounds as if Jesus has planned this out previously (or assigned others to find a place).</p>

Peter and John Prepare for the Passover Meal (Matthew, Mark and Luke)

Matthew	Mark	Luke	Commentary
<p>Matthew 26:19 And the disciples did as Jesus had directed them, and they prepared the Passover.</p>	<p>Mark 14:16 And the disciples set out and went to the city and found it just as he had told them, and they prepared the Passover.</p>	<p>Luke 22:13 And they went and found it just as he had told them, and they prepared the Passover.</p>	<p>When it comes to narrative, you will notice that rarely do we find the same words used by the disciples, despite them writing about the same event.</p>

Although it is possible that Matthew saw Mark’s manuscript and Luke saw the writings of both Matthew and Mark; this does not mean that any simply recorded what someone else had already written.

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Jesus Has the First Eucharist with His Disciples

Matthew 26:21–25 Mark 14:18–21

There are so many translations which treat v. 14 as a preliminary verse for vv. 15–16, therefore, I kept these verses together when it was called for.

The Passover meal is going to morph into the Lord’s supper.

<p>And when had come to be the hour, He sat down—even the Apostles with Him.</p>	<p>Luke 22:14</p>	<p>When the hour [of the Passover] had come, Jesus [lit., He] sat down along with the apostles.</p>
<p>When the hour of the Passover meal had come, Jesus said down with His disciples.</p>		

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And when had come to be the hour, He sat down—even the Apostles with Him.
Complete Apostles Bible	When the hour had come, He reclined to eat, and the twelve apostles with Him.
Douay-Rheims 1899 (Amer.)	And when the hour was come, he sat down: and the twelve apostles with him.
Holy Aramaic Scriptures	And when the time was come, Eshu {Yeshua} reclined, and The Twelve Shlikhe {Apostles} with Him.
James Murdock’s Syriac NT	And when the time arrived, Jesus came and reclined; and the twelve Legates with him.
Original Aramaic NT	And when it was time, Yeshua came and reclined and the twelve Apostles with him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when the time had come, he took his seat, and the Apostles with him.
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Bible in Worldwide English	When it was time to eat, he sat down at the table and the apostles sat down with him.
Easy English	When it was time to eat the meal, Jesus arrived. He sat down with his apostles to eat it.
Easy-to-Read Version–2008	The time came for them to eat the Passover meal. Jesus and the apostles were together at the table.
God's Word™	When it was time to eat the Passover meal, Jesus and the apostles were at the table.
Good News Bible (TEV) J. B. Phillips	When the hour came, Jesus took his place at the table with the apostles. Then, when the time came, he took his seat at table with the apostles, and spoke to them, "With all my heart I have longed to eat this Passover with you before the time comes for me to suffer. Believe me, I shall not eat the Passover again until all that it means is fulfilled in the kingdom of God." Vv. 15–16 are included for context.
NIRV	When the hour came, Jesus and his apostles took their places at the table.
New Life Version	The First Lord's Supper When the time came, Jesus sat down with the twelve follower.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	When it came time to eat, Jesus and the disciples sat down together at the table.
Contemporary English V.	When the time came for Jesus and the apostles to eat, he said to them, "I have very much wanted to eat this Passover meal with you before I suffer. I tell you that I will not eat another Passover meal until it is finally eaten in God's kingdom." Vv. 15–16 are included for context.
New Berkeley Version	.
New Living Translation	When the time came, Jesus and the apostles sat down together at the table. [Or <i>reclined together</i> .]
The Passion Translation	When Jesus arrived at the upper room, he took his place at the table along with all the apostles.
UnfoldingWord Simplified T.	When it was time to eat the meal, Jesus came and sat down with the apostles.
William's New Testament	Now when the hour came, He took His place at the table, with the apostles about Him.

Partially literal and partially paraphrased translations:

American English Bible	Then when it was time, he reclined at the table with his Apostles, and he said to them: 'I really wanted to eat this Passover with you before I suffer. For I tell you that I won't eat it again until it's fulfilled in the Kingdom of God.' Vv. 15–16 are included for context.
Beck's American Translation	.
Breakthrough Version	And when the hour came, He settled down and the missionaries together with Him.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	When the time came, He sat down, surrounded by the Twelve Apostles. capitalize "Twelve Apostles"?
Revised Ferrar-Fenton Bible	.
International Standard V	.

The Lord's Supper (Matthew 26:26-30; Mark 14:22-26)

Now when the hour came, Jesus [Lit. he] took his place at the table, along with his apostles. He told them, "I have eagerly desired to eat this Passover meal with you before I suffer, because I tell all of you, [The Gk. pronoun you is pl.] I will never eat

it again until it finds its fulfillment in the kingdom of God.” Vv. 15–16 are included for context.

Lexham Bible

The Lord's Supper

And when the hour came, he reclined at the table, and the apostles with him.

UnfoldingWord Literal Text
Weymouth New Testament

When the time came, he sat down with the apostles.

When the time was come, and He had taken His place at table, and the Apostles with Him, He said to them, "Earnestly have I longed to eat this Passover with you before I suffer; for I tell you that I certainly shall not eat one again till its full meaning has been brought out in the Kingdom of God." Vv. 15–16 are included for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **The supper of the Lord**

(Mk 14:12; Mt 26:17)

• When the hour came, Jesus took his place at the table and the apostles with him.
Mt 26:20; Mk 14:17; 12:14

There is a long **footnote** on this topic of the Lord's Supper which has been placed in the **Addendum**.

The Heritage Bible

And when the hour was, he reclined, and the twelve apostles with him.

New American Bible (2011)

The Last Supper.

^hWhen the hour came, he took his place at table with the apostles.

h. [22:14–20] Mt 26:20, 26–30; Mk 14:17, 22–26; 1 Cor 11:23–25.

New Catholic Bible

The Last Supper.^[f] When the hour came, Jesus took his place at table along with the apostles.

[f] For the Jews, the Passover is the memorial of the liberation of the people (see Ex 12); for Jesus, it prefigures the Messianic Banquet in which all human beings are reunited in the presence of God. All his hope for happiness becomes a promise for believers.

NRSV (Anglicized Cath. Ed.) **The Institution of the Lord's Supper**

When the hour came, he took his place at the table, and the apostles with him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

When the time came, Yeshua and the emissaries reclined at the table, and he said to them, "I have really wanted so much to celebrate this *Seder* with you before I die! For I tell you, it is certain that I will not celebrate it again until it is given its full meaning in the Kingdom of God." Vv. 15–16 are included for context.

Holy New Covenant Trans.

The time came for them to eat the Passover meal. Jesus and the delegates were around the table.

Tree of Life Version

When the hour came, Yeshua reclined at table, and the emissaries with Him.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...and when becomes The Hour [He] reclines and The Delegates with him...

Alpha & Omega Bible

WHEN THE HOUR HAD COME, HE RECLINED AT THE EATING TABLE, AND THE APOSTLES WITH HIM.

Awful Scroll Bible

And as-when the hour came-about, He descended-upon, and the twelve sent-out ones with Him.

Concordant Literal Version

And when the hour came, He leans back at table, and the twelve apostles with Him."

exeGesés companion Bible

And when the hour becomes, he reposes, and the twelve apostles with him.

Orthodox Jewish Bible

And when the hour came, he reclined at tish and the Moshiach's Shlichim were with him.

Rotherham's Emphasized B. **And [when the hour arrived] he reclined, and the apostles with him.**

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The Lord's Supper When the hour [for the meal] had come, Jesus reclined <i>at the table</i> , and the apostles with Him.
An Understandable Version	And when the time came [for the Passover meal], Jesus reclined with His apostles [at the table]. [Note: See Matt. 23:6].
The Expanded Bible	The Lord's Supper When the time [hour] came, Jesus and the apostles were sitting at the table [reclined; the posture at a formal meal; see 7:36].
Jonathan Mitchell NT	Later, when the hour occurred, He leaned back [there] – as well as the twelve emissaries (commissioned representatives), together with Him.
Syndein/Thieme	“And, when the hour came/ 'became what it was not before' {ginomai}, He {Jesus} 'reclined at His place at the table' {anapipto} and the apostles {joined} with Him.
Translation for Translators	Jesus told his disciples how they should remember his death for them. <i>Luke 22:14-23</i> When it was time [MTY] to eat the Passover meal, Jesus came and sat down with the twelve apostles.
The Voice	When the meal was prepared, Jesus sat at the table, joined by His emissaries. [Literally, <i>apostles</i>]

The meal that Jesus and His disciples shared is still celebrated today among followers of Jesus. We surround it with varied rituals and music, but the original meal took place in the midst of great drama and tension. The disciples were arguing, and Jesus was teaching them yet another lesson about life in the kingdom of God. Jesus even spoke of His own suffering and their betrayal and denial. Yet through it all, Jesus' focus remained on the central theme of His life and mission: the coming of the kingdom of God.

Bible Translations with Many Footnotes:

NET Bible®	<i>The Lord's Supper</i> Now ³⁶ when the hour came, Jesus ³⁷ took his place at the table ³⁸ and the apostles joined ³⁹ him. ^{36tn} Here καί (kai) has been translated as “now” to indicate the transition to a new topic. ^{37tn} Grk “he”; the referent (Jesus) has been specified in the translation for clarity. ^{38tn} Grk “reclined at table,” as 1st century middle eastern meals were not eaten while sitting at a table, but while reclining on one's side on the floor with the head closest to the low table and the feet farthest away. ^{39tn} Grk “the apostles with him.”
The Spoken English NT	<i>The Lord's Supper (Mt. 26:20-30; Mk 14:17-26; Jn 13:21-30; 1 Cor. 11:23-26)</i> When it was time, Jesus had dinner ⁱ with his disciples. ^{i.} Lit. “lay down to eat.”
Wilbur Pickering's New T.	They eat the Passover When the hour had come, He reclined, and the twelve ⁵ apostles with Him. (5) A mere handful (0.5%) of the Greek manuscripts, of objectively inferior quality, omit “twelve” (as in NIV, NASB, TEV, etc.).

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And when he the hour came, He reclined [to eat], and the twelve apostles with Him.
Context Group Version	And when the hour came, he sat down, and the emissaries with him. as did

Literal New Testament	AND WHEN WAS COME THE HOUR HE RECLINED [AT TABLE], AND THE TWELVE APOSTLES WITH HIM.
Modern Literal Version 2020	And when the hour came*, he leaned-back, and the twelve apostles together-with him.
New American Standard	The Lord's Supper When the hour came, He reclined <i>at the table</i> , and the apostles with Him.
New King James Version	Jesus Institutes the Lord's Supper When the hour had come, He sat down, and the twelve [NU omits <i>twelve</i>] apostles with Him.
NT (Variant Readings)	And when the hour was come, he sat down, and the [twelve] apostles with him.
Revised Geneva Translation	And when the hour had come, He sat down (and the twelve Apostles with Him).

The gist of this passage: Jesus reclines with the Apostles to enjoy the Passover meal together.

Luke 22:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ὅτε/ἥτε/τότε (ὅτε/ἥτε/τότε) [pronounced <i>HOT-eh, HAY-teh, TOT-eh</i>]	<i>when, whenever; that, this [which]; for this reason, because; after (that), as soon as, as long as; while</i>	adverb; causal particle (masculine, feminine and neuter forms)	Strong's #3753
γίνομαι (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096
ἡ (ή) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
ἡώρα (ώρα) [pronounced <i>HO-rah</i>]	<i>day, hour, instant, season, time</i>	feminine singular noun; nominative case	Strong's #5610

Translation: *When the hour [of the Passover] had come,...*

Interestingly enough, whatever teaching took place between Peter and John leaving is not recorded. This suggests to me that either Peter or John were primary sources for Luke for this period of time. I, in fact, lean toward Peter as being a primary source. You may recall that there was a sermon that Jesus gave from Peter's ship. Well, none of that sermon was recorded, even though Peter was there (back in Luke 5). Why? I think that Peter was preoccupied with his own problems at that time, having worked all night the previous night and catching not a single fish. He must have had a number of things on his mind, including the welfare of his employees.

Anyway, if either man is a source, we should expect Jesus' instructions to them to be followed by Peter and John following those instructions.

It is also believed that the book of Mark was written and available by the time that Luke began his gospel. Mark is thought to have written *Peter's* gospel. I would conjecture that one of two possible things happened here: (1) Luke was recording some of this information, and he contacted either Peter or Mark directly and asked for one of them to fill in some missing information (which is what we are reading); or (2) Luke simply interviewed Peter and included much of what he recalled in his own gospel.

This would suggest that either Peter was a major source for two gospels (Mark and Luke); or, in the alternative, John was a major source for two gospels (Luke and John). Given their stature as Apostles and their relationship with Jesus, this would make perfect sense.

All I am doing at this point is recognizing that Luke, who did not see any of these things take place (he was not an eyewitness to the events that he recorded until partway through the book of Acts), that he, as a good historian, would have tried to find the best sources possible for his gospel. Who would have been better than Peter or John? This certainly would account for many similarities between the gospels of Mark and Luke.

Once the book of Mark had been written, would it not make sense for Peter to remember more incidents, events and sermons from the Lord, and think, *I wish I would have remembered this to include in the gospel of Mark*. That sort of sentiment would account for Peter and Luke getting together at some point and Peter providing original source information to Luke.

This is certainly speculation; but I sometimes look at Luke's writing (and the other writings in Scripture) from the standpoint of human authorship. The most often question I ask myself, when in that mode is, *where exactly did Luke (or, whoever) get this information from?* I think approach this information from such a vantage point helps us to get a feel for a biography and what the behind-the-scenes like for Luke (and other authors). Obviously, I am not dogmatic here, simply because this is speculation.

Luke 22:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αναρίπτō (ἀναπίπτω) [pronounced an-ap-IHP-toh]	<i>to recline at table; to sit down, to fall back, i.e. lie down, lean (sit) back</i>	3 rd person singular, aorist active indicative	Strong's #377
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
apostolos (ἀπόστολος) [pronounced ap-OSS-toi-os]	<i>one sent forth, a delegate, an ambassador [of the gospel], a messenger [of Christ]; transliterated, apostle</i>	masculine plural noun; nominative case	Strong's #652
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...Jesus [lit., He] sat down along with the apostles.

Jesus gathered with His disciples.

As suggested earlier, there is not intervening material found between Jesus telling John and Peter to get things set up to this portion of the Lord's biography (His last Passover with His disciples).

Luke 22:14 **When the hour [of the Passover] had come, Jesus [lit., He] sat down along with the apostles.** (Kukis mostly literal translation)

Luke 22:14 **When the hour of the Passover meal had come, Jesus said down with His disciples.** (Kukis paraphrase)

As previously mentioned, many translations connect v. 14 with vv. 15–16. Most of the time when that happens, I place those 3 verses together (either in the previous section or in this section).

And He said face to face with them, “Desire, I desired this, the Passover to eat with you [all] before to Me to suffer; for I say to you [all] that not, never I might eat it even until is accomplished the kingdom of the God.”

Luke
22:15–16

Jesus [lit., He] then said directly to His Apostles [lit., them], “I truly desire to eat the Passover with [all of] you before I suffer; for I tell you, I will not ever eat [food as this] until [the Passover] has come to pass [lit., *been fulfilled, been accomplished*] in the Kingdom of God.”

Jesus then said directly to His Apostles, “I truly desire to eat this Passover with all of you before I face My suffering; for, this is the truth, that I will not eat food like this again until the Passover has come to pass in the Kingdom of God.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And He said face to face with them, “Desire, I desired this, the Passover to eat with you [all] before to Me to suffer; for I say to you [all] that not, never I might eat it even until is accomplished the kingdom of the God.”
Complete Apostles Bible	Then He said to them, "I have fervently desired to eat this Passover with you before I suffer; for I say to you, that no longer will I eat of it until it is fulfilled in the kingdom of God."
Douay-Rheims 1899 (Amer.)	And he said to them: With desire I have desired to eat this pasch with you, before I suffer. For I say to you that from this time I will not eat it, till it be fulfilled in the kingdom of God.
Holy Aramaic Scriptures	And He said unto them, “Desiring, I have desired that I might eat this Peskha {Passover Lamb/meal} with you, before I suffer. For, I say unto you, that from now on, I will not eat it until it shall be fulfilled in The Malkutheh d'Alaha {The Kingdom of God}.”
James Murdock’s Syriac NT	And he said to them: I have greatly desired to eat this passover with you, before I suffer. For I say to you, That henceforth I shall not eat it, until it be fulfilled in the kingdom of God.
Original Aramaic NT	And he said to them, "I have greatly desired to eat this Passover with you before I suffer.

For I say to you, from now on, I shall not eat it until it shall be fulfilled in the Kingdom of God."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said, I have had a great desire to keep this Passover with you before I come to my death;
Bible in Worldwide English	For I say to you, I will not take it till it is made complete in the kingdom of God. He said to them, I have wanted very much to eat this Passover Feast with you before my troubles come.
Easy English	I tell you this. I will not eat it again until the great feast in the kingdom of God. He said to them, 'I have wanted very much to eat this Passover meal with you. It has to happen before I die. I tell you this: I will not eat another Passover meal in this world. Now it is a picture. But when God begins to rule in his kingdom, then this meal will become real. I will eat it again then.'
Easy-to-Read Version—2008	Jesus said to them, "I wanted very much to eat this Passover meal with you before I die. I will never eat another Passover meal until it is given its full meaning in God's kingdom."
God's Word™	Jesus said to them, "I've had a deep desire to eat this Passover with you before I suffer. I can guarantee that I won't eat it again until it finds its fulfillment in the kingdom of God."
Good News Bible (TEV)	He said to them, "I have wanted so much to eat this Passover meal with you before I suffer! For I tell you, I will never eat it until it is given its full meaning in the Kingdom of God."
J. B. Phillips <i>The Message</i>	. When it was time, he sat down, all the apostles with him, and said, "You've no idea how much I have looked forward to eating this Passover meal with you before I enter my time of suffering. It's the last one I'll eat until we all eat it together in the kingdom of God." V. 14 is included for context.
NIRV	He said to them, "I have really looked forward to eating this Passover meal with you. I wanted to do this before I suffer. I tell you, I will not eat the Passover meal again until it is celebrated in God's kingdom."
New Life Version	He said to them, "I have wanted very much to eat this special supper with you to remember how the Jews left Egypt. I have wanted to eat this with you before I suffer. I say to you, I will not eat this special supper again until its true meaning is completed in the holy nation of God."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	He said, "With all of my heart I have been wanting to share this one last Passover meal with you before I have to suffer. I'm telling you this, and I'm certain about it, I will not eat another Passover meal until the true meaning of this meal is revealed in God's kingdom." ^[4] ^{42:16A} more literal translation of the closing phrase: "until it is fulfilled in the kingdom of God." Bible experts debate what that means. Some say it could refer to the way the church celebrates the Last Supper in the ritual of Communion, also known as Mass. Others say it refers to end times, when God's people celebrate the feast with him.
Contemporary English V. The Living Bible	. Then Jesus and the others arrived, and at the proper time all sat down together at the table; and he said, "I have looked forward to this hour with deep longing, anxious to eat this Passover meal with you before my suffering begins. For I tell

	you now that I won't eat it again until what it represents has occurred in the Kingdom of God." V. 14 is included for context.
New Berkeley Version New Living Translation	.
	Jesus said, "I have been very eager to eat this Passover meal with you before my suffering begins. For I tell you now that I won't eat this meal again until its meaning is fulfilled in the Kingdom of God."
The Passion Translation	Then he told them, "I have longed with passion and desire to eat this Passover lamb with you before I endure my sufferings. I promise you that the next time we eat this, we will be together in the banquet of God's kingdom realm."
UnfoldingWord Simplified T.	He said to them, "I have wanted very much to eat this Passover meal with you before I suffer and die. I tell you, I will not eat it again until I do so when God rules everyone everywhere, when he finishes what he started to do in the Passover."
William's New Testament	And He said to them, "I have heartily desired to eat this Passover supper with you before I suffer. For I tell you, I shall never again eat one until it finds its full fruition in the kingdom of God."

Partially literal and partially paraphrased translations:

American English Bible Beck's American Translation Breakthrough Version	.
	And He said to them, "With desire I have desired to eat this Passover meal with you before the time for Me to suffer. You see, I tell you that I will not in any way eat it until a certain <i>time</i> that it will be accomplished in God's empire."
Len Gane Paraphrase	He said to them, "I have intensely longed to eat this Passover with you before I suffer. "For I say to you that I will not eat of it anymore until it is fulfilled in the Kingdom of God."
A. Campbell's Living Oracles	When the hour was come, he placed himself at table with the twelve Apostles, and said to them, Much have I longed to eat this passover with you, that I will never partake of another, until it be accomplished in the kingdom of God. V. 14 is included for context.
New Advent (Knox) Bible	And he said to them, I have longed and longed to share this paschal meal with you before my passion; I tell you, I shall not eat it again, till it finds its fulfilment in the kingdom of God.
NT for Everyone	'I have been so much looking forward to eating this Passover with you before I have to suffer,' he said to them. 'For – let me tell you – I won't eat it again until it's fulfilled in the kingdom of God.
20 th Century New Testament	"I have most earnestly wished," he said, "to eat this Passover with you before I suffer. For I tell you that I shall not eat it again, until it has had its fulfillment in the Kingdom of God."

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Then he said to them, "I have fervently desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again [Other mss omit <i>again</i>] until it is fulfilled in the kingdom of God."
Conservapedia Translation	He revealed to them, "I have longed to eat this Passover with you before I suffer. For I declare to you, 'I will not eat again until it is fulfilled in the realm of God.'" Use "realm of God" rather than the monarchy-biased "kingdom of God"?
Revised Ferrar-Fenton Bible	And He said to them: "I have longingly desired to eat this Passover with you before My suffering; however, I tell you that I will not eat of it, until it can be administered in the Kingdom of God."
Free Bible Version	When the time came, he sat down at the table with his apostles. He told them, "I've been really looking forward to eating this Passover meal with you before my

	sufferings begin. I tell you I shall not eat it again until the time it is fulfilled in the kingdom of God." V. 14 is included for context.
God's Truth (Tyndale)	And he said unto them: I have inwardly desired to eat this esterlamb with you before that I suffer. For I say unto you: from now on I will not eat of it any more, until it be fulfilled in the kingdom of God.
Montgomery NT	And when the hour was come he sat down, and the twelve apostles with him, and he said to them. "With desire have I longed to eat this Passover with you before I suffer. For I tell you that I certainly will not eat again until it be fulfilled in the kingdom of God." V. 14 is included for context.
NIV, ©2011	And he said to them, "I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God."
Leicester A. Sawyer's NT	And when the hour had come, he sat down, and the apostles with him; and he said to them, I have greatly desired to eat this passover with you before I suffer; for I tell you that I will eat it no more till it is fulfilled in the kingdom of God. V. 14 is included for context.
The Spoken English NT	He said to them, "I've been so desperate to eat this Passover meal with you before I suffer. Because I'm telling you, I'm never eating it again until it's fulfilled in God's Reign."
Urim-Thummim Version	Then he said to them, <i>With desire I have desired to eat this Passover with you before I suffer: Because I say to you, I will not anymore eat thereof, until it is fulfilled in the Kingdom of Elohim.</i>
Weymouth New Testament	He said to them, "Earnestly have I longed to eat this Passover with you before I suffer; for I tell you that I certainly shall not eat one again till its full meaning has been brought out in the Kingdom of God."
Wikipedia Bible Project	"I've been really longing to eating this Passover meal with you before I have to suffer. I tell you I won't eat it again until what it means is fulfilled in God's kingdom."

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And he said to them, With longing I have longed to eat this Passover with you before my suffering, Because I say to you that, I will absolutely not any more eat of it until when it is fulfilled in the kingdom of God.
New Catholic Bible	He said to them, "I have eagerly desired to eat this Passover with you before I suffer. For I tell you that from this moment on I shall never eat it again until it is fulfilled in the kingdom of God."
New English Bible—1970	<i>The Institution of the Lord's Supper (Jerusalem)</i> [Lk.22.14-23 -] - Mt.26.26-30, Mk.14.22-25, 1Cor.11.23-26 When the time came he took his place at table, and the apostles with him; and he said to them, 'How I have longed Or: said to them, 'I longed ... to eat this Passover with you before my death! For I tell you, never again shall I Some witnesses read: For I tell you, I shall not ... eat it until the time when it finds its fulfilment in the kingdom of God.' V. 14 is included for context.
New Jerusalem Bible	And he said to them, 'I have ardently longed to eat this Passover with you before I suffer; because, I tell you, I shall not eat it until it is fulfilled in the kingdom of God.'
NRSV (Anglicized Cath. Ed.)	He said to them, 'I have eagerly desired to eat this Passover with you before I suffer; for I tell you, I will not eat it [Other ancient authorities read <i>never eat it again</i>] until it is fulfilled in the kingdom of God.'

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	And He said to them, I have greatly desired that I eat this Passover with you before I suffer. For I say to you that from now on, I will not eat of it again until when it is fulfilled in the kingdom of YAHWEH!
Holy New Covenant Trans.	Jesus said to them, "I wanted very much to eat this Passover meal with you before I die. I tell you, I will never eat another Passover meal until it is given its true meaning in the kingdom of God."
The Scriptures 2009	And He said to them, "With desire I have desired to eat this Pěsa? with you before My suffering, for I say to you, I shall certainly not eat of it again until it is filled in the reign of Elohim."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and [He] says to them [with] desire [I] desire this the pascha to eat with you* before the+ me to suffer [I] say for [to] you* for not not [I] may eat it until which [It] may be filled in the kingdom [of] the god...
Alpha & Omega Bible	AND HE SAID TO THEM, "I HAVE EARNESTLY DESIRED TO EAT THIS PASSOVER WITH YOU BEFORE I SUFFER; FOR I SAY TO YOU, I SHALL NEVER AGAIN EAT IT UNTIL IT IS FULFILLED IN THE KINGDOM OF THEOS (<i>The Alpha & Omega</i>)."
Awful Scroll Bible	And He said, with regards to them, "I enrage-over, an enraging-over to eat this Passover with yous, before I am to sadly suffer. (")For I instruct to yous that, I shall not in any way eat of it, until which it shall be fulfilled, from-within the Rule, of God."
Concordant Literal Version	And He said to them, "With yearning I yearn to be eating this passover with you before My suffering." For I am saying to you that under no circumstances may I be eating of it till it may be fulfilled in the kingdom of God."
exeGesés companion Bible	And he says to them, With panting I pant to eat this pasach with you ere I suffer: Luke 22:16 for I word to you, I never no way eat thereof, until it is fulfilled/shalamed in the sovereigndom of Elohim.
Orthodox Jewish Bible	And Rebbe, Melech HaMoshiach said to them, With great tshuka (deep and sincere desire, longing) I have desired to eat this Pesach with you before I suffer. For I say to you, I may by no means eat it until it is fulfilled in the Malchut Hashem.
Rotherham's Emphasized B.	And he said unto them— I have greatly desired to eat [this' passover] with you before I suffer; For I say unto you— In nowise shall I eat it, until it have been fulfilled in the kingdom of God.

Expanded/Embellished Bibles:

An Understandable Version	And He said to them, "I have earnestly desired to eat this Passover meal with you [men] before I suffer [i.e., torture and death]. For I tell you, I will not eat it again until [I do so when] it is fulfilled in the kingdom of God [See Matt. 26:29]."
The Expanded Bible	He said to them, "I wanted very much to eat this Passover meal with you before I suffer. [For I tell you] I will not eat another Passover meal until it is given its true meaning [fulfilled] in the kingdom of God."
Jonathan Mitchell NT	Then He said to them, "With full passion and emotions I yearn and strongly desire [note: the verb is repeated: a Hebrew idiom] to eat this Passover with you folks – before the [occasion for] Me to experience suffering (or: before My [time] to experience [what lies ahead])."

"You see, I am now telling you folks that I can (or: may; would) under no circumstances be eating it [other MSS: of or from it] [again] until [the time] when it can (or: until [the circumstances] in which it may or would) be fulfilled in union with God's reign (or: within the midst of God's kingdom; in the sovereign influence and activity which is God)."

Syndein/Thieme

``And He {Jesus} said face to face with them {the apostles - including remember Satan possessed Judas at this point}, "I have 'earnestly desired' {epithumia} to eat this Passover {pascha} with you before I suffer {pascho}.

{Note: Note the play on words - pascha and pascho. A paronomasia or pun if you prefer.}

``For I {Jesus} say to you, I will ABSOLUTELY NOT {ou me} anymore eat the same again until it may be fulfilled {pleroo} in the kingdom of God."

{Note: 'Ou me' is a double negative. A double negative in the Greek is a very strong negative.}

Translation for Translators

He said to them, "I have greatly desired to eat this Passover *meal* with you before I suffer *and die*. I want you to know that I will not eat *the Passover meal* again until all those whose lives God rules completely realize *what it represents*."

The Voice

Jesus: It has been My deep desire to eat this Passover meal with you before My suffering begins. Know this: I will not eat another Passover meal until its meaning is fulfilled in the kingdom of God.

Bible Translations with Many Footnotes:

Lexham Bible

And he said to them, "I have earnestly desired [Literally "I have desired with desire"] to eat this Passover with you before I suffer. For I tell you that I will not eat it until it is fulfilled in the kingdom of God."

NET Bible®

And he said to them, "I have earnestly desired⁴⁰ to eat this Passover with you before I suffer. For I tell you, I will not eat it again⁴¹ until it is fulfilled⁴² in the kingdom of God."⁴³

⁴⁰tn This phrase parallels a Hebrew infinitive absolute and serves to underline Jesus' enthusiasm for holding this meal (BDF §198.6).

⁴¹tn Although the word "again" is not in the Greek text, it is supplied to indicate that Jesus did indeed partake of this Passover meal, as statements in v. 18 suggest ("from now on"). For more complete discussion see D. L. Bock, *Luke* (BECNT), 2:1720.

⁴²sn Jesus looked to a celebration in the kingdom to come when the Passover is fulfilled. This reference could well suggest that some type of commemorative sacrifice and meal will be celebrated then, as the antecedent is the Passover sacrifice. The reference is not to the Lord's supper as some argue, but the Passover.

⁴³sn The kingdom of God here refers to the kingdom in all its power. See *Luke* 17:20-37.

Wilbur Pickering's New T.

Then He said to them: "I have fervently desired to eat this Passover with you before I suffer. I tell you further that I will not eat of it again until it is fulfilled in the Kingdom of God."

Literal, almost word-for-word, renderings:

A Faithful Version

And He said to them, "With earnest desire I have desired to eat this Passover with you before I suffer. For I tell you that I will not eat of it again until it be fulfilled in the kingdom of God."

Analytical-Literal Translation

And He said to them, "I desired with desire [fig., I earnestly desired] to eat this Passover with you, before I suffer.

	"For I say to you ^p , no longer by any means shall I eat of it until which [time] it shall be fulfilled in the kingdom of God."
Berean Literal Bible	And He said to them, "With desire I have desired to eat this Passover with you before I suffer. For I say to you that never again will I eat thereof, until it is fulfilled in the kingdom of God."
Charles Thomson NT	And when the hour was come, he placed himself at table with the twelve apostles, and said to them, Much have I longed to eat this passover with you before I suffer. For I say to you, I will not eat of it any more, until it be accomplished in the reign of God. V. 14 is included for context.
Far Above All Translation	And he said to them, "I have really longed to eat this Passover meal with you before my suffering. For I say to you, I will no longer partake of it at all until it is fulfilled in the kingdom of God."
Green's Literal Translation	And He said to them, With desire I desired to eat this Passover with you before My suffering. For I say to you that no more, I will not eat of it until when it is fulfilled in the kingdom of God, never!.
Literal New Testament	AND HE SAID TO THEM, WITH DESIRE I DESIRED THIS PASSOVER TO EAT WITH YOU BEFORE I SUFFER. FOR I SAY TO YOU, THAT ANY MORE (LIT. NO MORE) NOT AT ALL WILL I EAT OF IT UNTIL IT BE FULFILLED IN THE KINGDOM OF GOD
Modern Literal Version 2020	And he said to them, I desired with a great desire, to eat this Passover with you ^o before the time is for me to suffer; for* I say to you ^o , I should never eat from it anymore, until which time it should be fulfilled in the kingdom of God.
New American Standard	And He said to them, "I have eagerly desired to eat this Passover with you before I suffer; for I say to you, I shall not eat it <i>again</i> until it is fulfilled in the kingdom of God."
New Matthew Bible	And he said to them, I have inwardly desired to eat this Passover lamb with you before I suffer. For I say to you, henceforth I will not eat of it any more until it is fulfilled in the kingdom of God.
NT (Variant Readings)	And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, ^o I shall no [more] eat thereof, until it be fulfilled in the kingdom of God. ^o CT-I shall not eat it, until God's Kingdom comes

The gist of this passage: Jesus expresses a desire to have a Passover meal with His disciples prior to His suffering. He will not eat again until it is fulfilled in the kingdom of God.

15-16

Luke 22:15			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
εἶπὼ (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314

Luke 22:15

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
epithumia (ἐπιθυμία) [pronounced]	<i>desire, craving, longing, desire for what is forbidden, lust</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1939
epithumēō (ἐπιθυμέω) [pronounced eh-p-ee-thoo-MEH-oh]	<i>to crave, to desire; to set the heart upon, to long for (rightfully or otherwise); to lust after</i>	1 st person singular, aorist active indicative	Strong's #1937
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
pascha (πάσχα) [pronounced PAHS-khah]	<i>the Passover (the meal, the day, the festival or the special sacrifices connected with it); Easter; transliterated, Pascha, Pescha, Pěsah</i>	indeclinable neuter singular noun; an Aramaic word	Strong's #3957
phagō (φάγω) [pronounced FAG-oh]	<i>to eat; to consume (a thing); to take food, to eat a meal; metaphorically to devour, to consume</i>	aorist active infinitive	Strong's #5315
meta (μετά) [pronounced meht-AH]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
humōn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
pro (πρό) [pronounced proh]	<i>before, in front of; before [in time]; of precedence, rank, or advantage</i>	preposition, used with the genitive	Strong's #4253
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

Luke 22:15

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
paschô/pathô/penthô (πάσχω/πάθω/πένθω) [pronounced PAHS-khoh/ PATH-oh/ PEHN-thoh]	<i>to be affected or have been affected, to feel, have a sensible experience, to experience a sensation or impression (usually painful), to undergo; in a good sense, to be well off; in a bad sense, to suffer sadly, be in a bad plight; used of a sick person</i>	aorist active infinitive	Strong's #3958

Translation: Jesus [lit., He] then said directly to His Apostles [lit., them], "I truly desire to eat the Passover with [all of] you before I suffer;..."

There are two words which sound nearly the same—at least in their vocabulary form—and it is likely a play on words. The Passover is the Aramaic word pascha (πάσχα) [pronounced PAHS-khah] (which is sometimes transliterated) and the word for suffer, which is, paschô (πάσχω) [pronounced PAHS-khoh]. The Passover lamb represents the Lord's suffering.

Jesus is with His twelve disciples. He has already told them on several occasions about what is about to happen to Him. They do not appear to appreciate what He faces. He tells them again here, but with less detail; but it is unlikely that the disciples understood what the Lord was saying (as they had not previously).

Jesus makes it clear that He, as a man, has in incredible desire to enjoy this meal with these men.

Luke 22:15 Jesus [lit., He] then said directly to His Apostles [lit., them], "I truly desire to eat the Passover with [all of] you before I suffer;..." (Kukis mostly literal translation)

Luke 22:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	1 st person singular, present active indicative	Strong's #3004
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
humin (ὕμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754

Luke 22:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
phagô (φάγω) [pronounced FAG-oh]	<i>to eat; to consume (a thing); to take food, to eat a meal; metaphorically to devour, to consume</i>	1 st person singular, aorist active subjunctive	Strong's #5315
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
In the Westcott Hort text, the nun (n) is left off. The Byzantine Greek text and the Scrivener Textus Receptus have, instead...			
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...for I tell you, I will not ever eat [food as this]...

There will be a period of time where the humanity of Jesus will no longer enjoy being satiated with food and **fellowship** such as they are enjoying at this time.

Later, He will eat some fish in His resurrection body; but the circumstances will be considerably different.

Luke 22:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heôs (ἕως) [pronounced HEH-ocē]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
hótou (ὅτου) [pronounced HOHT-oo]	<i>while, at the same time; until</i>	neuter singular, relative pronoun; genitive/ablative case; adverb; Attic Greek form	Strong's #3755; genitive case of ὅστις [G3748] (as adverb)

Luke 22:16b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plêroō (πληρώω) [pronounced play-ROH-oh]	to fill [a vessel, a hollow place, a valley]; to fill [something] with [something]; to supply [abundantly with something] [fully, completely], to impart, to imbue with; to fulfill; to perform fully; to bring to a full end, to complete [finish, accomplish]	3 rd person singular, aorist passive subjunctive	Strong's #4137
en (ἐν) [pronounced en]	in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where	preposition with the locative, dative and instrumental cases	Strong's #1722
I depend upon four of the most prominent manuscripts; and all of them have this as a prepositional phrase; meaning that <i>kingdom of God</i> is not the subject of the verb.			
tê (τῆ) [pronounced tay]	to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
basileia (βασιλεία) [pronounced bas-il-ĭ-ah]	kingdom, rule, reign; royalty; a realm (literally or figuratively)	feminine singular noun; dative, locative or instrumental case	Strong's #932
του (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...until [the Passover] has come to pass [lit., been fulfilled, been accomplished] in the Kingdom of God."

Many translators, including myself (at first) made *the kingdom of God* as the subject of the verb; but it is actually a prepositional phrase: [in, by, by means of] *the Kingdom of God*; and therefore is not the subject of the verb.

Jesus does not expect to enjoy a meal or fellowship with His disciples until something has come to pass in the Kingdom of God. What needs to come to pass? What needs to be fulfilled? The meaning of the Passover meal, the meal that Jesus will eat with His disciples. That has to come to pass first (which means, He will have to be offered up as the Lamb of God for our sins). The aorist tense means that this will take place over a limited period of time (a point in time); and the subjunctive mood means that this depends upon the human volition of the Lord. The passive voice means that, like the paschal lamb, Jesus receives the suffering placed upon Him by God the Father.

Luke 22:16 ...for I tell you, I will not ever eat [food as this] until [the Passover] has come to pass [lit., been fulfilled, been accomplished] in the Kingdom of God." (Kukis mostly literal translation)

Quite a number of translations saw the problem and made attempts to fix the translation of v. 16:

Luke 22:15–16 Jesus [lit., *He*] then said directly to His Apostles [lit., *them*], “I truly desire to eat the Passover with [all of] you before I suffer; for I tell you, I will not ever eat [food as this] until [the Passover] has come to pass [lit., *been fulfilled, been accomplished*] in the Kingdom of God.” (Kukis mostly literal translation)

The New Living Translation has this: Jesus said, “I have been very eager to eat this Passover meal with you before my suffering begins. For I tell you now that I won’t eat this meal again **until its meaning is fulfilled** in the Kingdom of God.”

The New American Standard Bible has a similar meaning: *And He said to them, “I have eagerly desired to eat this Passover with you before I suffer; for I say to you, I shall not eat it **again until it is fulfilled** in the kingdom of God.”*

In order for the Kingdom of God to come to pass, the meaning of the meal of the Passover must be fulfilled. The Passover lamb represents Jesus dying for our sins.

Believers and **pastors** and evangelists over and over again speak of the **cross of Christ** or of the crucifixion, but it is not the actual physical pain inflicted upon the Lord by the crucifixion which pays for our sins. All of that is done for our benefit to understand what is taking place. The crucifixion is both actual and representative. Jesus, in His humanity was actually crucified, and His human body endured all of the horrendous pain suffered by the infliction of crucifixion. However, what took place while Jesus was on the cross is what redeems us. All of our sins were poured out on Jesus Christ while He was on the Roman cross; and God the Father both associated the Lord with every sin committed, and Jesus received the punishment for these trillions of sins *while* He was being crucified. This took place when the darkness fell over Golgotha; and the Lord screamed, “My God, My God, why have You forsaken Me?” God the Father and God the Holy Spirit no longer sustained the humanity of Jesus; and He as a man took our sins upon Himself and paid for those sins. This was pain and suffering far, far greater than the crucifixion itself. Isaiah 53:4–6 *Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. But He was pierced for our transgressions; He was crushed for our iniquities; upon Him was the chastisement that brought us peace, and with His wounds we are healed. All we like sheep have gone astray; we have turned—every one—to his own way; and the Lord has laid on Him the iniquity of us all.* 2Corinthians 5:21 *For our sake He [God the Father] made Him [God the Son] to be sin who knew no sin, so that in Him we might become the righteousness of God.* 1Peter 2:23–24 *When He was reviled, He did not revile in return; when He suffered, He did not threaten, but continued entrusting Himself to Him Who judges justly. He Himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed.* Galatians 3:13–14 *Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”— so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.* (Deuteronomy 21:22–23) (ESV; capitalized)

Luke 22:15–16 Jesus then said directly to His Apostles, “I truly desire to eat this Passover with all of you before I face My suffering; for, this is the truth, that I will not eat food like this again until the Passover has come to pass in the Kingdom of God.” (Kukis paraphrase)

And receiving a cup [and] giving thanks, He said, “Take this and divide [it] to yourselves, for I say to you [all], not never might I drink from the [wine] from here forward from the produce of the grapevine until which the kingdom of the God might come.”

Luke
22:17–18

Having received a cup [and] giving thanks, Jesus [lit., *He*] said, “Take this [grape juice] and divide [it] up among yourselves, for I say to you [all], I won’t ever drink from the produce of the grapevine from now until the coming of the kingdom of God.”

Jesus, having received a cup and then giving thanks, said, “Take the grape juice from this pitcher and divide it up amongst yourselves, for I tell you now that I will not again drink from the fruit of the grapevine until the coming of the kingdom of God.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And receiving a cup [and] giving thanks, He said, "Take this and divide [it] to yourselves, for I say to you [all], not never might I drink from the [wine] from here forward from the produce of the grapevine until which the kingdom of the God might come."
Complete Apostles Bible	Then He took the cup, and gave thanks, and said, "Take this and divide it among yourselves; for I say to you, that I will by no means drink of the fruit of the vine until the kingdom of God comes."
Douay-Rheims 1899 (Amer.)	And having taken the chalice, he gave thanks and said: Take and divide it among you. For I say to you that I will not drink of the fruit of the vine, till the kingdom of God come.
Holy Aramaic Scriptures	And He took The Lakhma {The Bread} and gave thanks, and broke it, and gave it unto them, and said, "This is My Body, which concerning your persons, is given. Be doing this for Dukrani {My Memorial}." And likewise also, concerning The Kasa {The Cup}; after they had eaten that supper, He said, "This is The Kasa {The Cup} of The New Covenant in My Blood, which is poured out for you. Note: Verses 17 and 18 as found in the Greek versions is not part of The Aramaic Scriptures New Testament, The Peshitta, therefore the continuing numbers in brackets match the verse numbers of the Greek version and their English translations, while the numbers without the brackets are the verse numbers for the Aramaic Scriptures New Testament. [Kukis: vv. 19–20 is the Lord's supper in the Greek. It does not appear that the Aramaic has vv. 17–18 above.]
James Murdock's Syriac NT	[And he took the cup, and gave thanks, and said: Take this, and divide it among you. For I say to you, That I shall not drink of the product of the vine, until the kingdom of God shall come.]
Original Aramaic NT	And he took a cup, and he gave thanks and he said, "Take this and divide it among yourselves.* I say to you that I shall not drink from the fruit of the vine until the Kingdom of God shall come."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he took a cup and, having given praise, he said, Make division of this among yourselves; For I say to you, I will not take of the fruit of the vine till the kingdom of God has come.
Bible in Worldwide English	He took the cup and thanked God. He said, Take this. All of you drink from this. I tell you this. I will not drink from the fruit of the vine again until the kingdom of God comes.
Easy English	Then Jesus took a cup and he thanked God for the wine. 'Take this cup,' he said to them. 'Each of you drink some wine from it. I tell you this. I will not drink wine again until God begins to rule in his kingdom.'
Easy-to-Read Version–2008	Then Jesus took a cup of wine. He gave thanks to God for it and said, "Take this cup and give it to everyone here. I will never drink wine again until God's kingdom comes."

God's Word™	Then he took a cup and spoke a prayer of thanksgiving. He said, "Take this, and share it. I can guarantee that from now on I won't drink this wine until the kingdom of God comes."
J. B. Phillips	Then taking a cup from them he thanked God, and said, "Take this and share it amongst yourselves, for I tell you I shall drink no more wine until the kingdom of God comes."
The Message	Taking the cup, he blessed it, then said, "Take this and pass it among you. As for me, I'll not drink wine again until the kingdom of God arrives."
New Life Version	Then Jesus took the cup and gave thanks. He said, "Take this and pass it to each one. I say to you that I will not drink of the fruit of the vine until the holy nation of God comes."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Then he lifted a cup of wine, said a prayer of thanks, and told the disciples, "Take this cup and pass it among yourselves, sharing it with each other. I want you to know that this is the last time I will drink fruit of the vineyard. The next time I drink it, God's kingdom will have come."
Contemporary English V.	Jesus took a cup of wine in his hands and gave thanks to God. Then he told the apostles, "Take this wine and share it with each other. I tell you that I will not drink any more wine until God's kingdom comes."
The Living Bible	Then he took a glass of wine, and when he had given thanks for it, he said, "Take this and share it among yourselves. For I will not drink wine again until the Kingdom of God has come."
New Berkeley Version	.
The Passion Translation	Then he raised a cup and gave thanks to God and said to them, "Take this and pass it on to one another and drink. I promise you that the next time we drink this wine, we will be together in the feast of God's kingdom realm."
UnfoldingWord Simplified T.	Then he took a cup of wine and thanked God for it. He said, "Take this, and share it among yourselves. For I tell you that I will not drink any of this wine again until God rules everyone everywhere."

Partially literal and partially paraphrased translations:

American English Bible	And at that, he took a cup, gave thanks for it, and said: 'Take this and pass it among yourselves... 'I tell you that from this point on, I definitely won't be drinking the fruit of the vine again until after the Kingdom of God has arrived.'
Beck's American Translation	.
Breakthrough Version	And when He accepted a cup, after He was thankful, He said, "Take this, and divide it for yourselves. You see, I tell you that I will not in any way drink, from the present <i>on</i> , from the produce of the vine until <i>the time</i> that God's empire will come
A. Campbell's Living Oracles	Then, taking a cup, he gave thanks, and said, Take this, and share it amongst you; for I assure you, that I will not again drink of the product of the vine, until the Reign of God be come.
20 th Century New Testament	Then, on receiving a cup, after saying the thanksgiving, he said: "Take this and share it among you. For I tell you that I shall not, after to-day, drink of the juice of the grape, till the Kingdom of God has come."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	He then took the cup, gave thanks and said, "Take and share this." For I tell you, I will not drink of the fruit of the vine, until the kingdom of God shall come. v.17: key verse: what did Jesus actually mean about dividing the cup or chalice?
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Revised Ferrar-Fenton Bible
Wikipedia Bible Project

He picked up the cup, and after saying grace, he said, "Take this and share it among yourselves. I tell you that I won't drink from the fruit of the vine until God's kingdom comes."

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) Then they passed him a cup, and when he had given thanks, he said, "Take this, and share it among yourselves; for I tell you that, from now on, I will not drink of the fruit of the vine until the kingdom of God comes."
Mt 26:29; Mk 14:25
- The Heritage Bible And taking the cup, having given thanks, he said, Take this, and divide it among yourselves,
Because I say to you, I will absolutely not drink from the fruit of the vine until when the kingdom of God comes.
- New American Bible (2011) Then he took a cup,* gave thanks, and said, "Take this and share it among yourselves; for I tell you [that] from this time on I shall not drink of the fruit of the vine until the kingdom of God comes."
* [22:17] Because of a textual problem in Lk 22:19–20 some commentators interpret this cup as the eucharistic cup.
- Revised English Bible–1989 Then he took a cup, and after giving thanks he said, "Take this and share it among yourselves; for I tell you, from this moment I shall not drink the fruit of the vine until the time when the kingdom of God comes."

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible Then, taking a cup of wine, he made the *b'rakhah* and said, "Take this and share it among yourselves. For I tell you that from now on, I will not drink the 'fruit of the vine' until the Kingdom of God comes."
- Hebraic Roots Bible And taking a cup, giving thanks, He said, Take this and divide it among yourselves. For I say to you that I will not drink from the produce of the vine again until the kingdom of YAHWEH comes!
- Holy New Covenant Trans. Then Jesus took a cup. He gave thanks to God for it. Then he said, "Take this cup and give it to everyone here. I tell you, I will never drink from the fruit of the vine again until God's kingdom comes."
- Tree of Life Version And when He had taken a cup and offered the bracha, He said, "Take this and share it among yourselves. For I tell you that I will never drink of the fruit of the vine from now on, until the kingdom of God comes."

Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament ...and Receiving cup Thanking {him} [He] says receive! this and divide! {it} to themselves^ [I] say for [to] you* for not not [I] may drink from the [one] now from the generation [of] the vine until whom The Kingdom [of] the god may come...
- Alpha & Omega Bible AND WHEN HE HAD TAKEN A CUP AND GIVEN THANKS, HE SAID, "TAKE THIS AND SHARE IT AMONG YOURSELVES;
FOR I SAY TO YOU, I WILL NOT DRINK OF THE FRUIT OF THE VINE FROM NOW ON UNTIL THE KINGDOM OF THEOS (*The Alpha & Omega*) COMES."
- Awful Scroll Bible And taking up the cup, giving-good-favoredness, He said, "Be took this, and be dividing- it -throughout yourselves.
(")For I say to yous that, I shall in no way drink, of the fruit of the vine, until which the Rule, of God, shall come."
- Concordant Literal Version And, receiving the cup, giving thanks, He said, "Take this and divide it among yourselves."

exeGesés companion Bible	For I am saying to you that under no circumstances may I be drinking, from now on, of the product of the grapevine till the kingdom of God may be coming." And he receives the cup and eucharistizes, and says, Take this and divide it among yourselves: for I word to you, I never no way drink of the produce of the vine until the sovereigndom of Elohim comes.
Orthodox Jewish Bible	And having taken the Cup of Redemption, having made the bracha, Rebbe, Melech HaMoshiach said, Take this, and share it among yourselves. For I say to you, from now on by no means shall I drink from the p'ri hagefen until the Malchut Hashem comes.
Rotherham's Emphasized B.	And [accepting a cup] giving thanks, he said— Take this, and divide among yourselves; For, I say unto you— In nowise shall I drink henceforth of the fruit of the vine, until [the kingdom of God] shall come.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And when He had taken a cup and ^[c] given thanks, He said, "Take this and share it among yourselves; for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes." [c] Giving thanks consisted of two benedictions, one over the wine (Blessed are You, Lord our God, who has created the fruit of the vine!) and one for the return of the Feast Day with all it implied, as well as being allowed once more to witness it.
An Understandable Version	Then Jesus took a cup [Note: This was one of the cups partaken of during the Passover meal], and after giving thanks to God [for it], He said, "Take this and share it among yourselves, for I tell you, I will not drink this fruit of the vine [i.e., grape juice] from now on until [I do, figuratively, when] the kingdom of God has come."
The Expanded Bible	Then Jesus took a cup, gave thanks, and said, "Take this cup and share it among yourselves. [¹ For I tell you] I will not drink again from the fruit of the vine [^c wine] until God's kingdom comes."
Jonathan Mitchell NT	Then, after receiving a cup [and] speaking a word of the goodness of favor and grace (or: upon taking in hand a cup [of wine], then giving thanks), He said, "Take and receive this, and then distribute [it] into the midst of (= among) yourselves. "You see, I am now saying to you [twelve] that from now on I can under no circumstances drink from the product of the grapevine until which [time or occasion that] God's reign comes (or: the sovereign influence and activity which is God can set out and journey on)."
P. Kretzmann Commentary	And He took the cup, and gave thanks, and 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.
Syndein/Thieme	Kretzmann's commentary on Luke 22:13–18 has been placed in the Addendum . "And, having taken a cup . . . {and} having given thanks . . . He {Jesus} said, "Take this and divide it among yourselves {two commands}. "For I {Jesus} say to you that I ABSOLUTELY will NOT ever {ou me - strong double negative again - a very strong negative - literally 'absolutely not never'} possibly drink of the fruit of the vine until the kingdom of God may come."
Translation for Translators	Then he took a cup of wine and thanked God for it. Then he said, "Take this, and each of you drink some of it. I want you to know that from now on I will not drink wine until God makes me king."
The Voice	He took a cup of wine and gave thanks for it.

Jesus: Take this; share it among yourselves. Know this: I will not drink another sip of wine until the kingdom of God has arrived in fullness.

Bible Translations with Many Footnotes:

Lexham Bible

And he took in hand a cup, and [*Here “and” is supplied because the previous participle (“took in hand”) has been translated as a finite verb] after [*Here “after” is supplied as a component of the temporal participle (“giving thanks”)] giving thanks he said, “Take this and share it [*Here the direct object is supplied from context in the English translation] among yourselves. For I tell you, [Some manuscripts have “I tell you that”] from now on I will not drink of the product of the vine until the kingdom of God comes.”

NET Bible®

Then⁴⁴ he took a cup,⁴⁵ and after giving thanks he said, “Take this and divide it among yourselves. For I tell you that from now on I will not drink of the fruit⁴⁶ of the vine until the kingdom of God comes.”⁴⁷

^{44tn} Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

^{45sn} Then he took a cup. Only Luke mentions two cups at this meal; the other synoptic gospels (Matt, Mark) mention only one. This is the first of the two. It probably refers to the first cup in the traditional Passover meal, which today has four cups (although it is debated whether the fourth cup was used in the 1st century).

^{46tn} Grk “the produce” (“the produce of the vine” is a figurative expression for wine).

^{47sn} Until the kingdom of God comes is a reference to the kingdom in all its power. See Luke 17:20-37. Jesus awaits celebration with the arrival of full kingdom blessing.

The Spoken English NT

And when he'd taken a cup and said thanks over it, he said, “Take this, and share it with one another-I'm telling you, I'm never going to drink from the fruits of the grape vine again until the time when God's Reign comes.”^k

^k There is some uncertainty in the mss tradition about Jesus' words and actions instituting the “Lord's Supper” here. There is a shorter version that looks closer to that of Matthew and Mark, but the longer text is followed here on the assumption that it is somewhat more likely that (a) Luke's version is related to Paul's (see 1Cor. 11:24-25), than (b) that copyists have added material to make Luke's version closer to Paul's.

Wilbur Pickering's New T.

And taking a cup He gave thanks and said: “Take this and share it among yourselves.⁶ I tell you further that I will not drink again⁷ of the fruit of the vine until the Kingdom of God comes.”

(6) This ‘cup’ was not part of the ‘Lord's Supper’; I don't know what the purpose may have been.

(7) To suck a swallow or two from a sponge would not qualify as ‘drinking’.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

And having taken a cup, having given thanks, He said, “Take this and divide [it] among yourselves.

“For I say to you_p, by no means shall I drink of the fruit of the grapevine until which [time] the kingdom of God comes.”

Charles Thomson NT

Then having taken a cup, he gave thanks and said, Take this and share it among yourselves.

For I say to you, I will not drink of the product of the vine until the reign of God come.

Context Group Version

And he received a cup, and when he had given a recognition of [his] indebtedness, he said, Take this, and divide it among yourselves: for I say to you (pl), I shall not drink from now on of the fruit of the vine, until God's kingdom shall come.

Modern Literal Version 2020	And having accepted a cup, and having given-thanks, he said, Take ^o this and divide ^o it with yourselves. For* I say to you ^o , I should never drink from the fruit* of the vine, until which time the kingdom of God should come.
New King James Version	Then He took the cup, and gave thanks, and said, "Take this and divide it among yourselves; for I say to you, [NU adds <i>from now on</i>] I will not drink of the fruit of the vine until the kingdom of God comes."
NT (Variant Readings)	And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: for I say unto you, ^o I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. ^o Byz.-I shall not drink of the fruit of the vine...

The gist of this passage:

17-18

Luke 22:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
dechomai (δέχομαι) [pronounced <i>DEKH-om-ahee</i>]	<i>receiving, those accepting; the one taking</i>	masculine singular, aorist (deponent) middle participle, nominative case	Strong's #1209
potêrion (ποτήριον) [pronounced <i>poht-AY-ree-on</i>]	<i>cup, drinking vessel; by extension, the contents thereof, ie, a cupful; figuratively, a lot or fate</i>	neuter singular noun, accusative case	Strong's #4221
eucharisteô (εὐχαριστέω) [pronounced <i>yew-khahr-ih-STEH-oh</i>]	<i>being grateful, feeling thankful; giving thanks</i>	masculine singular, aorist active participle; nominative case	Strong's #2168

Translation: Having received a cup [and] giving thanks,...

Jesus received a cup or a drinking vessel of grape juice (it is grape juice and not wine because this is the time of the Unleavened Bread, where nothing is fermented).

Jesus gives thanks.

Luke 22:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
lambánô (λαμβάνω) [pronounced <i>lahm-BAHN-oh</i>]	<i>take, receive, have, hold; obtain; get a hold of; remove; claim for oneself; take in marriage</i>	2 nd person plural, aorist active imperative	Strong's #2983

Luke 22:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
diamerizō (διαμερίζω) [pronounced dee-am-er-ID-zoh]	<i>split apart, cut in pieces, divide asunder; be divided into opposing parts, break up, be at variance, be in dissension; distribute</i>	2 nd person plural, aorist active imperative	Strong's #1266
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
heautous (ἑαυτοῦς) [pronounced heh-ow-TOOZ]	<i>ourselves, yourselves; themselves</i>	reflexive pronoun; sometimes used in the reciprocal sense; 3 rd person masculine plural, accusative case	Strong's #1438

Translation: ...Jesus [lit., He] said, "Take this [grape juice] and divide [it] up among yourselves,..."

From the cup which He had, Jesus passes it to His disciples, telling them to divide up the juice from His cup.

Luke 22:17 Having received a cup [and] giving thanks, Jesus [lit., He] said, "Take this [grape juice] and divide [it] up among yourselves,..." (Kukis mostly literal translation)

This is a toast given by the Lord which is not found in the other gospels. The **synoptics** synch up again at v. 19, which is the first Eucharist.

Luke 22:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
λέγω (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	1 st person singular, present active indicative	Strong's #3004
γάρ (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063

Luke 22:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humin (ὐμῖν) [pronounced hoo- MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
This is very similar to v. 16a.			
pinô/riô/poô (πίνω/πίω/πώω) [pronounced PEE- noh/PEE-oh/POH-oh]	<i>to drink, to imbibe; figuratively, to receive into the soul what serves to refresh strengthen, nourish it unto life eternal</i>	1 st person singular, aorist active subjunctive	Strong's #4095
apó (ἀπό) [pronounced aw-PO]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
nun (νῦν) [pronounced noon]	<i>now, at this time, the present (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate: henceforth, hereafter, from hereon in; from here forward; of late, soon, present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
apó (ἀπό) [pronounced aw-PO]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
gennêma (γέννημα) [pronounced GHEN- nay-mah]	<i>offspring; brood, generation; by analogy produce, fruit (literally or figuratively)</i>	neuter singular noun, genitive/ablative case	Strong's #1081
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

Luke 22:18a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ampelos (ἄμπελος) [pronounced AM-pel-oss]	<i>vine, grapevine</i>	feminine singular noun, genitive/ablative case	Strong's #288

Translation: ...for I say to you [all], I won't ever drink from the produce of the grapevine from now...

Just as Jesus said that He would no longer be able to eat a feast as they had enjoyed, He would not enjoy a drink from the produce of the grape vine.

Jesus, in His humanity, had a true appreciation for the fruit of the vine and for the various things which He ate during His life. There are quite a number of times when Jesus is eating and drinking at banquets and various meals (He is criticized by the religious class for doing so). On many occasions, he is eating fish or drinking wine (in this case, grape juice, because it was unfermented).

Jesus will show, when resurrected, that He is still able to eat; but apparently He will not enjoy the produce of the vine until the **Millennium**.

Luke 22:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heōs (ἕως) [pronounced HEH-occe]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
basileia (βασιλεία) [pronounced bas-il-ah]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; dative, locative or instrumental case	Strong's #932
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person singular, aorist active subjunctive	Strong's #2064

Translation: ...until the coming of the kingdom of God.”

Again, the timing is the same—Jesus will not enjoy the produce from the vines until the coming of the kingdom of God.

Luke 22:18 ...for I say to you [all], I won't ever drink from the produce of the grapevine from now until the coming of the kingdom of God.” (Kukis mostly literal translation)

Jesus has now several times referred to the impending crucifixion at just this dinner. He mentions suffering in v. 15; the fulfillment of the Passover lamb in v. 16; and His not drinking from the fruit of the vine again until the Kingdom of God takes place (v. 18). Previously, He has spoken of His crucifixion in clear terms. Whoever Luke interviewed remembers this taking place (obviously, Luke had to have at least one disciple—not Matthew or John—on his list of interviews).

Luke 22:17–18 Having received a cup [and] giving thanks, Jesus [lit., He] said, “Take this [grape juice] and divide [it] up among yourselves, for I say to you [all], I won't ever drink from the produce of the grapevine from now until the coming of the kingdom of God.” (Kukis mostly literal translation)

Some see this as a separate toast that the Lord is making (one writer said that there were four cups of juice for this toast). However, I believe that Jesus is simply passing out the grape juice which they would drink together for the Lord's Supper.

Luke 22:17–18 Jesus, having received a cup and then giving thanks, said, “Take the grape juice from this pitcher and divide it up amongst yourselves, for I tell you now that I will not again drink from the fruit of the grapevine until the coming of the kingdom of God.” (Kukis paraphrase)

Jesus is instituting the Eucharist celebration, one of the very few rituals continued in the Church Age. Here, He has passed out the grape juice (unfermented wine) to His disciples. They are not drinking it yet.

Although I believe that the previous verses are a part of the Last Supper, the words of Luke and the other two synoptics synch up in these two verses:

And taking bread [and] giving thanks, He broke [the bread] and gave [it] to them, saying, “This is the body of Me, the [body]—a substitute for you [all]—giving. This thing keep on doing for the—of Me—memory.”

Luke
22:19

Taking the bread [and] giving thanks, Jesus [lit., He] broke [the bread] (into pieces) and gave it to His disciples [lit., them], saying, “This is My body, the [body] given [as] a substitute for you [all]. Keep on doing this [ritual of breaking bread] for the purpose of My remembrance.”

Jesus took the bread and gave thanks for it, and then He tore it into pieces and distributed it to His disciples, saying, “This bread represents My body, My body which is given as a substitute for all of you. Continue observing this ritual of breaking bread and thinking of Me.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) And taking bread [and] giving thanks, He broke [the bread] and gave [it] to them, saying, “This is the body of Me, the [body]—a substitute for you [all]—giving. This thing keep on doing for the—of Me—memory.

Complete Apostles Bible	And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."
Douay-Rheims 1899 (Amer.)	And taking bread, he gave thanks and brake and gave to them, saying: This is my body, which is given for you. Do this for a commemoration of me.
Holy Aramaic Scriptures	And He took The Lakhma {The Bread} and gave thanks, and broke it, and gave it unto them, and said, "This is My Body, which concerning your persons, is given. Be doing this for Dukrani {My Memorial}."
James Murdock's Syriac NT	And he took bread, and gave thanks, and brake, and gave to them, and said: This is my body, which is given for your sakes. This do ye, in remembrance of me.
Original Aramaic NT	He took bread and he gave thanks, he broke and he gave to them and he said, "This is my body, which shall be given for the sake of your persons. You shall be doing this to commemorate me."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he took bread and, having given praise, he gave it to them when it had been broken, saying, This is my body, which is given for you: do this in memory of me.
Bible in Worldwide English	He took some bread. He thanked God for it and broke it. He gave it to the disciples and said, This is my body, which is given for you. When you do this, then remember me.
Easy English	Then he took a loaf of bread and he thanked God for it. He broke the bread into pieces and he gave some of it to each of them. He said, 'This is my body. I am giving it to save you. When you eat this meal from now on, remember me.'
	Most people that obey Christ still meet for this special meal. They remember what Jesus did for them. They eat bread and they drink wine together. They are obeying him when they do that.
Easy-to-Read Version–2008	Then he took some bread and thanked God for it. He broke off some pieces, gave them to the apostles and said, "This bread is my body that I am giving for you. Eat this to remember me."
God's Word™	Then Jesus took bread and spoke a prayer of thanksgiving. He broke the bread, gave it to them, and said, "This is my body, which is given up for you. Do this to remember me."
Good News Bible (TEV)	Then he took a piece of bread, gave thanks to God, broke it, and gave it to them, saying, "This is my body, which is given for you. Do this in memory of me."
J. B. Phillips	The mysterious words which were remembered later Then he took a loaf and after thanking God he broke it and gave it to them, with these words, "This is my body which is given for you: do this in remembrance of me."
The Message	Taking bread, he blessed it, broke it, and gave it to them, saying, "This is my body, given for you. Eat it in my memory."
New Life Version	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Then he took some bread and said a prayer of thanks. He broke the bread up and gave pieces to his disciples. He said, "This is my body. I'm giving it for you—for your sake. Do this to remember me."
Contemporary English V.	Jesus took some bread in his hands and gave thanks for it. He broke the bread and handed it to his apostles. Then he said, "This is my body, which is given for you. Eat this as a way of remembering me!"

The Living Bible	Then he took a loaf of bread; and when he had thanked God for it, he broke it apart and gave it to them, saying, "This is my body, given for you. Eat it in remembrance of me."
New Berkeley Version	.
The Passion Translation	Then he lifted up a loaf, and after praying a prayer of thanksgiving to God, he gave each of his apostles a piece of bread, saying, "This loaf is my body, which is now being offered to you. Always eat it to remember me."
UnfoldingWord Simplified T.	Then he took some bread and thanked God for it. He broke it into pieces and gave it to them to eat. As he did so, he said, "This bread is my body, which I am about to sacrifice for you. Do this later to honor me."

Partially literal and partially paraphrased translations:

American English Bible	Then he took a loaf [of bread], gave thanks and broke it, and gave it to them saying: 'This is my body, which is being handed over for you. Continue to do this in memory of me.'
Beck's American Translation	.
Breakthrough Version	And when He took bread, after He was thankful, He tore it and gave it to them, saying, "This is My body given on your behalf. Do this for the remembering of Me."
A. Campbell's Living Oracles	Then he took bread, and having given thanks, broke it, and gave it to them, saying, This is my body, which is given for you. Do this in commemoration of me.
New Advent (Knox) Bible	Then he took bread, and blessed and broke it, and gave it to them, saying, This is my body, given for you; do this for a commemoration of me.
20 th Century New Testament	Then Jesus took some bread, and, after saying the thanksgiving, broke it and gave to them, with the words: "This is my body, [which is now to be given on your behalf. Do this in memory of me."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And he took bread, and gave thanks, and divided it, and gave it to them, saying, 'This is my body which is given for you: this do in remembrance of me.' "δίδωμι" means "given", not "offered"; Luke does not describe the Passion as a sacrificial lamb.
Revised Ferrar-Fenton Bible	.
Free Bible Version	He picked up some bread, and after he had given thanks, he broke it into pieces and gave it to them. is my body which is given for you; do this in order to remember me," Jesus told them.
International Standard V	Then he took a loaf of bread, gave thanks, broke it in pieces, and handed it to them, saying, This is my body, which is given for you. Keep on doing this in memory of me.
The Spoken English NT	And he took a loaf of bread, said thanks over it, and broke it. And he gave it to them. He was saying, "This is my body, that's given for you. Do this in memory of me."
Weymouth New Testament	Then, taking a Passover biscuit, He gave thanks and broke it, and gave it to them, saying, "This is my body which is being given on your behalf: this do in remembrance of me."
Wikipedia Bible Project	He picked up some unleavened bread, and after saying grace, he broke it into pieces and gave it to them. is my body given for you; remember me by doing this," Jesus told them.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Jesus also took bread, and after giving thanks, he broke it and gave it to them, saying, "This is my body which is given for you. Do this in remembrance of me."
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<p>New American Bible (2011)</p>	<p>Mt 26: 26-28; Mk 14: 22-24; 1Cor 11: 23-25; Jn 6:31 *^j Then he took the bread, said the blessing, broke it, and gave it to them, saying, "This is my body, which will be given for you; do this in memory of me." * [22:19c–20] Which will be given...do this in memory of me: these words are omitted in some important Western text manuscripts and a few Syriac manuscripts. Other ancient text types, including the oldest papyrus manuscript of Luke dating from the late second or early third century, contain the longer reading presented here. The Lucan account of the words of institution of the Eucharist bears a close resemblance to the words of institution in the Pauline tradition (see 1 Cor 11:23–26). See also notes on Mt 26:26–29; 26:27–28; and Mk 14:22–24. [Kukis: Whereas, it may seem like a good idea to simply toss out all of the Vatican approved Bibles, this is an example of a good and helpful footnote. If you have been paying attention to these translations, you can see that they have been quite good. The additional footnotes have been placed in the Addendum.] j. [22:19] 24:30; Acts 27:35.</p>
<p>New Catholic Bible</p>	<p>Jesus Gives His Body and His Blood.^[g] Then he took bread, and after giving thanks he broke it and gave it to them, saying, "This is my body, which will be given for you. Do this in memory of me." [g] In a prophetic gesture Jesus proclaims and establishes the new covenant between God and humanity (see Ex 24:8; Jer 31:31), which he is preparing to seal by his freely accepted sacrifice. In this action, by changing the bread and wine into his body and blood (see 1 Cor 10:6; 11:23-27), he institutes the Eucharist, which calls to mind and renders present to the gathered community his act of love for humanity (see Acts 2:42, 46). Along with Paul, Luke has preserved for us what is perhaps one of the earliest texts of the first Christian Eucharists.</p>
<p>New English Bible–1970</p>	<p>And he took bread, gave thanks, and broke it; and he gave it to them, with the words: 'This is my body.' Some manuscripts add, in whole or in part, and with various arrangements, the following: 'which is given for you; do this as a memorial of me.' 20In the same way he took the cup after supper, and said, 'This cup, poured out for you, is the new covenant sealed by my blood.'</p>
<p>Revised English Bible–1989</p>	<p>Then he took bread, and after giving thanks he broke it, and gave it to them with the words: "This is my body." ²⁰[[EMPTY]]</p>

Jewish/Hebrew Names Bibles:

<p>Complete Jewish Bible</p>	<p>Also, taking a piece of <i>matzah</i>, he made the <i>b'rakhah</i>, broke it, gave it to them and said, "This is my body, which is being given for you; do this in memory of me."</p>
<p>Holy New Covenant Trans.</p>	<p>Then Jesus took bread and gave thanks. He broke off some of the bread and gave it to them. Then he said, "This bread is my body which I am giving for you. Eat this to remember me."</p>
<p>Tree of Life Version</p>	<p>And when He had taken matzah and offered the bracha, He broke it and gave it to them, saying, "This is My body, given for you. Do this in memory of Me."</p>

Weird English, ʘlɔɛ English, Anachronistic English Translations:

<p>Accurate New Testament</p>	<p>...and Receiving bread Thanking {him} [He] breaks {him} and [He] gives {him} [to] them Saying This is The Body [of] me The [Thing] for you* Being Given this make! to the mine reminder...</p>
<p>Awful Scroll Bible</p>	<p>And taking the bread, giving-good-favoredness, He breaks it, and gives it to them, instructing, "This is My body, which is being given in behalf of yours, be doing this for the remembering-back of Me."</p>
<p>Concordant Literal Version</p>	<p>And, taking bread, giving thanks, He breaks it and gives to them, saying, "Take. This is My body, given for your sakes. This do for a recollection of Me."</p>

- exeGesés companion Bible And he takes bread and eucharistizes, and breaks and gives to them, wording, This is my body which is given for you: do this in remembrance of me.
- Orthodox Jewish Bible And having taken the Afikoman and having made the hamotzi, Rebbe, Melech HaMoshiach broke the matzah and gave it to them, saying, This is my BASAR (SHEMOT 12:8) being given for you: this do in zikaron (remembrance) of me. [Leviticus 5:7; 6:23; Ezek 43:21; Isa 53:8]
- Rotherham's Emphasized B. And [taking a loaf] he gave thanks, and brake, and gave unto them, saying— [This] is my body [[which in your behalf is being given: [this] be ye doing, in remembrance [of me].

Expanded/Embellished Bibles:

- An Understandable Version Then He took a [small] loaf of bread, and after He had given thanks to God, He broke it and gave [pieces] to His apostles, and said, "This is [i.e., represents] my [physical] body which is [to be] given for you; continue to do this [i.e., eat it regularly] to remember me by."
- The Expanded Bible Then Jesus took some bread, gave thanks, broke it, and gave it to the apostles, saying, "This is my body, [Some Greek copies do not have the rest of verse 19 or verse 20.] which I am giving for you. Do this ·to remember [as a memorial to; ^T in remembrance of] me."
- Jonathan Mitchell NT And then, taking in hand a loaf of bread – [and again] speaking a word of favor and grace (or: giving thanks) – He broke [it] in pieces and gave [it] to them, while saying, "This [bread] is (or: = represents) My body (or: the body which is Me) – it is presently and continuously being given over you folks (or: that which is customarily given on your behalf and over your [situation]). You folks are normally doing this unto My memorial (or, reading as an imperative: Habitually do this with a view to My commemoration)."
- P. Kretzmann Commentary **Verses 19-20**
The institution of the Lord's Supper:
And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body, which is given for you; this do in remembrance of Me.
- Syndein/Thieme ``And, having taken bread . . . {and} having given thanks, He {Jesus} broke {it} and gave to them, saying, "This is My body which is given 'as a substitute for'/'on behalf of' {huper} you. Keep on doing this in remembrance {anamnesis} of Me {an order}."
- Translation for Translators Then he took some bread and thanked God for it. He broke it *into pieces* and gave it to them *to eat*. He said, "This *bread represents* my body, which I am about to sacrifice for you. Keep on *eating bread* this way *regularly* to remember what I *have done for you*."
- The Voice Then He took bread, gave thanks, broke it, and shared it with them.
Jesus: This is My body, My body given for you. Do this to remember Me.

Bible Translations with Many Footnotes:

- Lexham Bible And he took bread, and [*Here "and " is supplied because the previous participle ("took") has been translated as a finite verb] after [*Here "after " is supplied as a component of the temporal participle ("giving thanks")] giving thanks, he broke it [*Here the direct object is supplied from context in the English translation] and gave it [*Here the direct object is supplied from context in the English translation] to them, saying, "This is my body which is given for you. Do this in remembrance of me."
- NET Bible® Then⁴⁸ he took bread, and after giving thanks he broke it and gave it to them, saying, "This is my body⁴⁹ which is given for you.⁵⁰ Do this in remembrance of me."

^{48tn} Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

^{49tc} Some important Western mss (D it) lack the words from this point to the end of v. 20. However, the authenticity of these verses is very likely. The inclusion of the second cup is the harder reading, since it differs from Matt 26:26-29 and Mark 14:22-25, and it has much better ms support. It is thus easier to explain the shorter reading as a scribal accident or misunderstanding. Further discussion of this complicated problem (the most difficult in Luke) can be found in TCGNT 148-50.

^{50sn} The language of the phrase given for you alludes to Christ’s death in our place. It is a powerful substitutionary image of what he did for us.

Wilbur Pickering’s New T.

Jesus institutes the Lord’s Supper

Then, after the meal, He took bread, gave thanks, broke and gave it to them, saying, “This is my body which is given for you; do this in remembrance of me”.

Literal, almost word-for-word, renderings:

Context Group Version	And he took bread, and when he had given a recognition of [his] indebtedness, he broke it, and gave to them, saying, This is my body which is given for you (pl): this do in remembrance of me.
Modern English Version	Then He took the bread, and when He had given thanks, He broke it and gave it to them, saying, “This is My body which is given for you. Do this in remembrance of Me.”
Modern Literal Version 2020	{Mark 14:22-25 & Matthew 26:26-29 & Luke 22:19-20, 1Co 11:23-26.} And having took bread and having given-thanks, he broke it and gave to them, saying, This is my body which is given on your° behalf. Practice° this in my remembrance.

The gist of this passage: The bread of the Eucharist.

Luke 22:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong’s #2532
λαμβάνω (λαμβάνω) [pronounced <i>lahm-BAHN-oh</i>]	<i>taking, receiving, having, holding; obtaining; getting a hold of; removing; claiming for oneself, taking in marriage</i>	masculine singular, aorist active participle, nominative case	Strong’s #2983
artos (ἄρτος) [pronounced <i>AR-toss</i>]	<i>bread, loaf, loaves</i>	masculine singular noun; accusative case	Strong’s #740
ευχαριστεῶ (εὐχαριστέω) [pronounced <i>yew-khahr-ih-STEH-oh</i>]	<i>being grateful, feeling thankful; giving thanks</i>	masculine singular, aorist active participle; nominative case	Strong’s #2168

Translation: Taking the bread [and] giving thanks,...

Jesus takes a loaf of the bread that this there and He offers thanks to God the Father.

Jesus is acknowledging God's provisions for Himself and His disciples during a time when many Jews want to harm Him.

Luke 22:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kláō (κλάω) [pronounced KLAH-oh]	<i>to break (bread) (into pieces); to tear (separate) (into pieces)</i>	3 rd person singular, aorist active indicative	Strong's #2806
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 rd person singular, aorist active indicative	Strong's #1325
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...Jesus [lit., He] broke [the bread] (into pieces) and gave it to His disciples [lit., them],...

Jesus breaks up the bread into pieces and hands it to His disciples.

I am assuming that Jesus will participate in this ritual, even though He does not need to remember Himself. He would be doing this by way of example.

Luke 22:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
touto (τοῦτο) [pronounced TOO-toh]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; singular nominative neuter form	Strong's #3778 (also known as Strong's #5124)
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Luke 22:19c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
sōma (σῶμα) [pronounced SOH-mah]	<i>body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family</i>	neuter singular noun, nominative case	Strong's #4983
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

New American Bible footnote: [vv.] 22:19c–20...are omitted in some important Western text manuscripts and a few Syriac manuscripts. Other ancient text types, including the oldest papyrus manuscript of Luke dating from the late second or early third century, contain the longer reading presented here. The Lucan account of the words of institution of the Eucharist bears a close resemblance to the words of institution in the Pauline tradition (see 1 Cor 11:23–26).¹⁸

In other words, from this point forward to the end of v. 20 may not actually belong in the Lukian text. These words are *not* found in Matthew and Mark (as we will see in the text comparison).

If these words were found in Matthew and Mark, then our confusion about this passage would be moot. However, we do find these words in 1Corinthians 11:23–26 **For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when He was betrayed took bread, and when He had given thanks, He broke it, and said, "This is My body which is for you. Do this in remembrance of Me." In the same way also He took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of Me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.** (ESV, capitalized)

One possible conclusion is, later scribes read these words, could not find them, and inserted them into Luke. Another is, it was clear that text was missing from Luke, and supplied from here. So, it is time to copy a manuscript, and when they examine the old manuscript, there is a problem with this passage, making it unreadable. Most often, when that is the case, the text is simply dropped from the new copy. However, one very bright scribe may have said, "I know where we can find this text" and goes to the 1Corinthians passage.

Another explanation is, the very oldest manuscripts were simply an accidental deletion of the text. A very tired scribe is copying the text, looks at the old text, but goes to another place in the text and begins to copy. This is a far more common error for both testaments.

When it comes to these manuscripts, simply adding text is very rare (but it does happen, as in the final text of the book of Mark).

I should also point out that what follows is found in the Westcott Hort text, the Byzantine Greek text, the Tischendorf's Greek text and the Scrivener Textus Receptus. Those are all important manuscripts. On the other hand, these are all later texts, all containing the entire New Testament. Having a 2nd or 3rd century text where this is missing is significant.

Now, let's just say we drop these words altogether. What does that leave us with in the Lukian text?

¹⁸ From <https://bible.usccb.org/bible/luke/22> accessed May 29, 2023.

Luke 22:19c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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Luke 22:19 *And He took bread, and when He had given thanks, He broke it and gave it to them, saying, "This is My body, which is given for you. Do this in remembrance of Me."*

Luke 22:20 *And likewise the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in My blood."*

Luke 22:21 *But behold, the hand of him who betrays Me is with Me on the table.* (ESV, capitalized)

Now let's remove that text:

Luke 22:19a-b, 21 *And He took bread, and when He had given thanks, He broke it and gave it to them, saying, "This is My body...But behold, the hand of him who betrays Me is with Me on the table.* (ESV, capitalized)

Do you see how jarring that transition is? Whatever the true solution is, it cannot be that the disputed text should be removed.

to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
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Because of the morphology of the definite article, we look back to the previous noun with the same morphology. That noun is properly inserted here.

hupér (ὑπέρ) [pronounced <i>hoop-AIR</i>]	<i>above, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
humôn (ὑμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
didōmi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<i>giving, granting; supplying, furnishing; entrusting; paying wages; appointing to office; permitting; giving up, yielding; giving back; sacrificing</i>	masculine singular, present passive participle, nominative case	Strong's #1325

Translation: ...saying, "This is My body, the [body] given [as] a substitute for you [all]."

Jesus says that this bread is His body. This has been something that the Catholic church has *struggled* with for a very long time. There are metaphors and there are similes. In a simile, you say, *this bread represents My body*; and in a metaphor, you say, *this bread is My body*. In both cases, we are not talking about the bread being literally the Lord's body, but a representation of His body.

Even though I take the Bible literally, it is still filled with figures of speech. Bullinger wrote His excellent *Figures of Speech Used in the Bible* at least a century ago (I think?), and it is still used today. It can be found online as a full work and in an edited format as well. When Jesus says, "I am the alpha and the omega," is He saying, I am equivalent to the first and last Greek letters of the Greek alphabet? Of course not! It means that Jesus was here in the beginning (as the Creator of all things) and He will be here in the end, under a new heavens and a new earth.

Jesus will give His body as a substitute for His disciples (and for all mankind).

The Eucharist, which is being instituted by Jesus at this point, is to remind us of the most fundamental point of doctrine, that Jesus gave Himself for our sins; He took upon Himself the punishment that we deserve for our sins.

Catholics have, unfortunately, changed this into a whole other issue instead.

When Paul talks about the Eucharist in 1Corinthians, it is clear that the disputed text was said by Jesus, but that text was not recorded by the other three gospel writers. Determining whether this text is accurate or not is the domain of **textual criticism**.

I realize that many people simply skip over the Greek or Hebrew text boxes (and, for most people, that is a normal way to read this commentary). However, this is a verse and a half of disputed text and the explanation for this is not a simple one.

Luke 22:19c₂–20 Examined from the Standpoint of Textual Criticism

1. There is a problem with this text. Although it is found in virtually all of the later important manuscripts, it is missing from some manuscripts from the 2nd or 3rd century. Generally speaking, the older the manuscript, the more reliable that manuscript is.
2. However, eliminating the disputed text is not a good solution, as it is clear that text is missing when you do that.
 - 1) With the text intact: Luke 22:19–21 **And He took bread, and when He had given thanks, He broke it and gave it to them, saying, "This is My body, which is given for you. Do this in remembrance of Me." And likewise the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in My blood. But behold, the hand of him who betrays Me is with Me on the table.** (ESV, capitalized)
 - 2) With the text missing: Luke 22:19a-b, 21 **And He took bread, and when He had given thanks, He broke it and gave it to them, saying, "This is My body...But behold, the hand of him who betrays Me is with Me on the table.** (ESV, capitalized)
 - 3) Do you see how jarring that transition is? Whatever the true solution is, it cannot be that the disputed text should be removed.
3. If this missing text were found in one or more of the other gospels, then we do not really do not have a problem. We can put the text in brackets or italicize it and move on.
4. However, in this case, the same text is found in 1Corinthians 11:23–26 **For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when He was betrayed took bread, and when He had given thanks, He broke it, and said, "This is My body which is for you. Do this in remembrance of Me." In the same way also He took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of Me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.** (ESV, capitalized)
5. Did Paul pull this out of the gospel of Luke? Were Paul's words taken and placed into the gospel of Luke? We simply don't know. We would have expected Paul to have lifted this text from Luke's gospel.
6. Remember, this all comes down to this text missing in a few old, old manuscripts. Why it is missing there is a whole other topic of discussion. It may have simply been miscopied, the text being left out by mistake. Mistakes can take place in one family of manuscripts, but be fine in another set of manuscripts. That could be the simple explanation of what has happened here.
- 7.

All of the discussion which involves *why did this happen, how could we explain*, is speculative.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Luke 22:19d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
ποιεῖτε (ποιέω) [pronounced poi-EH-oh]	<i>do, make, construct, produce; carry out, execute [a plan, an intention]; practice; act</i>	2 nd person plural, present active imperative	Strong's #4160
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
emên (ἐμήν) [pronounced ehm-AIN]	of me, mine (own), my	1 st person feminine singular, emphatic possessive pronoun, accusative case	Strong's #1699
anamnêsis (ἀνάμνησις) [pronounced an-AM-nay-sis]	<i>recollection, remembering, memorial, reminder, memory (of), remembrance (again)</i>	feminine singular noun, accusative case	Strong's #364

Translation: *Keep on doing this [ritual of breaking bread] for the purpose of My remembrance."*

Jesus uses the present active imperative, meaning, *keep on doing this; or, continue doing this.*

The reason the disciples are supposed to do this is in remembrance of Him.

Luke 22:19 *Taking the bread [and] giving thanks, Jesus [lit., He] broke [the bread] (into pieces) and gave it to His disciples [lit., them], saying, "This is My body, the [body] given [as] a substitute for you [all]. Keep on doing this [ritual of breaking bread] for the purpose of My remembrance."* (Kukis mostly literal translation)

Luke 22:19 *Jesus took the bread and gave thanks for it, and then He tore it into pieces and distributed it to His disciples, saying, "This bread represents My body, My body which is given as a substitute for all of you. Continue observing this ritual of breaking bread and thinking of Me."* (Kukis paraphrase)

Although there is some indication that after *My body*, the rest of this text may be missing. The discussion of this is found within the Greek exegesis, and, quite frankly, I came to no certain conclusion, except that the text is probably valid.

Bear in mind that that a portion of v. 19 and all of v. 20 may not belong in the book of Luke. However, these words are found in both Matthew and Mark, so it is legitimate to study them.

And the cup, likewise, after the dining, he was saying, “This the cup, the new covenant, in the blood of Me, the [blood] for you [all] being poured out.

Luke
22:20

Likewise, [He took] the cup, after dining, and He said, “This [is] the cup of the New Covenant, by means of My blood, the [blood] being shed for [all of] you.

Similarly, Jesus took the cup and, holding it up before the disciples, said, “This is the cup of the New Covenant, a covenant which is established by My blood, the blood which will be shed for all of you.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And the cup, likewise, after the dining, he was saying, “This the cup, the new covenant, in the blood of Me, the [blood] for you [all] being poured out.
Complete Apostles Bible	Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you.
Douay-Rheims 1899 (Amer.)	In like manner, the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you.
Holy Aramaic Scriptures	And likewise also, concerning The Kasa {The Cup}; after they had eaten that supper, He said, “This is The Kasa {The Cup} of The New Covenant in My Blood, which is poured out for you.
James Murdock’s Syriac NT	And in like manner also concerning the cup, after they had supped, he said: This cup is the new testament in my blood, which, for your sakes, is poured out !
Original Aramaic NT	And thus also concerning the cup after they had dined, he said, "This cup is the new covenant in my blood, which shall be shed in your stead.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And in the same way, after the meal, he took the cup, saying, This cup is the new testament, made with my blood which is given for you.
Bible in Worldwide English	In the same way he took the cup after they had eaten. He said, This cup is the new agreement made by my blood. It is given for you.
Easy English	After supper, Jesus took a cup of wine and did the same thing. He said to the disciples, ‘This cup shows the new promise that God makes because of my death. When I die, my blood will pour out of my body. I will do that for you.
Easy-to-Read Version–2008	In the same way, after supper, Jesus took the cup of wine and said, "This wine represents the new agreement from God to his people. It will begin when my blood is poured out for you."
God’s Word™	When supper was over, he did the same with the cup. He said, "This cup that is poured out for you is the new promise made with my blood."
Good News Bible (TEV)	In the same way, he gave them the cup after the supper, saying, "This cup is God's new covenant sealed with my blood, which is poured out for you.
J. B. Phillips	So too, he gave them a cup after supper with the words, “This cup is the new agreement made in my own blood which is shed for you.
The Message	He did the same with the cup after supper, saying, “This cup is the new covenant written in my blood, blood poured out for you.
New Life Version	In the same way, after they had finished the bread, He took the cup. He said, “This cup is My blood of the New Way of Worship which is given for you.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	He did the same thing with the cup of wine. After they ate, he said, "This cup is God's new agreement with people. It's an agreement made by my blood, which is poured out for you—for your sake.
Contemporary English V.	After the meal he took another cup of wine in his hands. Then he said, "This is my blood. It is poured out for you, and with it God makes his new agreement.
The Living Bible	After supper he gave them another glass of wine, saying, "This wine is the token of God's new agreement to save you—an agreement sealed with the blood I shall pour out to purchase back your souls. ^[b] [b] <i>This wine is the token . . . to purchase back your souls</i> , literally, "This cup of the new covenant in my blood, poured out for you."
New Berkeley Version	.
New Living Translation	After supper he took another cup of wine and said, "This cup is the new covenant between God and his people—an agreement confirmed with my blood, which is poured out as a sacrifice for you. ^[b] [b] Some manuscripts do not include 22:19b-20, <i>which is given for you . . . which is poured out as a sacrifice for you</i> .
The Passion Translation	After supper was over, he lifted the cup again and said, "This cup is my blood of the new covenant I make with you, and it will be poured out soon for all of you.
UnfoldingWord Simplified T.	In the same way, after they had eaten the meal, he took the cup of wine and said, "This is the new covenant I will make using my own blood, which will pour out for you.
William's New Testament	In like manner after supper He took a cup of wine, and said, "This cup of wine is the new covenant to be ratified by my blood, which is to be poured out for you.

Partially literal and partially paraphrased translations:

American English Bible	He also did the same thing with the cup after supper. He said: 'This cup is the New Sacred Agreement of my blood which is being poured out on your behalf. <i>New Sacred Agreement</i> is a more neutral term for <i>New Covenant</i> ; <i>New Testament</i> .
Beck's American Translation	.
Breakthrough Version	And He did the cup similarly after the time for them to eat dinner, saying, "This cup is the new treaty in My blood spilled out on your behalf.
A. Campbell's Living Oracles	He likewise gave the cup, after supper, saying, This cup is the new Institution in my blood, which is shed for you.
New Advent (Knox) Bible	And so with the cup, when supper was ended, This cup, he said, is the new testament, in my blood which is to be shed for you.
NT for Everyone	So too, after supper, with the cup: 'This cup', he said, 'is the new covenant, in my blood which is shed for you.
20 th Century New Testament	And in the same way with the cup, after supper, saying: "This cup is the New Covenant made by my blood which is being poured out on your behalf.] [These brackets go back to the words following <i>My body</i> ; but I have no idea why they are there.]

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	He then took the bread, and giving thanks, He broke it, and handed it to them, saying, "This is My body, [[which is delivered up for you; do this in remembrance of Me." And He did the same also with the after-dinner cup, saying, "This Cup is a New Settlement in My blood, which is poured out for your sakes.]] v. 19 is included for context.
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Free Bible Version	In the same way after they had finished supper, he picked up the cup and said, cup is the new agreement* in my blood which is poured out for you.
God's Truth (Tyndale)	Likewise also, when they had supped, he took the cup saying: This cup is the new testament in my blood, which shall for you be shed.
International Standard V	He did the same with the cup after supper, saying, This cup is the new covenant sealed [The Gk. lacks sealed] by my blood, which is being poured out for you.
Leicester A. Sawyer's NT	And the cup in like manner, after supper, saying, This cup is the new covenant [sealed] with my blood, which is poured out for you.
The Spoken English NT	He did the same with the cup after the meal. He was saying, "This cup is the new covenant in my blood, that's poured out for your sake.
Weymouth New Testament	He gave them the cup in like manner, when the meal was over. "This cup," He said, "is the new Covenant ratified by my blood which is to be poured out on your behalf.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And after the supper, he did the same with the cup, saying, "This cup is the new covenant, sealed in my blood, which is poured out for you. Jer 31:31; 24:8
New American Bible (2011)	And likewise the cup after they had eaten, saying, "This cup is the new covenant in my blood, which will be shed for you. ^k k. [22:20] Ex 24:8; Jer 31:31; 32:40; Zec 9:11.

Jewish/Hebrew Names Bibles:

Holy New Covenant Trans.	In the same way, after supper, Jesus took the cup and said, "This cup is God's new covenant in my blood which is being poured out for you."
The Scriptures 2009	Likewise the cup also, after supper, saying, "This cup is the renewed covenant in My blood which is shed for you.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and the cup similarly after the+ {them} to eat {gives} [He] Saying This {is} The Cup The New Contract in the blood [of] me The [Thing] for you* Being Poured...
Awful Scroll Bible	as-to- also -the-same the cup, after they are to sup, instructing, "This cup is the New Caused-to-be-set-forth, from-within My Blood, which is being poured-out in you all's behalf.
Concordant Literal Version	Similarly, the cup also, after the dinner, saying, "This cup is the new covenant in My blood, which is shed for your sakes."
exeGesés companion Bible	Likewise also the cup after supping, wording, This cup is the new covenant in my blood, which is poured for you..
Orthodox Jewish Bible	And Rebbe, Melech HaMoshiach took the kos (cup) similarly after they ate, saying, This kos (cup) is HaBrit HaChadasha in my dahm, being shed for you. [Ex 24:8; Isa 42:6; Jer 31:31-34; Zech 9:11; 53:10-12]

Expanded/Embellished Bibles:

An Understandable Version	And in the same way He took [another] cup, after the [Passover] meal, and said, "This cup is [i.e., represents] the New Agreement [i.e., between God and mankind] made by my blood, which is [to be] poured out for you.
The Expanded Bible	In the same way, after ·supper [they had eaten], Jesus took the cup and said, "·This cup [or This cup that is poured out...] is the new ·agreement [covenant; ^c a binding relationship between God and his people; Jer. 31:31–34] ·that begins with [that is established by; or that is sealed with; ^L in] my blood, which is poured out for you

	[^c interpreters differ as to whether it is the “cup” or the “blood” that Jesus says is “poured out”].
Jonathan Mitchell NT	Also, the cup, as thusly [is done] with (or: similarly after) the [occasion] to eat the dinner, continuing in saying, “This, the cup [of wine], [is; represents; seals] the new arrangement (or: the covenant which is new in character and quality) in union with, and within the midst of, My blood (or: the blood which is Me) – it is presently and continuously being poured out over you folks (or: that which is customarily poured out on your behalf).
P. Kretzmann Commentary	Likewise also the cup after supper, saying, This cup is the new testament in My blood, which is shed for you.
Syndein/Thieme	Kretzmann’s commentary on Luke 22:19–20 was placed in the Addendum. “And the cup likewise He {Jesus} took after they had supper, saying, “This cup . . . {is} the ‘new in kind or quality’ {chinos} covenant/testament . . . {constituted so} ‘by means of/in My blood . . . which is being poured out ‘on your behalf/’for you’.
Translation for Translators	Similarly, after they had eaten the meal, he took another cup of wine. He said, “The wine in [MTY] this cup represents my blood, which will soon flow from my body when I die. With this blood I will sign the new agreement that God is making with you.
The Voice	And similarly, after the meal had been eaten, He took the cup. Jesus: This cup, which is poured out for you, is the new covenant, made in My blood.

Bible Translations with Many Footnotes:

NET Bible®	And in the same way he took ⁵¹ the cup after they had eaten, ⁵² saying, “This cup that is poured out for you is the new covenant ⁵³ in my blood. ^{51tn} The words “he took” are not in the Greek text at this point, but are an understood repetition from v. 19. ^{52tn} The phrase “after they had eaten” translates the temporal infinitive construction μετὰ τὸ δεῖπναι (meta to deipnhsai), where the verb δεῖπνέω (deipnew) means “to eat a meal” or “to have a meal.” ^{53sn} Jesus’ death established the forgiveness promised in the new covenant of Jer 31:31. Jesus is reinterpreting the symbolism of the Passover meal, indicating the presence of a new era.
Rotherham’s Emphasized B.	And—the cup, in like manner, after the taking of supper, saying— [This’ cup] is the new’ covenant in my blood, ^a which [in your behalf] is to be poured out.]] [Kukis: the double bracket goes back to the middle of the previous verse, suggesting that maybe it does not belong here.] ^a Exo. xxiv. 8; Zech. ix. 11.

Literal, almost word-for-word, renderings:

A Faithful Version	In like manner also, He took the cup after supper, saying, “This cup is the New Covenant in My blood, which is poured out for you.
Analytical-Literal Translation	And in the same manner [He took] the cup after [they] ate, saying, “This cup [is] the New Covenant in My blood, the [blood] being poured out on your _p behalf.
Bond Slave Version	Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.
Green’s Literal Translation	And in like manner the cup, after having supped, saying, This cup is the New Covenant in My blood, which is being poured out for you.
Modern Literal Version 2020	And likewise*, he took the cup after they dined, saying, This cup is the new covenant* in my blood, which is poured out on your behalf
New Matthew Bible	Likewise also, when they had supped, he took the cup, saying, This cup is the new testament in my blood, which shall be shed for you.

Updated Bible Version 2.17 **And the cup in like manner after supper, saying, This cup is the new covenant in my blood, [even] that which is poured out for you +.**

The gist of this passage: Jesus also presented the cup of grape juice as representative of the new covenant in His blood.

Luke 22:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
το (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
ποτήριον (ποτήριον) [pronounced <i>poht-AY-ree-on</i>]	<i>cup, drinking vessel; by extension, the contents thereof, ie, a cupful; figuratively, a lot or fate</i>	neuter singular noun, nominative case	Strong's #4221
ὡσαύτως (ὡσαύτως) [pronounced <i>HOE-SOW-tohs</i>]	<i>likewise, the same, in the same or like manner</i>	adverb	Strong's #5615
μετά (μετά) [pronounced <i>meht-AH</i>]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
το (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
δειπνέω (δειπνέω) [pronounced <i>dipe-NEH-oh</i>]	<i>to dine, to take the principle (or evening) meal, to eat</i>	aorist active infinitive	Strong's #1172

Translation: Likewise, [He took] the cup, after dining,...

It appears that, at the first Eucharist, Jesus waited until the disciples had eaten their meal. Then He took the cup with the grape juice. Perhaps He held it up before them all.

Luke 22:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
λέγω (λέγω) [pronounced <i>LEH-goh</i>]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004

Luke 22:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
touto (τοῦτο) [pronounced TOO-toh]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; singular nominative neuter form	Strong's #3778 (also known as Strong's #5124)
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
potêrion (ποτήριον) [pronounced poh-AY-ree-on]	<i>cup, drinking vessel; by extension, the contents thereof, ie, a cupful; figuratively, a lot or fate</i>	neuter singular noun, nominative case	Strong's #4221
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
kainos (καινός) [pronounced kahee-NOS]	<i>new; as respects form: recently made, fresh, recent, unused, unworn; as respects substance: of a new kind, unprecedented, novel, uncommon, unheard of</i>	feminine singular adjective; nominative case	Strong's #2537
diathêkê (διαθήκη) [pronounced dee-ath-AY-kay]	<i>a contract, a covenant, a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will; a compact</i>	feminine singular noun; nominative case	Strong's #1242

Translation: ...and He said, "This [is] the cup of the New Covenant,..."

Jesus proclaimed that this is the cup of the New Covenant.

You will recall that I spoke of the Catholics not understanding the difference between a metaphor and reality. We have the same thing occurring here, and the lack of a verb makes this even stronger. The cup itself, the cup of grape juice, is not literally the New Covenant. The cup represents the New Covenant, the agreement which Jesus will establish with His blood. Furthermore, this is not His literal blood, but His blood represents His spiritual death on the cross paying for our sins. See the [Blood of Christ](#) in the [Addendum](#).

Luke 22:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Luke 22:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tō (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
haima (αἷμα, ατος, τό) [pronounced HI-mah]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, dative, locative or instrumental case	Strong's #129
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
Because of the morphology of the definite article, we look back to the previous noun with the same morphology. That noun is properly inserted here.			
hypér (ὑπέρ) [pronounced hoop-AIR]	<i>above, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
humôn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
ekchéō (ἐκξέω) [pronounced ek-KHEH-oh]	<i>poured out; spilled; gushing out; shedding [abroad, forth]; metaphorically: bestowing, distributing</i>	neuter singular, present passive participle, nominative case	Strong's #1632

Translation: ...by means of My blood, the [blood] being shed for [all of] you.

“By means of My blood,” Jesus says, “which will be shed for all of you—this is the New Covenant.” Under the old economy, it was required for man to believe in the **Revealed God**, although it was not completely clear at that time how this saved anyone. In this era, that process makes more sense.

Just as the cup is a metaphor; so is the blood. Jesus shedding a lot or a little blood on the cross is not efficacious for our salvation. Whatever amount of bleeding that the Lord did when on the cross; and whatever occurred in the Lord's body, regarding the coagulation of the blood in any part of the body, this is unrelated to our salvation. Jesus felt tremendous pain as a result of the crucifixion and He not doubt sweated a great deal. These things were also unrelated to our **redemption**.

We are saved because Jesus took upon Him our sins and He paid the penalty for those sins. The cross and the intense suffering of the cross—that was the way of God making us understand what was happening, where the Just was dying on our behalf, the unjust. But our sins are paid for based upon Jesus taking upon Himself our sins.

God pouring out our sins upon Jesus and Jesus taking them and the punishment for them—that is what our salvation is based upon.

Luke 22:20 Likewise, [He took] the cup, after dining, and He said, “This [is] the cup of the New Covenant, by means of My blood, the [blood] being shed for [all of] you. (Kukis mostly literal translation)

Luke 22:20 Similarly, Jesus took the cup and, holding it up before the disciples, said, “This is the cup of the New Covenant, a covenant which is established by My blood, the blood which will be shed for all of you. (Kukis paraphrase)

The ESV (capitalized) is used below:

Luke provides a beginning for this ritual not found in the other gospels: Luke 22:14–16 And when the hour came, he reclined at table, and the apostles with him. And he said to them, "I have earnestly desired to eat this Passover with you before I suffer. For I tell you I will not eat it until it is fulfilled in the kingdom of God."

Luke 22:17–18 And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves. For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes."

Jesus Inaugurates the First Eucharist (Matthew, Mark and Luke)

Matthew	Mark	Luke	Commentary
Matthew 26:26 Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, "Take, eat; this is My body."	Mark 14:22 And as they were eating, He took bread, and after blessing it broke it and gave it to them, and said, "Take; this is My body."	Luke 22:19 And He took bread, and when He had given thanks, He broke it and gave it to them, saying, "This is My body, which is given for you. Do this in remembrance of Me."	1Corinthians 11:24 and when He had given thanks, He broke it, and said, "This is My body which is for you. Do this in remembrance of Me."
Matthew 26:27–28 And He took a cup, and when He had given thanks He gave it to them, saying, "Drink of it, all of you, for this is My blood of the covenant, which is poured out for many for the forgiveness of sins.	Mark 14:23–24 And He took a cup, and when He had given thanks He gave it to them, and they all drank of it. And He said to them, "This is My blood of the covenant, which is poured out for many.	Luke 22:20 And likewise the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in My blood.	1Corinthians 11:25 In the same way also He took the cup, after supper, saying, "This cup is the new covenant in My blood. Do this, as often as you drink it, in remembrance of Me."
1Corinthians 11 claims to be quoting Jesus; and the only place where this matches up is in Luke.			
Matthew 26:29 I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in My Father's kingdom."	Mark 14:25 Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God."		The super-quote would be: "Truly I say to you, I will not drink again of this, the fruit of the vine, until that day when I drink it new in My Father's kingdom, the Kingdom of God."

Recall that Luke 22:19c–20 are disputed verses; this has been discussed in depth at the end of v. 19. Recall that this matches up with 1Corinthians 11:24–25 more than it does the other gospels.

Jesus Tells His Disciples that Someone at the Table Will Betray Him

Matthew 26:20–25 Mark 14:17–20 John 13:18–20

Nevertheless, behold, the hand of the one giving over Me [is] with Me upon the table. For the Son indeed of the Man, according to the decree, is going forth; but woe to the man, him, by whom He is given up.”

Luke
22:21–22

Nevertheless, look, the hand of the one delivering Me over [is] with Me at [this] table. For indeed, the Son of Man, according to the decree [of God], is departing; but woe to that man by whom He is delivered over.

Also be aware of this: the hand of the one who will deliver Me over is right here, with Me, at this table. It is certain that the Son of Man will depart, according to the decree of God; but woe to that man by whom the Son of Man is delivered over.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	Nevertheless, behold, the hand of the one giving over Me [is] with Me upon the table. For the Son indeed of the Man, according to the decree, is going forth; but woe to the man, him, by whom He is given up.”
Complete Apostles Bible	Nevertheless behold, the hand of him that betrays Me is with Me on the table. And indeed the Son of Man goes according to what is determined, but woe to that man by whom He is betrayed!”
Douay-Rheims 1899 (Amer.)	But yet behold: the hand of him that betrayeth me is with me on the table. And the Son of man indeed goeth, according to that which is determined: but yet, woe to that man by whom he shall be betrayed.
Holy Aramaic Scriptures	But, look, the hand of My betrayer is upon the phathura {the table}, and The Son of Man goes as it has been determined, however, woe unto that gabra {man} by whose hand He is betrayed!”
James Murdock’s Syriac NT	But, behold, the hand of him that betrayeth me is on the table. And the Son of man goeth, as it was determined; but woe to that man, by whom he is betrayed.
Original Aramaic NT	However, behold; the hand of him who shall betray me is on the table. The Son of Man goes just as it was appointed, yet woe to that man by whose hand he shall be betrayed!”

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But the hand of him who is false to me is with me at the table. For it will be done to the Son of man after the purpose of God, but unhappy is that man by whom he is given up.
Bible in Worldwide English	There is a man who will give me over to my enemies. His hand is here at the table with me.

	The Son of Man will go on as it was planned for him. But the man who gives him over will have trouble!
Easy English	But look! The person who will give me to the rulers is sitting at the table with me. He is eating the same food as I am. The Son of Man must die in the way that God says. But it will be very bad for the man who gives me to my enemies.'
Easy-to-Read Version–2008	Jesus said, "But here on this table is the hand of the one who will hand me over to my enemies. The Son of Man will do what God has planned. But it will be very bad for the one who hands over the Son of Man to be killed."
God's Word™	"The hand of the one who will betray me is with me on the table. The Son of Man is going to die the way it has been planned for him. But how horrible it will be for that person who betrays him."
Good News Bible (TEV)	"But, look! The one who betrays me is here at the table with me! The Son of Man will die as God has decided, but how terrible for that man who betrays him!"
J. B. Phillips	Yet the hand of the man who is betraying me lies with mine at this moment on the table. The Son of Man goes on his appointed way: yet alas for the man by whom he is betrayed!"
The Message	"Do you realize that the hand of the one who is betraying me is at this moment on this table? It's true that the Son of Man is going down a path already marked out—no surprises there. But for the one who turns him in, turns traitor to the Son of Man, this is doomsday."
NIRV	But someone here is going to hand me over to my enemies. His hand is with mine on the table. The Son of Man will go to his death, just as God has already decided. But how terrible it will be for the one who hands him over!"
New Life Version	Jesus Tells of the One Who Will Hand Him Over "See, the hand of the one who will give Me over to the leaders of the country is on the table with Me. The Son of Man will be taken this way because it has been in God's plan. But it is bad for that man who hands Him over!"
New Simplified Bible	»Look, he who betrays me is at the table. »The Son of man indeed goes, as it has been determined. But woe to that man through whom he is betrayed!«

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Look, the person who will betray me is in this room. His hand is beside mine on this very table. The Son of Humans ^[5] has to do what needs to be done—something that has been planned all along. But for the betrayer who sets that plan in motion, there's tragedy ahead." ⁵ 22:22Usually translated "Son of Man." See the footnote for 5:24. 5:24Usually translated "Son of Man." This is a title Jesus used a lot to describe himself. In the Jewish Bible the phrase contains hints of divinity in some passages and humanity in others—perhaps a perfect phrase for describing someone Christians would say was fully God and fully human. Hint of the divine: the prophet Daniel saw someone like a son of man coming from heaven (Daniel 7:13). Hint of the human: God often described Ezekiel as a mortal by using the phrase "son of man" (Ezekiel 2:1).
Contemporary English V.	The one who will betray me is here at the table with me! The Son of Man will die in the way that has been decided for him, but it will be terrible for the one who betrays him!"
The Living Bible	But here at this table, sitting among us as a friend, is the man who will betray me. I [literally, "The Son of Man."] must die. It is part of God's plan. But, oh, the horror awaiting that man who betrays me."
New Berkeley Version	.
New Living Translation	"But here at this table, sitting among us as a friend, is the man who will betray me. For it has been determined that the Son of Man ["Son of Man" is a title Jesus used for himself.] must die. But what sorrow awaits the one who betrays him."

The Passion Translation	But I want you to know that the hands of the one who delivers me to be the sacrifice are with mine on the table this very moment. The Son of Man must now go where he will be sacrificed. But there will be great and unending doom for the man who betrays me."
UnfoldingWord Simplified T.	But, look! The person who will hand me over to my enemies is here eating with me. Indeed, I, the Son of Man, will die, because that is what God has planned. But how terrible it will be for the man who hands me over to my enemies!"
William's New Testament	Yet look! The hand of the man who is betraying me is with me on the table! For the Son of Man is going away, as it has been divinely decreed, but a curse will be on that man by whom He is betrayed!"

Partially literal and partially paraphrased translations:

American English Bible	'But look... The hand of my betrayer is with me here at this table! So the Son – who indeed is from among mankind – will be going the way that has been marked out for him... Yet, woe to that man through whom he's being betrayed!'
Beck's American Translation	.
Breakthrough Version	More importantly, look, the hand of the person turning Me in is with Me on the table because the Human Son certainly travels in line with what has been designated. More importantly, what a tragedy it is to that person through whom He is turned in."
Common English Bible	"But look! My betrayer is with me; his hand is on this table. The Human One [Or <i>Son of Man</i>] goes just as it has been determined. But how terrible it is for that person who betrays him."
Len Gane Paraphrase	"But note the hand of him who betrays me is with men on the table. "Truly the Son of Man goes as it was determined, but woe to that man by whom he is betrayed!"
New Advent (Knox) Bible	And now, the hand of my betrayer rests on this table, at my side. The Son of Man goes on his way, for so it has been ordained; but woe upon that man by whom he is to be betrayed.
NT for Everyone	'But look here! The hand of the one who will betray me is with me at this table. The son of man is indeed going, as it is marked out for him; but woe betide that man by whom he is betrayed!'
20 th Century New Testament	Yet see! the hand of the man that is betraying me is beside me upon the table! True, the Son of Man is passing, by the way ordained for him, yet alas for that man by whom he is being betrayed!"

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	But look, the man who will betray Me is seated with Me at the table. And truly the Son, a human being, shall go, as it was foreseen: but woe to that man who betrays Him!"
Revised Ferrar-Fenton Bible	But nevertheless the hand of My betrayer is with My own upon the table: for the Son of Man is indeed going away, as has been determined; but alas for that man by means of whom He is betrayed!"
Free Bible Version	"In spite of this, my betrayer* is sitting right here with me at the table. For it has been determined that the Son of man will die, yet how disastrous it will be for his betrayer!"
Lexham Bible	"But behold, the hand of the one who is betraying me is with me on the table! For the Son of Man is going according to what has been determined, but woe to that man by whom he is betrayed!"
Riverside New Testament	But, see, the hand of the traitor is with me on the table! The Son of Man is going, as it is appointed, but alas for that man by whom he is betrayed!"

UnfoldingWord Literal Text	But pay attention. The one who betrays me is with me at the table. For the Son of Man indeed goes as it has been determined. But woe to that man through whom he is betrayed!"
Wikipedia Bible Project	"But notice that the hand of the one betraying me is with me here at the table. For the Son of man will leave this life as planned, but how terrible it will be for the man who betrays him!"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Yet the hand of the traitor is with me on the table. Know that the Son of Man is going the way marked out for him. But alas for that one who betrays him!" Jn 13:21 17:1; Acts 2:23
The Heritage Bible	But, behold, the hand of him who gives me over is with me upon the table. And truly the Son of Man goes, as it was marked out, but woe to that man through whom he is given over!
New American Bible (2011)	The Betrayal Foretold. "And yet behold, the hand of the one who is to betray me is with me on the table; for the Son of Man indeed goes as it has been determined; but woe to that man by whom he is betrayed." L. [22:21–23] Ps 41:10; Mt 26:21–25; Mk 14:18–21; Jn 13:21–30.
New Catholic Bible	The Betrayer Foretold. ^[h] "But behold, the hand of the one who will betray me is here with me on the table. The Son of Man goes on his appointed path, but woe to that man by whom he is betrayed." [h] The announcement of Judas's plan stresses the initiative of Jesus, who does not deviate from his sacrifice. Celebrating the Eucharist, believers and the leaders of the community must question themselves concerning their loyalty toward the Lord.
New English Bible–1970	'But mark this—my betrayer is here, his hand with mine on the table. For the Son of Man is going his appointed way; but alas for that man by whom he is betrayed!'
New Jerusalem Bible	'But look, here with me on the table is the hand of the man who is betraying me. The Son of man is indeed on the path which was decreed, but alas for that man by whom he is betrayed!'

Jewish/Hebrew Names Bibles:

Holy New Covenant Trans.	Jesus said, "Listen! One of you will turn against me. He is sitting with me at this table now! I will do what God has planned, but how horrible it will be for the man who hands me over."
The Scriptures 2009	"But see, the hand of him delivering Me up is with Me on the table. "For indeed the Son of Adam goes as it has been decreed, but woe to that man by whom He is delivered up!"
Tree of Life Version	But look, the hand of the one betraying Me is with Mine on the table. For indeed, the Son of Man is going as has been predetermined; but woe to that man by whom He is betrayed!"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...furthermore look! The Hand [of] the [man] giving (over) me {is} with me on the table for The Son certainly [of] the man in the [thing] having been determined goes furthermore Woe {becomes} [to] the man that through whom [He] is given (over)...
Alpha & Omega Bible	"BUT BEHOLD, THE HAND OF THE ONE BETRAYING ME IS WITH MINE ON THE TABLE. "FOR INDEED, THE SON OF MANKIND IS GOING AS IT HAS BEEN DETERMINED; BUT WOE TO THAT HUMAN BY WHOM HE IS BETRAYED!"

Awful Scroll Bible	(")Preferably, Be Looking!, the hand of him giving- Me -over-before, is with Mine, on the four-footed table! (")And surely, the Son of Man proceeds, according to that having been defined. Preferably, woe to that man, through whom He is being given-over-before!"
exeGesés companion Bible	But behold, the hand of him who betrays me is with me on the table: and indeed the Son of humanity goes as decreed: but woe to that human through whom he is betrayed!
Orthodox Jewish Bible	Nevertheless, hinei, the hand of the one betraying me is with me on the tish (table) [TEHILLIM 41:9] Because the Ben HaAdam (Moshiach, DANIEL 7:13-14) indeed goes according to the thing having been determined: but oy to that man through whom he is betrayed.
Rotherham's Emphasized B.	Nevertheless, lo! the hand of him who is delivering me up is with me upon the table. Because the Son of Man indeed, according to what is marked out goeth his way; nevertheless, alas! for that man through whom he is being delivered up.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But listen, the hand of the one betraying Me is with Mine on the table. For indeed, the Son of Man is going as it has been determined; but woe (judgment is coming) to that man by whom He is betrayed and handed over!"
An Understandable Version	But look, the hand of the one who is turning me over [<i>i.e., to the Jewish leaders</i>] is with me on the table [<i>i.e., dipping his hand in the sauce bowl. See Matt. 26:23</i>]. For the Son of man is certainly going [<i>to die</i>], just as it has been [<i>pre-</i>] determined, but it is too bad for that person through whom He is [<i>to be</i>] betrayed!"
The Expanded Bible	Who Will Turn Against Jesus? "But [^L Look; ^T Behold] one of you will ·turn against [betray] me, and ·his hand is with mine on [or he is sharing a place with me at] the table. ·What God has planned for the Son of Man will happen [^L For the Son of Man is going (to his death) as it has been determined/decreed (by God)], but ·how terrible it will be for [^L woe to] that one who ·turns against [betrays] the Son of Man [^C a title for the Messiah; Dan. 7:13–14]."
Jonathan Mitchell NT	"Moreover, look and consider – the hand of the person in the process of turning Me in (or: giving Me over) [is now] with Me upon the table (= is present here with us). "because indeed, the Son of the Man (the Human Being; = Adam's Son) is progressively going His way – corresponding to and in accord with that which has been determined by marking off the boundaries. But more than that, tragic will be the fate for that person through whom He is being turned in (or: given over)."
P. Kretzmann Commentary	Verses 21-23 The traitor at the table: But, behold, the hand of him that betrayeth Me is with Me on the table. And truly the Son of Man goeth as it was determined; but woe unto the man by whom He is betrayed!
Syndein/Thieme	`` "Nevertheless {plen} . . . behold {pay attention} the hand of the one betraying Me . . . {is} with Me on the table {referring to Judas Iscariot}. `` And, the 'Son of Man' is goes as it 'was determined in the past with the result that it was determined forever' {horizo -perfect tense}. Nevertheless {plen} . . . woe to that man through whose intermediate agency He {Jesus/'the Son of Man'} is being betrayed!"
Translation for Translators	But <i>note that</i> the one [SYN] who will enable my enemies to seize me is eating right here with me! <i>It is certain that I</i> , the one who came from heaven, will die, because

that is what *God* has planned. But there will be terrible punishment for the man who will «betray me/enable my enemies to seize me»!"

The Voice

Jesus: But even now, the hand of My betrayer is with Me on this table. As it has been determined, the Son of Man, *that firstfruit of a new generation of humanity*, must be betrayed, but how pitiful it will be for the person who betrays Him.

Bible Translations with Many Footnotes:

NET Bible®

A Final Discourse

"But look, the hand of the one who betrays⁵⁴ me is with me on the table.⁵⁵ For the Son of Man is to go just as it has been determined,⁵⁶ but woe to that man by whom he is betrayed!"

^{54sn} The one who betrays me. Jesus knows about Judas and what he has done.

^{55sn} The point of Jesus' comment here is not to identify the specific individual per se, but to indicate that it is one who was close to him – somebody whom no one would suspect. His comment serves to heighten the treachery of Judas' betrayal.

^{56sn} Jesus' death has been determined as a part of God's plan (Acts 2:22-24).

The Spoken English NT

But look-the person who's betraying me has their hand on the table with me.^l Because the Human One walks the path that's been marked out for him, but it's going to be horrible for the person responsible for his betrayal!"

^l Lit. "But behold, the hand of the one who's turning me in is with me on the table."

Wilbur Pickering's New T.

The betrayer is present

"But alas, the hand of him who betrays me is with me on the table! To be sure, the Son of Man is going as it has been determined, but woe to that man by whom He is betrayed!"⁸

(8) Judas had crossed the line of no return.

Literal, almost word-for-word, renderings:

A Faithful Version

Behold, even now the hand of him who is betraying Me is with Me at the table; And the Son of man indeed goes, according as it has been appointed, but woe to that man by whom He is betrayed!"

Analytical-Literal Translation

"Nevertheless, look! The hand of the one betraying Me [is] with Mine on the table! "And indeed the Son of Humanity is going according to the [thing] having been determined. Nevertheless, how horrible it will be to that man through whom He is betrayed!"

Context Group Version

But look, the hand of him who hands me over is with me on the table. For the Son of man indeed goes, as it has been determined: but woe to that man through whom he is handed over!

Far Above All Translation

But mark this, the hand of him with me who will betray me is on the table. So the son of man proceeds according to what has been determined, but woe to that man through whom he is betrayed."

Modern Literal Version 2020

{Mark 14:18-21, 14:27-31 & Matthew 26:21-25, 26:31-35 & Luke 22:21-23, 22:31-38 & John 13:21-38.}

However behold, the hand of the one who is giving me up is with me at the table. And the Son of Man indeed is traveling on, according-to what has been determined; however, woe to that man through whom he is given up!

The gist of this passage:

Jesus, sitting among His twelve disciples, tells them that His betrayer is sitting at this table among them. Yet, the path that the Son of Man must go has been determined for Him in eternity past.

Luke 22:21			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plên (πλήν) [pronounced <i>plane</i>]	<i>moreover, besides, but, nevertheless; besides, except, but; instead</i>	adverb	Strong's #4133
idou (ἰδοῦ) [pronounced <i>ih-DOO</i>]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
cheir (χείρ) [pronounced <i>khire</i>]	<i>hand (s); power; help; by the hand [help or agency] of any one, by means of any one; by the instrumentality of</i>	feminine singular noun; nominative case	Strong's #5495
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
paradídômai (παραδίδωμαι) [pronounced <i>pah-rah-DIH-doh-my</i>]	<i>giving up, delivering (over) [to the power of someone else], handing [giving, delivering, turning] over, betrayer; giving up a person [to the police or courts]; delivering oneself [into the hands of others]; entrusting</i>	masculine singular, present active participle, genitive/ablative case	Strong's #3860
me (μέ) [pronounced <i>meh</i>]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]; mou (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
epí (ἐπί) [pronounced <i>eh-PEE</i>]	<i>on, close by, at; at the time of, during, in; [of sovereignty or oversight] over</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909

Luke 22:21

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
trápeza (τράπεζα) [pronounced TRAP-ehd-zah]	<i>table; counter, stool; figuratively for what is on the table: food, money</i>	feminine singular noun, genitive/ablative case	Strong's #5132

Translation: Nevertheless, look, the hand of the one delivering Me over [is] with Me at [this] table.

Jesus suddenly changes the subject. They have had the unleavened bread and grape juice, which is to honor the Lord; but now, the thinking of the disciples needs to shift gears. The one who will betray the Lord is with them right here at the table. This would be an incredible shock, as these men have been together acting as a somewhat cohesive group for about 3 years.

Jesus has used this verb on many occasions. It is the present active participle of paradídōmai (παραδίδωμαι) [pronounced pah-rah-DIH-doh-my]; and it means, *giving up, delivering (over) [to the power of someone else], handing [giving, delivering, turning] over, betrayer; giving up a person [to the police or courts]; delivering oneself [into the hands of others]*. Strong's #3860. You may recall Jesus speaking of friends and family members betraying one another back in Luke 21:16. This word has been used twice in this chapter to describe Judas' actions when he struck and agreement with the religious leaders to betray Jesus (Luke 22:4, 6). This word was used when Jesus spoke of being betrayed over into the hands of men (Luke 9:44 18:32). However, this is not always used in the negative sense. It all depends upon the context. It occurs over 120 times in the New Testament.

Luke 22:21 Nevertheless, look, the hand of the one delivering Me over [is] with Me at [this] table. (Kukis mostly literal translation)

Luke 22:22a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
huios (υἱός, οὐ, ὁ) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303

Luke 22:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong's #444
κατά (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
το (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
horizō (ὀρίζω) [pronounced hohr-IHD-zoh]	<i>defining; to marking out the boundaries or limits (of any place or thing); that which has been determined, to appointment, decree; ordaining, determining, appointing</i>	neuter singular, perfect passive participle, accusative case	Strong's #3724
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>to traverse, to travel, to depart, to go (away, forth, one's way, up), to (make a, take a) journey, to walk, to proceed</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #4198

Translation: For indeed, the Son of Man, according to the decree [of God], is departing;...

Decree here is the present passive participle of horizō (ὀρίζω) [pronounced hohr-IHD-zoh], which means, *defining; to marking out the boundaries or limits (of any place or thing); that which has been determined, to appointment, decree; ordaining, determining, appointing*. Strong's #3724. This word is only found here in the gospels, but Luke uses it a number of times in the book of Acts (Acts 2:23 10:42 11:29 17:26 17:31) This word is used once by Paul in Romans 1:4 and once by the writer of Hebrews in Hebrews 4:7. Its noun cognate is decidedly less theological in nature, meaning, *boundary for a region, district, land, territory*.

There are two things happening side-by-side. There is the betrayal of Jesus, which is the act of a man's volition; but there is also the decree of God, which requires that the Son of Man depart from them.

This is the theological conundrum which confuses some. God is sovereign; and God has determined this path for the Lord, which involves betrayal. But God, in His sovereignty, allows for man's free will to function (and, in this case, for Satan's will to function, as he will also play a part here).

In the **Angelic Conflict**, not only must God's character be vindicated, but the character of Satan must be shown to be reprehensible and worthy of being thrown into the **Lake of Fire**.

Luke 22:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plên (πλήν) [pronounced <i>plane</i>]	<i>moreover, besides, but, nevertheless; besides, except, but; instead</i>	adverb	Strong's #4133
ouai (οὐαί) [pronounced <i>oo-AH-ee</i>]	<i>alas, woe</i>	onomatopoetic interjection	Strong's #3759
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
anthrôpos (ἄνθρωπος) [pronounced <i>ANTH-row-pos</i>]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; dative, locative or instrumental case	Strong's #444
ekeinô (ἐκείνῳ) [pronounced <i>ehk-INE-oh</i>]	<i>to him [it], of him [it], by him [it]; his, its; that</i>	3 rd person masculine singular pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565
diá (διὰ) [pronounced <i>dee-AH</i>]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
hou (οὗ) [pronounced <i>how</i>]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
paradídômai (παραδίδωμαι) [pronounced <i>pah-rah-DIH-doh-my</i>]	<i>to give up, to deliver over [to the power of someone else], to hand [give, deliver, turn] over, to give up a person [to the police or courts]; to deliver, to deliver oneself [into the hands of others]; to entrust</i>	3 rd person singular, present passive indicative	Strong's #3860

Translation: ... woe to that man by whom He is delivered over.

Even though the betrayal by Judas is a part of the divine decrees, this does not relieve him of personal responsibility. What he is doing is absolutely despicable and he will pay for this evil deed, even during his life on earth. Woe to the man who delivers the Lord over!

God's plan can work through us or despite us. Our volitional choices are ours and ours alone. We are responsible for the decisions that we make, despite them being a part of the divine decrees.

Even though God's plan is for all of this to take place, Judas' personal choices play a part; and he reveals his own depravity in his actions. After all, he has spent 3 years with the Lord, and has seen with his own eyes that there is no guile or unrighteousness in the Lord. Yet he justifies his actions in his own mind.

See the [Doctrine of Divine Decrees](#) by R. B. Thieme, Jr. in the [Addendum](#).

Luke 22:22 For indeed, the Son of Man, according to the decree [of God], is departing; but woe to that man by whom He is delivered over. (Kukis mostly literal translation)

Despite this all being a part of the divine decrees, Judas is not pardoned for his own decisions and actions.

Luke 22:21–22 Nevertheless, look, the hand of the one delivering Me over [is] with Me at [this] table. For indeed, the Son of Man, according to the decree [of God], is departing; but woe to that man by whom He is delivered over. (Kukis mostly literal translation)

Luke 22:21–22 Also be aware of this: the hand of the one who will deliver Me over is right here, with Me, at this table. It is certain that the Son of Man will depart, according to the decree of God; but woe to that man by whom the Son of Man is delivered over. (Kukis paraphrase)

And they began to dispute face to face with themselves [about] this: who might be, out of them, the one being about to do [this].

Luke
22:23

Then the disciples began to dispute with one another [about] this [topic]: who among them might be the one about to do [this thing]?

After Jesus said this, the disciples began to discuss this thing with one another. The question continually posed was, *who among us might be about to do this thing?*

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And they began to dispute face to face with themselves [about] this: who might be, out of them, the one being about to do [this].
Complete Apostles Bible	Then they began to discuss with one another, which of them might be the one who was about to do this.
Douay-Rheims 1899 (Amer.)	And they began to inquire among themselves, which of them it was that should do this thing.
Holy Aramaic Scriptures	And they began to inquire among themselves who therefore from them was about to commit this act.
James Murdock’s Syriac NT	And they began to inquire among themselves, which of them it was, that would do this.
Original Aramaic NT	And they began to inquire among themselves which one of them it was indeed who was going to commit this.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they were wondering among themselves which of them it was who would do this thing.
Bible in Worldwide English Easy English	The disciples began to ask each other, Which of us will do this?
Easy-to-Read Version–2008	The 12 apostles asked each other, ‘Who is the man that would do this thing?’
God’s Word™	Then the apostles asked each other, "Which one of us would do that?"
Good News Bible (TEV)	So they began to discuss with each other who could do such a thing.
J. B. Phillips	Then they began to ask among themselves which one of them it could be who was going to do this. Jesus again teaches humility

And at this they began to debate among themselves as to which of them would do this thing.

The Message

They immediately became suspicious of each other and began quizzing one another, wondering who might be about to do this.

NIRV

The apostles began to ask one another about this. They wondered which one of them would do it.

New Life Version

.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

The disciples started talking among themselves, trying to figure out which one of them would do such a thing.

Contemporary English V.

Then the apostles started arguing about who would ever do such a thing.

New Berkeley Version

.

New Living Translation

Then the disciples wondered among themselves which of them would ever do such a thing.

The Passion Translation

The apostles questioned among themselves which one of them was about to do this.

UnfoldingWord Simplified T.

Then the apostles began to ask one another, "Which one of us is planning to do this thing?"

Partially literal and partially paraphrased translations:

American English Bible

Well at that, they started discussing among themselves which one would possibly do such a thing.

Beck's American Translation

.

Breakthrough Version

And they began to be posing questions to themselves, the "who, then, would it be from them, the one who is going to be repeatedly doing this thing" kind.

Len Gane Paraphrase

They started to talk it over among themselves which one of them it was who should do this thing.

New Advent (Knox) Bible

Thereupon they fell to surmising among themselves, which of them it was that would do this.[1]

[1] vv. 1-23: Mt. 26.1; Mk. 14.1.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible

.

Free Bible Version

They began to argue among themselves as to who this might be and who could do this.

Lexham Bible

And they began to debate with one another who then of them it could be who was going to do this.

The Spoken English NT

And they started discussing it with each other: which of them could be the one who was planning to do that.

Weymouth New Testament

Thereupon they began to discuss with one another which of them it could possibly be who was about to do this.

Catholic Bibles (those having the imprimatur):

The Heritage Bible

And they began to jointly investigate with themselves, which of them it possibly was who was about to perform this.

New American Bible (2002)

And they began to debate among themselves who among them would do such a deed.

New Catholic Bible

Then they began to question among themselves as to which one of them might do this.

Revised English Bible–1989 At that they began to ask among themselves which of them it could possibly be who was to do this.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible They began asking each other which of them could be about to do such a thing.
 Hebraic Roots Bible And they began to inquire among themselves who then it may be of them, the one being about to do this.
 Holy New Covenant Trans. Then the delegates began to ask each other, "Which one of us would do such a thing to Jesus?"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...and They begin to discuss to themselves the [thing] Someone then may be from them The [Man] this Intending to practice...
 Awful Scroll Bible And they begin to seek-together, with regards to themselves, which therefore of them, would be meaning to commit this.
 Concordant Literal Version And they, consequently, begin to discuss among themselves which of them it may be who is about to commit this thing."
 exeGesés companion Bible And they begin to dispute among themselves, which of them is about to transact this: ...
 Orthodox Jewish Bible And they began to discuss among themselves who then it might be among them that would do this.
 Rotherham's Emphasized B. And [they] began to be enquiring together, among themselves, as to which, then, it could be, from among them, who [this thing] was about to perpetrate!

Expanded/Embellished Bibles:

Jonathan Mitchell NT And so they themselves began to seek, each one in face to face discussion among themselves, who really it could be from their [group] that is progressively about to be committing this thing.
 P. Kretzmann Commentary And they began to enquire among themselves which of them it was that should do this thing.
 Syndein/Thieme Kretzmann's **commentary** for Luke 22:21–23 has been placed in the **Addendum**.
 ``And, they themselves began to be discussing among themselves which one of them it would be who 'was desiring' {eimi - optative mood} 'to be intending' {mello} 'to commit/do' {prasso} this thing.
 The Voice They immediately began questioning each other.
Disciples: Which one of us could do such a horrible thing?

Bible Translations with Many Footnotes:

NET Bible® So⁵⁷ they began to question one another as to which of them it could possibly be who would do this.
⁵⁷tn Here καί (kai) has been translated as "so" to indicate the implied result of Jesus' comments: The disciples begin wondering who would betray him.
 Wilbur Pickering's New T. (They began to question among themselves which of them it might be who was about to do this.)

Literal, almost word-for-word, renderings:

Analytical-Literal Translation And they began to discuss among themselves which of them then it might be, the one about to be doing this [thing].

An Understandable Version	So, the apostles began discussing among themselves which one of them would do such a thing.
Berean Literal Bible	And they began to question among themselves who then of them it might be who is about to do this.
Green's Literal Translation	And they began to examine themselves who then it may be of them, the one being about to do this.
Literal Standard Version	And they began to reason among themselves, who then of them it may be, who is about to do this thing.
Modern Literal Version 2020	And they began to debate together-with themselves, who then it might be out-of them who is about to do* this thing.
Updated Bible Version 2.17	And they began to question among themselves, which of them it might be that should participate in this thing.
Webster's Translation	And they began to inquire among themselves, which of them it was that should do this thing.

The gist of this passage: The disciples began to discuss among themselves who might do such a thing.

Luke 22:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
autoi (αὐτοί) [pronounced <i>ow-TOY</i>]	<i>they; same; these</i>	3 rd person masculine plural personal pronoun; nominative case	Strong's #846
archomai (ἄρχομαι) [pronounced <i>AR-khom-ah-ee</i>]	<i>to begin; to be the first [to do something], to commence (in order of time); to rehearse [from the beginning]</i>	3 rd person plural, aorist (deponent) middle indicative	Strong's #756
suzētēō (συζητέω) [pronounced <i>sood-zay-TEH-oh</i>]	<i>to dispute (with), to investigate jointly, to discuss (together), to examine (together), to seek (together with), to enquire, to question (with), to reason (together)</i>	present active infinitive	Strong's #4802
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
heautōn (ἑαυτούς) [pronounced <i>heh-ow-TOOç</i>]	<i>ourselves, yourselves; themselves</i>	3 rd person masculine plural reflexive pronoun; accusative case	Strong's #1438
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Translation: Then the disciples began to dispute with one another [about] this [topic]:...

Judas knew himself that he was the man about whom the Lord was speaking. Nevertheless, these men turned on one another, discussing and disputing this topic.

Luke 22:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tís (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong's #5101
The previous definite article and interrogative pronoun do not go together. That is, this should not be translated, <i>the one who</i> . For this reason, I separated the previous two words.			
ara (ἄρα) [pronounced <i>AHR-ah</i>]	an article denoting an interrogation where a negative answer is expected; a Greek interrogative particle that implies anxiety or impatience on the part of the questioner	interrogative particle	Strong's #687
eiên (εἶην) [pronounced <i>I-ane</i>]	<i>might (could, would or should) be, was, were; to be, to exist, to happen, to be present</i>	3 rd person singular, present optative	Strong's #1498 (optative present of #1510)
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced <i>ehks</i>], because it comes before a vowel.			
autōn (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
τούτο (τούτο) [pronounced <i>TOO-toh</i>]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
mellō (μέλλω) [pronounced <i>MEHL-low</i>]	<i>being about to, doing, intending [to do something], coming, suffering something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), willing, would</i>	masculine singular, present active participle; nominative case	Strong's #3195

Luke 22:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prassô (πράσσω) [pronounced PRAS-so]	<i>to practice; to perform repeatedly or habitually; by implication to execute, accomplish; specifically to collect (dues, taxes, fares); to commit, to do, to exact, to keep, to require, to use arts</i>	present active infinitive	Strong's #4238

Translation: ...who among them might be the one about to do [this thing]?

The disciples apparently began to accuse one another. Logically, names were dropped. Maybe not an out-and-out accusation, but a questioning of motives and of sincerity. Some perhaps did not. But, these men had been together for 3 years, and now they know that there is a traitor among them. It is certainly disconcerting.

Luke 22:23 Then the disciples began to dispute with one another [about] this [topic]: who among them might be the one about to do [this thing]? (Kukis mostly literal translation)

Luke 22:23 After Jesus said this, the disciples began to discuss this thing with one another. The question continually posed was, who among us might be about to do this thing? (Kukis paraphrase)

The ESV (capitalized) is used below:

Jesus Reveals that He Would Be Betrayed (Matthew, Mark, Luke and John)			
Matthew	Mark	Luke	John
Matthew 26:20 When it was evening, He reclined at table with the twelve.	Mark 14:17 And when it was evening, He came with the twelve.		
Matthew 26:21 And as they were eating, He said, "Truly, I say to you, one of you will betray Me."	Mark 14:18 And as they were reclining at table and eating, Jesus said, "Truly, I say to you, one of you will betray Me, one who is eating with Me."	Luke 22:21 "But behold, the hand of him who betrays Me is with Me on the table.	John 13:18 "I am not speaking of all of you; I know whom I have chosen. But the Scripture will be fulfilled, 'He who ate my bread Has lifted his heel against me.'
Matthew 26:22 And they were very sorrowful and began to say to him one after another, "Is it I, Lord?"	Mark 14:19 They began to be sorrowful and to say to him one after another, "Is it I?"		
		Luke 22:22 For the Son of Man goes as it has been determined, but woe to that man by whom He is betrayed!"	

Jesus Reveals that He Would Be Betrayed (Matthew, Mark, Luke and John)

Matthew	Mark	Luke	John
			John 13:19 I am telling you this now, before it takes place, that when it does take place you may believe that I am He.
			John 13:20 Truly, truly, I say to you, whoever receives the one I send receives Me, and whoever receives Me receives the one who sent me."
		Luke 22:23 And they began to question one another, which of them it could be who was going to do this.	
Matthew 26:23 He answered, "He who has dipped his hand in the dish with Me will betray me.	Mark 14:20 He said to them, "It is one of the twelve, one who is dipping bread into the dish with Me.		
Matthew 26:24 The Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born."	Mark 14:21 For the Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born."		
Matthew 26:25 Judas, who would betray Him, answered, "Is it I, Rabbi?" He said to him, "You have said so."			

It is fascinating as to which disciple leaves what section out (which could be simply a matter of not remembering all of the circumstances.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Logically, in the minds of the disciples, this led to another thing for them to discuss...

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Disciples Argue as to Who is the Greatest/Jesus Teaches Them Grace

I found it interesting that at least two of the translations below saw this as a friendly dispute.

But it becomes even a dispute among them, the [dispute being], who from them is being thought to be [the] greatest.

Luke
22:24

And so it came about, that a dispute [arose] among them, that [being], who of the disciples [lit., of them] is thought to be the greatest.

And it just so happened that a dispute arose among the disciples, that dispute being, which of them should be considered to be the greatest.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But it becomes even a dispute among them, the [dispute being], who from them is being thought to be [the] greatest.
Complete Apostles Bible	And there became also a dispute among them, as to which of them seemed to be greater.
Douay-Rheims 1899 (Amer.)	And there was also a strife amongst them, which of them should seem to be the greater.
Holy Aramaic Scriptures	Then, there was also strife among them about who among them is the greatest.
James Murdock's Syriac NT	And there was contention also among them, who among them would be greatest.
Original Aramaic NT	But there was also a dispute among them, of who among them was great.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And there was an argument among them about which of them was the greatest.
Bible in Worldwide English	They started to quarrel among themselves about which of them was the greatest person.
Easy English	Jesus tells who is most important Then the apostles began to argue among themselves. They were arguing about which of them seemed to be the most important.
Easy-to-Read Version–2008	Later, the apostles began to argue about which one of them was the most important.
God's Word™	Then a quarrel broke out among the disciples. They argued about who should be considered the greatest.
Good News Bible (TEV)	An argument broke out among the disciples as to which one of them should be thought of as the greatest.
J. B. Phillips	And then a dispute arose among them as to who should be considered the most important.
The Message	Get Ready for Trouble Within minutes they were bickering over who of them would end up the greatest. [Kukis: Who does not appreciate this approach to v. 24?]
NIRV	They also started to argue. They disagreed about which of them was thought to be the most important person.
New Life Version	Arguing about Who Is the Greatest They started to argue among themselves about who was thought to be the greatest.
New Simplified Bible	Contention grew between them concerning which of them was the greatest.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	HOW TO SPOT A GREAT SOUL They talked themselves into a debate over which one of them was the most important—Disciple Number One.
Contemporary English V. The Living Bible	The apostles got into an argument about which one of them was the greatest. And they began to argue among themselves as to who would have the highest rank in the coming Kingdom. [<i>in the coming Kingdom, implied.</i>]
New Berkeley Version New Living Translation	. Then they began to argue among themselves about who would be the greatest among them.
The Passion Translation	The disciples bickered over which one of them would be considered the greatest in the kingdom.
UnfoldingWord Simplified T.	After that, the apostles began to argue among themselves; they said, "Which one of us will have the most honor when Jesus becomes king?"
William's New Testament	There arose also among them a contention as to which one of them should rank as greatest.

Partially literal and partially paraphrased translations:

American English Bible	But then, a friendly dispute also arose between them as to which one of them seemed to be the greatest.
Beck's American Translation Breakthrough Version	. Also an argument that they liked to have among them happened, the "who of them seems to be greater" argument.
Common English Bible	The disciples debate greatness An argument broke out among the disciples over which one of them should be regarded as the greatest.
New Advent (Knox) Bible	And there was rivalry between them over the question, which of them was to be accounted the greatest.
NT for Everyone	Prediction of Peter's Denial A quarrel began among them: which of them was to be seen as the most important?

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation Revised Ferrar-Fenton Bible	They bickered about which of them should be considered the greatest. trim, clarify The Question of Precedency. A warm discussion now took place among them, as to which of them should be considered the greatest.
God's Truth (Tyndale) International Standard V	And there was a strife among them, which of them should be taken for the greatest. An Argument about Greatness Now an argument sprang up among them as to which one of them was to be regarded as the greatest.
Lexham Bible	A Dispute About Who Is Greatest And a dispute also occurred among them as to which of them was recognized as being greatest.
Montgomery NT	And there arose also a dispute among them as to which of them could be considered the greatest, and he said to them. "The kings of the Gentiles lord it over them, and those who have who have authority over them are called Benefactors. V. 25 is included for context.
Riverside New Testament	There was also a dispute among them as to which of them should be regarded as superior.

The Spoken English NT	“Which of us is the Greatest?” There also got to be an argument between them about which of them was seen as being the greatest.
Wikipedia Bible Project	At the same time they were also disputing which of them would be the greatest..

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Last conversation with Jesus (Mk 10:42; Jn 13:1) • They also began to argue among themselves which of them should be considered the most important. 9:46 The Christian Community Bible commentary on this verse has been placed in the Addendum .
New American Bible (2011)	The Role of the Disciples. * Then an argument broke out among them ^m about which of them should be regarded as the greatest. * [22:24–38] The Gospel of Luke presents a brief farewell discourse of Jesus; compare the lengthy farewell discourses and prayer in Jn 13–17. m. [22:24] 9:46; Mt 18:1; Mk 9:34.
New Catholic Bible	The Disciples Are To Serve on Earth. [¶] Then a dispute also broke out among them as to which one of them should be considered the greatest. [i] To celebrate the Eucharist means to abandon one’s search for honor and to discover that all authority in the Christian community has no other title except that of service.
New English Bible–1970	The Dispute about Greatness (Jerusalem) Then a jealous dispute broke out: who among them should rank highest?
New Jerusalem Bible	An argument also began between them about who should be reckoned the greatest; but he said to them, 'Among the gentiles it is the kings who lord it over them, and those who have authority over them are given the title Benefactor. V. 25 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	An argument arose among them as to which of them should be considered the greatest.
Holy New Covenant Trans.	Later, the delegates began to argue about which one of them was the most important.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...becomes but and Dispute in them The [Thing] Someone [of] them supposes to be Greater~...
Alpha & Omega Bible	AND THERE AROSE ALSO A DISPUTE AMONG THEM AS TO WHICH ONE OF THEM WAS REGARDED TO BE GREATEST.
Awful Scroll Bible	Moreover, there came about also a quarrel-fondness, from-among them, which of them reposes to be the greater.
Concordant Literal Version	Now there came to be a rivalry also among themselves as to which of them is seeming to be greatest.
exeGesés companion Bible	...and also a strife becomes among them, which of them is thought to be the greatest.
Orthodox Jewish Bible	And there came about also a dispute among them, as to which of them seemed to be the Gadol.

Rotherham's Emphasized B. **And it came to pass that there was [a rivalry also] among them, as to which of them seemed to be greater [than the rest].^b**

^b Or: "greatest," chap. ix. 46.

Expanded/Embellished Bibles:

The Expanded Bible	Be Like a Servant ·The apostles also began to argue [^l Then an argument/dispute occurred among them] about which one of them was the ·most important [greatest].
Jonathan Mitchell NT	Now this also birthed a readiness to quarrel resulting in a dispute (or: a fondness for contention with a love for victory which spawned "mimetic rivalry" [– Walter Wink]) among them about who of them is now seeming to be greater [than the rest] (or: who is normally presuming to be the most important).
P. Kretzmann Commentary	<i>Verses 24-30</i> A Lesson on Humility. Luke 22:24-30 The dispute about rank: And there was also a strife among them which of them should be accounted the greatest.
Syndein/Thieme	``Now there began also an 'eager contention' {philoneikia} among them over which of them 'gave the impression'/'was to be regarded' {doceo} to keep on being the greatest. {an 'immature' discussion indicating they truly are 'students' and not yet 'masters' themselves}
Translation for Translators	Jesus taught the apostles that they should imitate him by serving each other humbly. <i>Luke 22:24-30</i> The apostles began to argue among themselves, saying, "Which one of us will be the greatest when Jesus becomes king?"
The Voice	Soon they found themselves arguing about the opposite question. Disciples: Which one of us is the most faithful, the most important?.

Bible Translations with Many Footnotes:

NET Bible®	A dispute also started ⁵⁸ among them over which of them was to be regarded as the greatest. ⁵⁹ ^{58tn} Or "happened." ^{59tn} Though the term μεῖζων (meizwn) here is comparative in form, it is superlative in sense (BDF §244).
Wilbur Pickering's New T.	Wanting to be 'the greatest' is not a valid option Now there had actually been a discussion among them as to which of them seemed to be greater.

Literal, almost word-for-word, renderings:

A Faithful Version	And there was also an argument among them, even this: which of them should be considered the greatest.
Analytical-Literal Translation	Then a dispute also occurred among them, [as to] which of them seems to be greater.
An Understandable Version	Then a dispute arose among the apostles as to which one of them should be considered the greatest.
Charles Thomson NT	Now there had been a contest among them in respect to this, which of them should be the greatest.
Far Above All Translation	Moreover a rivalry arose among them as to which of them was considered the greatest.
Modern English Version	The Dispute About Greatness

	There was also rivalry among them concerning which of them was to be counted the greatest.
Modern Literal Version 2020	Now it happened to be also contention among them, who of them is thinking of <i>himself</i> to be the greater.
New American Standard	Who Is Greatest And a dispute also developed among them as to which one of them was regarded as being the greatest.
Niobi Study Bible	The Disciples Argue About Greatness And there was also a contention among them, which of them should be accounted the greatest.
Webster's Translation	And there was also a strife among them, which of them should be accounted the greatest.

The gist of this passage: The disciples went from arguing who was the traitor to who is the greatest.

Luke 22:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096
Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; and here is what happened next.</i>			
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
philoneikía (φιλονεικία) [pronounced fil-on-i-KEE-ah]	<i>dispute, contention, disagreement; love of strife, eagerness to contend</i>	feminine singular noun, nominative case	Strong's #5379 hapax legmenon
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: And so it came about, that a dispute [arose] among them,...

The disciples began discussing who among them might be the traitor. However, that led them to another discussion, which became a dispute.

The feminine singular noun is philoneikía (φιλονεικία) [pronounced fil-on-i-KEE-ah], and it is easy to see why this is called by at least one translator a *friendly dispute*. Philo refers to friends or intimates. This is a hapax legomenon but I think the meaning is *a love of strife, an eagerness to contend*. A few words were exchanged,

some accusations were made, and the disciples suddenly fell into a great pastime of theirs, arguing who is the greatest. Officially, this word means, *dispute, contention, disagreement; love of strife, eagerness to contend*. Strong's #5379.

Luke 22:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; nominative case	Strong's #3588
tís (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong's #5101
The previous definite article and interrogative pronoun do not go together. That is, this should not be translated, <i>the one who</i> .			
autōn (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
dokéō (δοκέω) [pronounced <i>dohk-EH-oh</i>]	<i>to think, to imagine, to consider, to appear</i>	3 rd person singular, present active indicative	Strong's #1380
einai (εἶναι) [pronounced <i>Ī-nī</i> or <i>Ī-nah-ee</i>]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
meizōn (μείζων) [pronounced <i>MIDE-zone</i>]	<i>greater, greatest, larger, elder, stronger, more</i>	masculine singular adjectival comparative; nominative case	Strong's #3187

Translation: ...that [being], who of the disciples [lit., of them] is thought to be the greatest.

It may seem silly, but the disciples argued about who was the greatest on several occasions.

Jesus made some unusual choices for His twelve disciples, knowing that one of them would betray Him; and that there might be times of odd disputes, such as this one.

Luke 22:24 **And so it came about, that a dispute [arose] among them, that [being], who of the disciples [lit., of them] is thought to be the greatest.** (Kukis mostly literal translation)

Although some translations, like the Easy-to-Read translation, suggest that this happens later on, I see this and the previous discussion as being inextricably linked together. The disciples began discussing who might be the traitor among them. This logically leads them to discuss, who is the greatest disciple (or who is greater), for that would certainly indicate that person was *not* a traitor.

Luke 22:24 **And it just so happened that a dispute arose among the disciples, that dispute being, which of them should be considered to be the greatest.** (Kukis paraphrase)

At first, I thought I was getting the gist of this, but as I continued translating, I became a little less certain of the outcome.

But the [Jesus] said to them, “The rulers of the gentiles exercise dominion over them and they have power over them—benefactors they keep on being called. But you [all] [are] not this way; rather the greater [one] among you [all] should become like the youthful [one]; and the leader like the one serving. For who [is] greater? The one reclining at table [to eat] or the one serving? No indeed the one reclining at table [to eat]. But I [am] in the midst of you [all], I am like the one serving.

Luke
22:25–27

Then [Jesus] said to them, “The rulers of the gentiles exercise dominion over them and they have power over them—[yet] they keep on being called benefactors. However, you are not this way; [but] rather, the greater [one] among you should become like the newcomer [lit., *the youthful one*], and the leader [should be] like the one serving. For who [truly is] greater? The [person] reclining at the table [to eat] or the one serving [him]? Indeed, [it is] not the [person] reclining at the table [to eat]. But I, [being here] in the midst of you, am like the one serving.

Then Jesus began to reason with them, regarding this argument that the disciples were having: “Gentile rulers exercise dominion over their people and they have power over them, yet these rulers are called benefactors of the people. However, you do not seem to understand this and you are not behaving in this way. The greater among you should be like newcomer, helping the others out. Think about who is really greater? The person eating the meal or the person serving him his meal? Surely, you think it is the person eating the meal, but that is not really true. Realize this: I am right here in the midst of you and I am just like the one who serves the meal.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) But the [Jesus] said to them, “The rulers of the gentiles exercise dominion over them and they have power over them—benefactors they keep on being called. But you [all] [are] not this way; rather the greater [one] among you [all] should become like the youthful [one]; and the leader like the one serving. For who [is] greater? The one reclining at table [to eat] or the one serving? No indeed the one reclining at table [to eat]. But I [am] in the midst of you [all], I am like the one serving.
- Complete Apostles Bible But He said to them, "The kings of the Gentiles lord it over them, and those who exercise authority over them are called 'benefactors.'
But you shall not be thus; but let the greatest among you, let him be as the youngest, and he who leads as he who serves.
For who is greater, he who sits at the table, or he who serves? Is it not he who sits at the table? Yet I am among you as the One who serves.
- Douay-Rheims 1899 (Amer.) And he said to them: The kings of the Gentiles lord it over them; and they that have power over them are called beneficent.
But you not so: but he that is the greater among you, let him become as the younger: and he that is the leader, as he that serveth.
For which is greater, he that sitteth at table or he that serveth? Is not he that sitteth at table? But I am in the midst of you, as he that serveth.
- Holy Aramaic Scriptures
James Murdock's Syriac NT Then He, Eshu {Yeshua}, said unto them, “The Kings of the Gentiles are their lords, and those who are authorities over them are called “Abday Tabatha” {Benefactors i.e. doers of good}.

But, you are not thus, but rather, whoever is the greatest among you, will be as the zura {the least}, and whoever that is the risha {the head}, that one is as the servant. For, who is the greater, that one who reclines, or that one who serves? Isn't it that one who reclines? Yet, I am among you as that one who serves. And Jesus said to them: The kings of the nations, are their lords; and those exercising authority over them, are called benefactors.

But ye, not so: but he that is great among you, must be as the least; and he that is chief, as the servitor.

For, which is the greater, he that reclineth, or he that serveth? Is not he that reclineth? But I am among you, as he that serveth.

Original Aramaic NT

Then Yeshua said to them, "The Kings of the nations are their lords and they who rule over them are called Benefactors.

But you are not so, for whoever is great among you shall be as the little man, and whoever is chief shall be like a waiter.

For who is greater: he who sits or he who is a waiter? Is it not he who sits? But I am among you as he who is a waiter.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And he said, The kings of the Gentiles are lords over them, and those who have authority are given names of honour.

But let it not be so with you; but he who is greater, let him become like the younger; and he who is chief, like a servant.

For which is greater, the guest who is seated at a meal or the servant who is waiting on him? is it not the guest? but I am among you as a servant.

Bible in Worldwide English

Jesus said to them, The kings of countries make their people obey them. Those who rule give themselves a good name.

But it must not be so among you. The one who is greatest among you must be like the most unimportant. And the leader must be like one who helps others.

Which man is greater, the man who sits at the table or the man who helps him? Is it not the man who sits at the table? But I am like the man who helps you.

Easy English

Jesus said to them, 'Kings of other countries use great authority over their people. Leaders of those countries want people to say good things about them. You must not be like that. The most important person among you must become like the least important person. The person who is your leader must become like your servant.

Tell me, which person is the more important one? Is it the person who sits at the table to eat? Or is it the servant that puts out the meal for him? Yes, it is the person who sits at the table. But I am here to be your servant.

Good News Bible (TEV)

Jesus said to them, "The kings of the pagans have power over their people, and the rulers claim the title 'Friends of the People.' But this is not the way it is with you; rather, the greatest one among you must be like the youngest, and the leader must be like the servant. Who is greater, the one who sits down to eat or the one who serves? The one who sits down, of course. But I am among you as one who serves.

J. B. Phillips

But Jesus said to them, "Among the heathen it is their kings who lord it over them, and their rulers are given the title of 'benefactors.' But it must not be so with you! Your greatest man must become like a junior and your leader must be a servant. Who is the greater, the man who sits down to dinner or the man who serves him? Obviously, the man who sits down to dinner—yet I am the one who is the servant among you.

The Message

But Jesus intervened: "Kings like to throw their weight around and people in authority like to give themselves fancy titles. It's not going to be that way with you.

Let the senior among you become like the junior; let the leader act the part of the servant.

“Who would you rather be: the one who eats the dinner or the one who serves the dinner? You’d rather eat and be served, right? But I’ve taken my place among you as the one who serves.

NIRV

Jesus said to them, “The kings of the Gentiles hold power over their people. And those who order them around call themselves Protectors. But you must not be like that. Instead, the most important among you should be like the youngest. The one who rules should be like the one who serves. Who is more important? Is it the one at the table, or the one who serves? Isn’t it the one who is at the table? But I am among you as one who serves.

New Life Version

Jesus said to them, “The kings of the nations show their power to the people. Those who have power over the people are given names of honor. But you will not be like that. Let the greatest among you be as the least. Let the leader be as the one who cares for others. Who is greater, the one who is eating at the table, or the one who is caring for him? Is it not the one who is eating at the table? But I am here with you as One Who cares for you.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

Jesus said, “Kings of other nations throw their weight around. They tell everybody else what to do. All the while, they call themselves the peoples’ best friend.

“Don’t act like that. Instead, the most important person in your group should be the youngest—the one others would consider the least important. And the leader in your group should be the one who behaves most like a humble servant.

“After all, who’s generally considered more important? Is it the person sitting at the table? Or is it the servant who brings the food? It’s the person sitting at the table, isn’t it? But take a good look at me. I’m the one who serves.

Contemporary English V.

So Jesus told them: Foreign kings order their people around, and powerful rulers call themselves everyone’s friends. But don’t be like them. The most important one of you should be like the least important, and your leader should be like a servant. Who do people think is the greatest, a person who is served or one who serves? Isn’t it the one who is served? But I have been with you as a servant.

The Living Bible

Jesus told them, “In this world the kings and great men order their slaves around, and the slaves have no choice but to like it! [*the slaves have no choice but to like it*, literally, “they [the kings and great men] are called ‘benefactors.’”] But among you, the one who serves you best will be your leader. Out in the world the master sits at the table and is served by his servants. But not here! For I am your servant.

New Berkeley Version
New Living Translation

Jesus told them, “In this world the kings and great men lord it over their people, yet they are called ‘friends of the people.’ But among you it will be different. Those who are the greatest among you should take the lowest rank, and the leader should be like a servant. Who is more important, the one who sits at the table or the one who serves? The one who sits at the table, of course. But not here! For I am among you as one who serves.

The Passion Translation

Jesus interrupted their argument, saying, “The kings and men of authority in this world rule oppressively over their subjects, claiming that they do it for the good of the people. They are obsessed with how others see them. But this is not your calling. You will lead by a different model. The greatest one among you will live as one called to serve others without honor. The greatest honor and authority is reserved for the one who has a servant heart. The leaders who are served are the most important in your eyes, but in the kingdom, it is the servants who lead. Am I not here with you as one who serves you?”

UnfoldingWord Simplified T. Jesus answered them, "The kings of the Gentile nations like to show people that they are powerful. Yet they give themselves the title, 'ones who help the people.' But you should not be like those rulers! Instead, the most honored persons among you should act as if they were the youngest, and the one who leads must act like a servant. For you know that the important person is the one who eats at the table, not the servant who brings the food. But I am your servant.

Partially literal and partially paraphrased translations:

American English Bible	<p>So [Jesus] said to them: 'The kings of the gentiles like to dominate them, and those with power like to be called their benefactors. However, you shouldn't be like that. Rather, the greatest among you should act like the youngest, and the one taking the lead should be the servant of the others. 'For, which one is truly the greatest... The one who reclines at the table, or the one who does the serving? Isn't it the one who reclines at the table? Yet, here among you, I'm the one who's been serving!.</p>
Beck's American Translation . Breakthrough Version	<p>He said to them, "The kings of the non-Jews are masters over them, and the <i>people</i> who have authority over them are called humanitarians. You will not be like that, but the greater <i>person</i> among you must become as the younger <i>person</i> and the <i>person</i> leading as the <i>person</i> serving. You see, who is greater, the <i>person</i> reclining or the <i>person</i> serving? Is it not the <i>person</i> reclining? But I am in the middle of you as the <i>person</i> serving <i>is</i>.</p>
Common English Bible	<p>But Jesus said to them, "The kings of the Gentiles rule over their subjects, and those in authority over them are called 'friends of the people.' But that's not the way it will be with you. Instead, the greatest among you must become like a person of lower status and the leader like a servant. So which one is greater, the one who is seated at the table or the one who serves at the table? Isn't it the one who is seated at the table? But I am among you as one who serves.</p>
New Advent (Knox) Bible	<p>But he told them, The kings of the Gentiles lord it over them, and those who bear rule over them win the name of benefactors. With you it is not to be so; no difference is to be made, among you, between the greatest and the youngest of all, between him who commands and him who serves. Tell me, which is greater, the man who sits at table, or the man who serves him? Surely the man who sits at table; yet I am here among you as your servant.</p>
NT for Everyone	<p>'Pagan kings lord it over their subjects,' said Jesus to them, 'and people in power get themselves called "Benefactors". That's not how it's to be with you. The most important among you ought to be like the youngest. The leader should be like the servant. After all, who is the more important, the one who sits at table or the one who waits on him? The one at table, obviously! But I am with you here like a servant.</p>

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	<p>But he said to them, "The kings of the Gentiles lord it over them, and those who have authority over them have themselves called [<i>Or them call themselves</i>] 'Benefactors.' It is not to be like that among you. On the contrary, whoever is greatest among you should become like the youngest, and whoever leads, like the one serving. For who is greater, the one at the table or the one serving? Isn't it the one at the table? But I am among you as the one who serves.</p>
Conservapedia Translation	<p>Jesus explained to them, "The kings of the Gentiles exert power over them, and those with the power are called the ruling class [<i>need to improve on the word "benefactors" here</i>]. But you shall not be like that: instead, the senior among you</p>

Revised Ferrar-Fenton Bible	<p>should show the humility expected of the junior; and he that leads should be willing to serve as a follower. [This can probably be tightened up quite a bit] For which is greater, the man who is served a dinner, or the man who does the serving? Would it not be the one who is served? Yet I live among you as one who serves others.</p> <p>"The kings of the heathen," He observed to them, "exercise dominion over them; and their oppressors are styled 'benefactors': but you must not do so. On the contrary, let the greater among you become as the younger; and the chief like a servant. For who is the greater—the guest or the servant? Is not the guest? but I am among you as a Servant.</p>
Free Bible Version	<p>Jesus told them, "Foreign kings lord it over their subjects, and those having power even want people to call them 'benefactors.</p> <p>"But it should not be so with you! Whoever is highest among you should be like the lowest, and the leader should be like a servant.</p> <p>Who is greater—the one who sits at the table, or the one who serves? Isn't it the one who sits at the table? But I'm among you as the one who serves.</p>
God's Truth (Tyndale)	<p>And he said unto them: the kings of the gentiles reign over them, and they that bear rule over them, are called gracious lords. But you shall not be so. But he that is greatest among you, shall be as the youngest: and he that is chief, shall be as the minister. For whether is greater, he that sits at meat: or he that serves? Is not he that sits at meat? And I am among you, as he that ministers. you are they which have bidden <i>(remained moved, invited, called)</i> with me in my temptations.</p>
International Standard V	<p>But he told them, "The kings of the unbelievers [Lit. gentiles ; i.e. unbelieving non-Jews] lord it over them, and those who exercise authority over them are called benefactors. But you are not to do so. On the contrary, the greatest among you should become like the youngest, and the one who leads should become like the one who serves. Because who is greater, the one who sits at the table, or the one who serves? It is the one at the table, isn't it? But I am among you as one who serves.</p>
Weymouth New Testament	<p>But He said to them, "The kings of the Gentiles are their masters, and those who exercise authority over them are called Benefactors.</p> <p>With you it is not so; but let the greatest among you be as the younger, and the leader be like him who serves.</p> <p>For which is the greater--he who sits at table, or he who waits on him? Is it not he who sits at table? But my position among you is that of one who waits on others.</p>
Wikipedia Bible Project	<p>"Heathen kings rule over their subjects, and those having power are even called 'benefactors,'" he told them.</p> <p>"But you're not to be like that! Whoever is great among you should be the lowest, and the leader should be like a servant.</p> <p>Who's greater—the one sitting at the table, or the one serving? Isn't it the one sitting at the table? But I'm sitting here in the middle of you as a servant.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>And Jesus said, "The kings of the pagan nations rule over them as lords, and the most hardhearted rulers claim the title, 'Gracious Lord.' But not so with you; let the greatest among you become as the youngest, and the leader as the servant. For who is the greatest, he who sits at the table or he who serves? He who is seated, isn't it? Yet I am among you as the one who serves.</p> <p>Mt 20: 25-27; Mk 10: 42-44 Mt 23:11 12:37; Jn 13: 4-15</p>
The Heritage Bible	<p>And he said to them, The kings of the various races exercise lordship over them, and they who exercise authority over them are called workers of good.</p> <p>But with you it is absolutely not so, but the one greatest among you, let him be as the younger; and the one governing, as the one serving,</p>

Because who is greater, the one reclining at the meal, or the one serving? Is it absolutely not the one reclining at the meal? And I am in your midst as the one serving.

New American Bible (2011) * ⁿ He said to them, “The kings of the Gentiles lord it over them and those in authority over them are addressed as ‘Benefactors’; but among you it shall not be so. Rather, let the greatest among you be as the youngest, and the leader as the servant.^o For who is greater: the one seated at table or the one who serves? Is it not the one seated at table? I am among you as the one who serves.

* [22:25] ‘Benefactors’: this word occurs as a title of rulers in the Hellenistic world. n. [22:25–27] Mt 20:25–27; Mk 10:42–44; Jn 13:3–16.

o. [22:26] Mt 23:11; Mk 9:35.

New Catholic Bible Jesus said to them, “The kings of the Gentiles lord it over them, and those who exercise authority over them are given the title of ‘Benefactor.’ [*Benefactor*: a term often used for leaders of pagan nations.]

“But it must not be so with you. Rather, the greatest among you should be like the youngest, and the leader must be like the one who serves. For who is greater—the one seated at table or the one who serves? Surely, the one who sits at table. And yet I am in your midst as one who serves.

New Jerusalem Bible With you this must not happen. No; the greatest among you must behave as if he were the youngest, the leader as if he were the one who serves. For who is the greater: the one at table or the one who serves? The one at table, surely? Yet here am I among you as one who serves! V. 25 has been placed with the previous passage for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible But Yeshua said to them, “The kings of the *Goyim* lord it over them; and those in authority over them are given the title, ‘Benefactor.’ But not so with you! On the contrary, let the greater among you become like the younger, and one who rules like one who serves. For who is greater? The one reclining at the table? or the one who serves? It’s the one reclining at the table, isn’t it? But I myself am among you like one who serves.

Hebraic Roots Bible And Yahshua said to them, The kings of the Gentiles are their masters and those who are authorities over them are called doers of good. But you be not so, but the greater among you, let him be as the lesser; and the one governing as the one serving. For who is greater, the one reclining, or the one serving? Is it not the one reclining? But I am in your midst as One serving.

Holy New Covenant Trans. But Jesus said to them, “The kings of the nations rule over their people. Men who have authority over other people are called ‘benefactors’. But you must not think that way. The greatest person among you should be like the younger person. Leaders should be like servants. Who is more important? A man who is sitting at the table or the one who is serving him? You may think it is the one sitting at the table but I am like a servant among you!

The Scriptures 2009 And He said to them, “The sovereigns of the nations rule over them, and those who control them are called ‘workers of good.’ “But not so with you, but let him who is greatest among you be as the youngest, and the leader as one who serves.

“For who is greater, the one who sits at the table, or the one who serves? Is it not the one who sits at the table? But I am in your midst as the One who serves.

Tree of Life Version And Yeshua said to them, “The kings of the nations have mastery over them, and those exercising authority over them are called ‘benefactors.’ But with you, it is not so. Rather, let the one who is greatest among you become like the youngest, and the one who leads like the one who serves. For who is greater, the one who

reclines or the one who serves? Is it not the one who reclines? But I am among you as one who serves.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The [Man] but says [to] them The Kings [of] the nations rule them and The [Men] Controlling them Patrons are called You* but not {are} so but The [Man] Greater in you* become! as The [Man] Younger and The [Man] Ruling {become!} as The [Man] Serving Who? for {is} Greater The [Man] Reclining or The [Man] Serving not? The [Man] Reclining {is Greater} I but in [thing] middle [of] you* am as The [Man] Serving...
Awful Scroll Bible	But He said to them, "The governing leaders of the nations, exercise lordship over them, and they having existence-by over them, are being called well-undertakers. "But you are not the same-as-these, however, the greater from-among you, be came-about as to the youngest, and he leading, as to he running errands. (")For who is greater, he lying-upon, or he running errands? Is it not so he lying-upon? But I am, from-within the midst of you, as He running errands.
Concordant Literal Version	Now He said to them, "The kings of the nations are lording it over them, and those exercising authority over them are called benefactors." Yet you are not thus, but let the greatest among you become as the youngest, and he who is leading as he who is serving." For who is greater, the one lying back at table or the one serving? Is it not the one lying back? Yet I am in your midst as the One Who is serving."
exeGesés companion Bible	And he says to them, The sovereigns of the goyim rule over them; and they who authorize over them are called well-workers: but not you: but he who is greatest among you, becomes as the younger; and he who governs as he who ministers. For which is greater - he who reposes or he who ministers? Is not indeed he who reposes? But I - I am among you as he who ministers.
Orthodox Jewish Bible	And Rebbe, Melech HaMoshiach said to them, The melachim (kings) of the Goyim domineer them and the ones having shlita (control) over the Goyim are called benefactors. But with you it is not so, but he of the Gedolim among you, let him be as the youngest, and he of the Manhigim, as the one serving. For who is HaGadol? The one reclining at tish or the one serving? Is it not the one reclining at tish? But I am in your midst as one serving.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Jesus said to them, "The kings of the Gentiles have absolute power and lord it over them; and those in authority over them are called 'Benefactors.' But it is not to be this way with you; on the contrary, the one who is the greatest among you must become like the youngest [and least privileged], and the [one who is the] leader, like the servant. For who is the greater, the one who reclines <i>at the table</i> or the one who serves? Is it not the one who reclines <i>at the table</i> ? But I am among you as the one who serves.
An Understandable Version	And Jesus said to them, "The kings of the [unconverted] Gentiles lord it over their own people, and those who domineer over them are called 'Benefactors' [Note: This

was a title used by Greek kings in Egypt and Syria]. But it will not be that way among you, for the person who is the most important among you should become [like] the youngest [i.e., least important]. And the person who is the leader should become like the servant. For who is most important, the person who reclines at the dinner table or the person who serves [him]? Is it not the person who reclines at the dinner table? But I am among you as the person who serves.

The Expanded Bible

But Jesus said to them, "The kings of the Gentiles rule [lord it] over them, and those who have authority over others like to be called 'friends of the people' ['Benefactors']. But you must not be like that. Instead, the greatest among you should be like the youngest, and the leader should be like the servant. [For] Who is more important: the one sitting at the table [reclining] or the one serving? Is it not the one sitting at the table [reclining]? But I am like a servant among you.

Jonathan Mitchell NT

So He said to them, "The kings of the nations and ethnic multitudes are habitually acting as their lords and owners, and those exercising authority over them are normally being called 'benefactors.'

"Yet you men [are] not [to be] thus (or: [are] not [to behave] in this way), but to the contrary, let the greater among you come to be like (or: as) the younger; and the one normally leading like (or: as) the person normally giving attending service.

"For who [is] greater? – the one normally reclining [at a meal], or the person that habitually serves [the meal]? [Is it] not the one normally reclining [at the meal]? Yet I Myself am in your midst as the person constantly giving attending service.

Syndein/Thieme

So He {Jesus} said to them, "The kings of the Gentiles exercise lordship {kurieuo} over them; and 'those exercising authority over' {exousiazo} them are called 'benefactors' {euergetes}.

But it absolutely must not {ouk} be like that with you! Instead {alla - contrast} the he who is greatest among you he must become {ginomai - an order} like the 'recently born' {neos - a true humble attitude - not exhibit himself greater than a baby believer}, and 'the leader/'the one leading' {hegeomai} like the one who serves {a good leader is one who understands and does not misuse authority. This usually is one who has been UNDER authority himself and understands the needs of the one being lead - this indicates a lack of power lust and approbation lust and instead indicates an attitude of loyalty up and down, honesty, respect, expecting good work and rewarding the same but also fairly disciplining the lack of it. Fair and just yet humble leadership. Saul took the name 'Paul' which means little. Petros means a 'little chip'. Jesus is the Petra/Huge Boulder' on which this Church was built.}

For who is greater . . . the 'one reclining at the dinner table' {anakeimai} . . . or the one serving {diakoneo}? Is it absolutely not the 'one reclining at the dinner table'? But I {Jesus as their Teacher} am among you as one serving.

{Note: 'It is not by bread alone that man survives, but by every Word that proceeds out of His mouth.' Jesus is serving up doctrine/'divine viewpoint/'His Mind'. So who is greater . . . the teacher or the hearer? In this case the Teacher - no question. And, for those exercising the spiritual gift of pastor and teacher, when filled with God the Holy Spirit, and faithfully teaching 'line upon line, precept upon precept/'book by book, word for word' . . . that man is truly Jesus' Ambassador on Earth . . . allowing Him to produce diving good through him.}

Translation for Translators

So Jesus said to them, "The kings of the non-Jews enjoy showing that they are powerful. Yet they give themselves the title, 'ones who help the people.' But you should not be like them! Instead, those who want God to consider them the greatest should act as though they were the youngest, since the youngest are expected to serve the older ones. Whoever is a leader should be one who serves the others. Keep in mind who is the most important one [RHQ]. It is certainly the one who just sits at the table, not [RHQ] those who serve the meal. But I, your leader, have been an example for you by serving you while I have been among you.

The Voice

Jesus (*interrupting*): The authority figures of the outsiders play this game, flexing their muscles in competition for power over one another, masking their quest for domination behind words like “benefactor” or “public servant.” But you must not indulge in this charade. Instead, among you, the greatest must become like the youngest and the leader must become a true servant. Who is greater right here as we eat this meal—those of us who sit at the table, or those who serve us? Doesn’t everyone normally assume those who are served are greater than those who serve? But consider My role among you. I have been with you as a servant.

Bible Translations with Many Footnotes:

Lexham Bible

So he said to them, “The kings of the Gentiles [The same Greek word can be translated “nations” or “Gentiles” depending on the context] lord it over them, and those who have authority over them are called benefactors.

But you are not to be like this! But the one who is greatest among you must become like the youngest, and the one who leads like the one who serves.

For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? But I am in your midst as the one who serves.

NET Bible®

So⁶⁰ Jesus⁶¹ said to them, “The kings of the Gentiles lord it over them, and those in authority over them are called ‘benefactors.’⁶² Not so with you;⁶³ instead the one who is greatest among you must become like the youngest, and the leader⁶⁴ like the one who serves.⁶⁵ For who is greater, the one who is seated at the table,⁶⁶ or the one who serves? Is it not⁶⁷ the one who is seated at the table? But I am among you as one⁶⁸ who serves.

^{60tn} Here δέ (de) has been translated as “so” to indicate the implied result of the dispute among the apostles.

^{61tn} Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

^{62sn} The title ‘benefactor,’ highlighting grace and meaning something like “helper of the people,” was even given to tyrants (2 Macc 4:2; 3 Macc 3:19; Josephus, J. W. 3.9.8 [3.459]).

^{63tn} Grk “But you are not thus.”

^{64tn} Or “the ruler.”

^{65sn} And the leader like the one who serves. Leadership was not to be a matter of privilege and special status, but of service. All social status is leveled out by these remarks. Jesus himself is the prime example of the servant-leader.

^{66tn} Grk “who reclines at table,” as 1st century middle eastern meals were not eaten while sitting at a table, but while reclining on one’s side on the floor with the head closest to the low table and the feet farthest away.

^{67tn} The interrogative particle used here in the Greek text (οὐχί, ouci) expects a positive reply.

^{68sn} Jesus’ example of humble service, as one who serves, shows that the standard for a disciple is different from that of the world. For an example see John 13:1-17.

Rotherham’s Emphasized B.

And [he] said unto them—

[The kings of the nations] lord it over them,

And [they who wield authority over them] ||benefactors|| are called.

But ||ye|| not so! On the contrary—

<The greater^c among you>

Let him become as [the younger],

And <he that governeth>

As [he that ministereth],

For which is greater—

He that reclineth? or He that ministereth?

Is not he that reclineth?

But ||I|| am [in your midst] as he that ministereth,^d

^c See ver. 24, n.

^d Mt. xx. 25; Mk. x. 42.

The Spoken English NT

But Jesus said to them, "The kings of the Gentiles rule over them. And the people in control over them are called 'benefactors.' But don't you be like that. Just the opposite. The greatest one of you should be like the youngest, and the person that leads should be like the person that serves. After all, who's greater? The person eating dinner, or the person serving? Yet I'm here with you as the one who serves."^m

^m. Lit. "But I'm in the midst of you as the servant."

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

But He said to them, "The kings of the nations [or, the Gentiles] exercise lordship over them, and the ones exercising authority over them are called benefactors. "But you_p [shall] not [be acting] in this way, but the greatest among you_p must become like the youngest, and the one leading like the one serving. "For who is greater, the one reclining [to eat] or the one serving? It is the one reclining [to eat], is it not? But I am in your_p midst as the One serving.

C. Thomson updated NT

Therefore he said to them, The kings of the nations exercise dominion over them. And they who tyrannize over them are styled benefactors. But with you it must not be so. But let the elder among you be as the younger; and the leader as he who waits at table. For which is greater; he who is at table; or he who waits? Is not he, who is at table? But I am among you as he who waits.

Context Group Version

And he said to them, The kings of the ethnic groups have lordship over them; and those that have authority over them are called Benefactors. But you (pl) [shall] not [be] like this: but he who is the greater among you (pl), let him become as the younger; and he who is chief, as he who serves. For which is greater, he who sits at food, or he who serves? Isn't it he who sits at food? But I am in the midst of you (pl) as he who serves.

Literal New Testament

AND HE SAID TO THEM, THE KINGS OF THE NATIONS RULE OVER THEM, AND THOSE EXERCISING AUTHORITY OVER THEM WELL DOERS ARE CALLED. BUT YE NOT THUS [SHALL BE]; BUT THE GREATER AMONG YOU LET HIM BE AS THE YOUNGER, AND HE THAT LEADS AS HE THAT SERVES. FOR WHICH [IS] GREATER, HE THAT RECLINES [AT TABLE] OR HE THAT SERVES? [IS] NOT HE THAT RECLINES [AT TABLE]? BUT I AM IN [THE] MIDST OF YOU AS HE THAT SERVES

Modern Literal Version 2020

But he said to them, The kings of the Gentiles have lordship over them, and the ones who have authority over them are called benefactors. But not so with you^o, but the greater one among you^o, let him become like the younger, and the leader, as the one serving. For* who is the greater one, he who reclines at the meal, or the one serving? Is it not the one reclining? But I am in your^o midst like the one serving.

The gist of this passage:

The kings of the gentiles pass themselves off as being helpful and good to the people, but they are after the authority, not the service. Jesus tells His disciples that they need to be just the opposite.

Luke 22:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: Then [Jesus] said to them,...

Jesus' disciples, on the very night when He would be betrayed, are arguing about which of them is the greatest. Jesus needs to talk some sense into them. He also needs for them to gain some perspective on Who He is and who they are.

Luke 22:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
basileus (βασιλεύς) [pronounced bahs-ee-loose]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine plural noun, nominative case	Strong's #935
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
ethnos (ἔθνος, ους, τό) [pronounced EHTH-noss]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, genitive/ablative case	Strong's #1484
kurieúō (κυριεύω) [pronounced ko-ree-YOO-oh]	<i>ruling (over); being the master of, having dominion over, being a lord of, exercising lordship over, exercising influence upon, having power over</i>	masculine plural, present active participle, nominative case	Strong's #2961

Luke 22:25b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autōn (αὐτῶν) [pronounced ow- TOHN]	<i>their, theirs; of them; from them; same</i>	3 rd person neuter plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...“The rulers of the gentiles exercise dominion over them...”

Jesus says, “Consider the gentiles. They have rulers who rule over them.”

This is what gentiles rulers want. They want to have this position of authority.

Luke 22:25c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
exousiázō (ἐξουσιάζω) [pronounced ex-oo- see-AD-zoh]	<i>having authority (power) over, controlling, bringing under the power of</i>	masculine plural, present active participle, nominative case	Strong's #1850
autōn (αὐτῶν) [pronounced ow- TOHN]	<i>their, theirs; of them; from them; same</i>	3 rd person neuter plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...and they have power over them—...

These gentile rulers have legitimate authority over their people. As we learn in Romans, the gentile authorities are legitimate rulers, but they are phony.

Luke 22:25d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
euergetēs (εὐεργέτης) [pronounced yoo-ehrg- EHT-ace]	<i>benefactor, a title of honour, conferred on such as had done their country service, and upon princes, equivalent to Soter, Pater Patrial</i>	masculine plural noun, nominative case	Strong's #2110
Some translated this <i>friends</i> .			
kaleō (καλέω) [pronounced kal-EH- oh]	<i>active: to call; to call aloud, utter in a loud voice; to invite; passive: to be called, to receive a call</i>	3 rd person plural, present passive indicative	Strong's #2564

Translation: ...[yet] they keep on being called benefactors.

Unfortunately, the word found here is only found once. According to my reading, this is having a title of honor. So, those ruling over the gentiles have a title of authority to go with them. They are seen as benefactors; beneficial to the people of Rome.

So, the person who has the highest authority; he is, in essence, beneficial to the people of God and His country.

This is how our leaders sell themselves to us; and certainly it is how the communist and socialist leaders sell themselves as being to their people. Ideally, our leaders in this country are supposed to be citizen-servants; but the ones who stay in Washington for any amount of time are only pretending to be there for our benefit. In all reality, they are there for themselves.

Illustration: One of the longest time creatures of Washington D.C. is Joe Biden, and he has set things up for vast quantities of money to come to his relatives. Nancy Pelosi (I write this in 2023) has been in a leadership position in Washington for decades, and she has become very wealthy. There are a dozen or two dozen scams where money changes hands; and that money buys influence and an ear ready to listen.

As Solomon wrote, there is nothing new under the sun.

Luke 22:25 Then [Jesus] said to them, “The rulers of the gentiles exercise dominion over them and they have power over them—[yet] they keep on being called benefactors. (Kukis mostly literal translation)

Luke 22:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humeis (ὕμεῖς) [pronounced hoo-MICE]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ouch (οὐχ) [pronounced ookh]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756
hoútô (οὕτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779

Here, it is spelled, hoútôs (οὕτως) [pronounced HOO-tohç].

Translation: However, you are not this way;...

Then Jesus points out this to His disciples: “You are not this way. You don't get what a position of authority is all about.”

A position of authority is someone who, ideally speaking, is willing to serve those who are *under* him. The wrong view of an authoritative position is, this allows a person to tell everyone below him what to do. That should not be your understanding of authority.

Luke 22:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, nay (rather); yea, yes, in fact, moreover</i>	adversative particle	Strong's #235
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
meizôn (μείζων) [pronounced <i>MIDE-zone</i>]	<i>greater, greatest, larger, elder, stronger, more</i>	masculine singular adjectival comparative; nominative case	Strong's #3187
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
humin (ὑμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>be, become [something it was not before]; come to be [about], happen; be born; arise; be made, be created</i>	3 rd person singular, present (deponent) middle/passive imperative	Strong's #1096
hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as</i>	comparative particle, adverb	Strong's #5613
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
neos/neōteros (νέος/νεώτερος) [pronounced <i>NEH-os, neh-OH-ter-os</i>]	<i>new, young; fresh; recently born, youthful; figuratively for, regenerate</i>	masculine singular comparative adjective; nominative case	Strong's #3501

Translation: ...[but] rather, the greater [one] among you should become like the newcomer [lit., the youthful one],...

“The one among you who is greater,” Jesus explains, “should be like the youthful person (the one without any authority).”

In other words, *being greater does not make you the boss of everyone!*

Luke 22:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
hêgeomai (ἡγέομαι) [pronounced <i>hayg-EH-ohm-ahee</i>]	<i>leading, commanding (with official authority), having the rule over, being chief (count, esteem, governor, judge); figuratively, considering; accounting; supposing, thinking</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #2233
hôs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as</i>	comparative particle, adverb	Strong's #5613
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
diakoneô (διακονέω) [pronounced <i>dee-ak-on-EH-oh</i>]	<i>servicing, attending to, being an attendant, waiting upon (mentally or as a host, friend or [figuratively] teacher); technically acting as a Christian deacon; (ad-) ministering (unto), functioning in the office of a deacon</i>	masculine singular, present active participle, nominative case	Strong's #1247

Translation: ...and the leader [should be] like the one serving.

The person in authority should be like the one who is serving. That should be his mindset. That should be reflected in all that he does.

Luke 22:26 However, you are not this way; [but] rather, the greater [one] among you should become like the newcomer [lit., the youthful one], and the leader [should be] like the one serving. (Kukis mostly literal translation)

Luke 22:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tís (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong's #5101
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063

Luke 22:27a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meizōn (μείζων) [pronounced MIDE-zone]	<i>greater, greatest, larger, elder, stronger, more</i>	masculine singular adjectival comparative; nominative case	Strong's #3187

Translation: For who [truly is] greater?

Then Jesus asks them to consider a question: "Who is greater?" He asks them.

Luke 22:27b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
anakeîmai (ἀνακειῖμαι) [pronounced an-ak-Ī-mahee]	<i>reclining at table, eating together, dining, being a guest, leaning, lying, sitting (down, at meat), reclining (as a corpse)</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #345
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
diakoneō (διακονέω) [pronounced dee-ak-on-EH-oh]	<i>serving, attending to, being an attendant, waiting upon (mentally or as a host, friend or [figuratively] teacher); technically acting as a Christian deacon; (ad-) ministering (unto), functioning in the office of a deacon</i>	masculine singular, present active participle, nominative case	Strong's #1247

Translation: The [person] reclining at the table [to eat] or the one serving [him]?

At any formal meal, there is the person who reclines at the table to eat and the person who serves him. Which of these is actually the greater? The disciples would understand that man being served to be the greater person in status.

Luke 22:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouchi (ούχί) [pronounced oo-KHEE]	<i>no (indeed), not (indeed), by no means, not at all</i>	negative interrogative particle	Strong's #3780
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
anakeîmai (ἀνακειῖμαι) [pronounced an-ak-Ī-mahee]	<i>reclining at table, eating together, dining, being a guest, leaning, lying, sitting (down, at meat), reclining (as a corpse)</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #345

Translation: *Indeed, [it is] not the [person] reclining at the table [to eat].*

This is the line which is somewhat confusing. Is Jesus saying, "Indeed, it is the person who is reclining to eat;" or is He saying, "Indeed, it is not the person who is reclining to eat"?

I think the idea here is, "You all would assume it is the person who reclines to eat, but you would be wrong."

Luke 22:27d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
mesos (μέσος) [pronounced MEH-soss]	<i>middle, midst, in the middle, among</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #3319
humôn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: *But I, [being here] in the midst of you,...*

Then Jesus says, "I want you to consider Me and Who I am." Jesus tells His disciples, "Use Me as your reference point; use Me as your example."

Luke 22:27e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eimi (εἶμι) [pronounced eye-ME]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 st person singular, present active indicative	Strong's #1510
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as</i>	comparative particle, adverb	Strong's #5613
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
diakoneō (διακονέω) [pronounced dee-ak-on-EH-oh]	<i>servicing, attending to, being an attendant, waiting upon (mentally or as a host, friend or [figuratively] teacher); technically acting as a Christian deacon; (ad-) ministering (unto), functioning in the office of a deacon</i>	masculine singular, present active participle, nominative case	Strong's #1247

Translation: ...am like the one serving.

Jesus tells the disciples, "I have been far more like the one serving you. You have not, for the most part, been serving Me."

Remember what Jesus has been doing all of this time. They travel from place to place and Jesus often teaches and He often heals. On some occasions, He provides food.

Luke 22:27 For who [truly is] greater? The [person] reclining at the table [to eat] or the one serving [him]? Indeed, [it is] not the [person] reclining at the table [to eat]. But I, [being here] in the midst of you, am like the one serving. (Kukis mostly literal translation)

Luke 22:25–27 Then [Jesus] said to them, "The rulers of the gentiles exercise dominion over them and they have power over them—[yet] they keep on being called benefactors. However, you are not this way; [but] rather, the greater [one] among you should become like the newcomer [lit., *the youthful one*], and the leader [should be] like the one serving. For who [truly is] greater? The [person] reclining at the table [to eat] or the one serving [him]? Indeed, [it is] not the [person] reclining at the table [to eat]. But I, [being here] in the midst of you, am like the one serving. (Kukis mostly literal translation)

Luke 22:25–27 Then Jesus began to reason with them, regarding this argument that the disciples were having: "Gentile rulers exercise dominion over their people and they have power over them, yet these rulers are called benefactors of the people. However, you do not seem to understand this and you are not behaving in this way. The greater among you should be like newcomer, helping the others out. Think about who is really greater? The person eating the meal or the person serving him his meal? Surely, you think it is the person eating the meal, but that is not really true. Realize this: I am right here in the midst of you and I am just like the one who serves the meal. (Kukis paraphrase)

I may want to take another stab at translating v. 26 in the mostly literal translation.

But you [all] keep on being the abiding ones with Me in the temptations of Me. And I keep on making a covenant with you [all] even as has made a covenant with Me the Father of Me a kingdom, that you [all] might eat and you [all] might drink upon the table of Mine and you [all] will keep on remaining on thrones to the twelve tribes judging of the Israel.”

Luke
22:28–30

You [all] keep on being the ones abiding with Me in My temptations. I also make an agreement with you [all] [for the] kingdom. Just as My Father has made a covenant with Me, so [I will make a covenant with] you [all] that [you all] might eat and drink at My table and you [all] will sit on thrones judging the twelve tribes of Israel.”

You disciples have stayed with Me throughout My trials, temptations and persecutions. Therefore, I will also make an agreement with you regarding the kingdom, just as My Father made a similar covenant with Me. The result of our agreement is, you will eat and drink with Me at My table and you will sit on the thrones judging the 12 tribes of Israel.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But you [all] keep on being the abiding ones with Me in the temptations of Me. And I keep on making a covenant with you [all] even as has made a covenant with Me the Father of Me a kingdom, that you [all] might eat and you [all] might drink upon the table of Mine and you [all] will keep on remaining on thrones to the twelve tribes judging of the Israel.”
Complete Apostles Bible	Now you are those who have remained with Me in My trials. And I bestow upon you a kingdom, just as My Father bestowed one upon Me, so that you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel.”
Douay-Rheims 1899 (Amer.)	And you are they who have continued with me in my temptations: And I dispose to you, as my Father hath disposed to me, a kingdom; That you may eat and drink at my table, in my kingdom: and may sit upon thrones, judging the twelve tribes of Israel.
Holy Aramaic Scriptures	You are those who have remained with Me through My trials. And I promise to you, as My Father has promised to Me, The Malkutha {The Kingdom}, so that you may eat and you may drink at the table of My Kingdom, and that you may sit upon kursuatha {chairs/seats} and might judge The Twelve Tribes of Iysralyl {Israel}.”
James Murdock’s Syriac NT	Ye are they who have continued with me in my trials: and I promise to you, as my Father hath promised to me, a kingdom: that ye may eat and drink at the table of my kingdom, and may sit on thrones, and judge the twelve tribes of Israel.
Original Aramaic NT	But you are those who have remained with me in my trials. And I am promising you a Kingdom as my Father promised me. For you shall eat and you shall drink at the table of my Kingdom, and you shall sit on thrones, and you shall judge the twelve tribes of Israel.”

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But you are those who have kept with me through my troubles; And I will give you a kingdom as my Father has given one to me,
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	So that you may take food and drink at my table in my kingdom, and be seated like kings, judging the twelve tribes of Israel.
Bible in Worldwide English	You have stayed with me through my troubles. My Father made me a ruler, and now I make you rulers. You will eat and drink at my table in my kingdom. You will sit on chief chairs or thrones and judge the twelve tribes of Israel.
Easy English	You have never left me. You have been by my side when trouble came to me. So now I tell you that you will rule with me. My Father has said that I will rule with him in his kingdom. I also say to you that you will rule with me. In my kingdom you will sit at my table. You will eat and drink with me. You will sit like kings on thrones. You will judge the people of the 12 tribes of Israel.'
Easy-to-Read Version–2008	"You men have stayed with me through many struggles. So I give you authority to rule with me in the kingdom the Father has given me. You will eat and drink at my table in that kingdom. You will sit on thrones and judge the twelve tribes of Israel.
Good News Bible (TEV)	"You have stayed with me all through my trials; and just as my Father has given me the right to rule, so I will give you the same right. You will eat and drink at my table in my Kingdom, and you will sit on thrones to rule over the twelve tribes of Israel.
J. B. Phillips	But you are the men who have stood by me in all that I have gone through, and as surely as my Father has given me my kingdom, so I give you the right to eat and drink at my table in that kingdom. Yes, you will sit on thrones and rule the twelve tribes of Israel!
<i>The Message</i>	"Who would you rather be: the one who eats the dinner or the one who serves the dinner? You'd rather eat and be served, right? But I've taken my place among you as the one who serves. And you've stuck with me through thick and thin. Now I confer on you the royal authority my Father conferred on me so you can eat and drink at my table in my kingdom and be strengthened as you take up responsibilities among the congregations of God's people.
NIRV	You have stood by me during my troubles. And I give you a kingdom, just as my Father gave me a kingdom. Then you will eat and drink at my table in my kingdom. And you will sit on thrones, judging the 12 tribes of Israel.
New Life Version	The Followers Will Be Honored "You have stayed with Me through all the hard things that have come to Me. As My Father has given Me a holy nation, I will give you the right to eat and drink at My table in My holy nation. You will sit on thrones and judge the twelve family groups of the Jewish nation."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	You are the followers who have stuck with me through the hard times. My Father gave me all the authority that a king wields. I'm giving you the same authority. In my kingdom, you will eat and drink at my table. You will sit on thrones and rule over the 12 tribes of Israel.
Contemporary English V.	You have stayed with me in all my troubles. So I will give you the right to rule as kings, just as my Father has given me the right to rule as a king. You will eat and drink with me in my kingdom, and you will each sit on a throne to judge the twelve tribes of Israel..
The Living Bible	Nevertheless, because you have stood true to me in these terrible days, [literally, "you have continued with me in my temptation."] and because my Father has granted me a Kingdom, I, here and now, grant you the right to eat and drink at my table in that Kingdom; and you will sit on thrones judging the twelve tribes of Israel.
New Berkeley Version New Living Translation	. "You have stayed with me in my time of trial. And just as my Father has granted me a Kingdom, I now grant you the right to eat and drink at my table in my Kingdom. And you will sit on thrones, judging the twelve tribes of Israel.

The Passion Translation	"Because you have stood with me through all my trials and ordeals, I give you your destiny: I am promising you the kingdom realm that the Father has promised me. We will celebrate in this kingdom and you will feast with me at my table. And each of you will be given a throne, twelve thrones in all, and you will be made rulers on thrones to judge the tribes of Israel."
UnfoldingWord Simplified T.	You are the persons who have stayed with me during all the hard things I have suffered. So now, I will make you powerful officials when God rules everyone, just as my Father appointed me to rule as a king. You will sit and eat and drink with me when I become king. In fact, you will sit on thrones to judge the people of the twelve tribes of Israel."
William's New Testament	Yet you have continued to stand by me in my trials; and as my Father has conferred on me a kingdom, so I confer on you the privilege of eating and drinking at my table in my kingdom and of sitting on thrones and judging the twelve tribes of Israel.

Partially literal and partially paraphrased translations:

American English Bible	'Now, because you're the ones who stuck with me during my trials, I'm giving this appointment to you, as my Father has given the appointment to me, for a Kingdom: 'In my Kingdom, you'll eat and drink at my table, and you'll sit on thrones, from which you'll judge the 12 tribes of IsraEl. AEB note on the judging of the 12 tribes of Israel has been placed in the Addendum .
Beck's American Translation Breakthrough Version	You are the ones who have still remained with Me in My troubles. And I am forming with you (just as My father formed with Me) an empire so that you may eat and drink on My table in My empire and you will sit down on thrones judging Israel's twelve family lines.
Common English Bible	"You are the ones who have continued with me in my trials. And I confer royal power on you just as my Father granted royal power to me. Thus you will eat and drink at my table in my kingdom, and you will sit on thrones overseeing the twelve tribes of Israel.
Len Gane Paraphrase	"You are those who stuck by me in my temptations, and I appoint to you a kingdom as my Father has appointed to me, so that you may eat and drink at my table in my kingdom, and to sit on thrones judging the twelve tribes of Israel."
New Advent (Knox) Bible	You are the men who have kept to my side in my hours of trial: and, as my Father has allotted a kingdom to me, so I allot to you a place to eat and drink at my table in my kingdom; you shall sit on twelve thrones, judging the twelve tribes of Israel.
NT for Everyone	'You are the ones who have stuck it out with me through the trials I've had to endure. This is my bequest to you: the kingdom my father bequeathed to me! What does this mean? You will eat and drink at my table, in my kingdom, and you will sit on thrones, judging the twelve tribes of Israel.
20 th Century New Testament	You are the men who have stood by me in my trials; And, just as my Father has assigned me a Kingdom, I assign you places, So that you may eat and drink at my table in my Kingdom, and be seated upon twelve thrones as judges of the twelve tribes of Israel.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	You are the ones who have stood by Me in My trials. And I bestow on you a kingdom, just as My Father has bestowed one on Me, so that you may eat and drink at My table in My kingdom, and sit on thrones, judging the twelve tribes of Israel.
Conservapedia Translation	You are the ones who have stayed with me throughout my ordeals. And I bequeath to you a kingdom, as my Father had bequeathed to me; That you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Revised Ferrar-Fenton Bible	But you are accompanying Me in My trials; and I will grant you a Kingdom, such as My Father has granted to Me: so that you may eat and drink at My table, in My Kingdom, and sit upon thrones, judging the twelve tribes of Israel."
God's Truth (Tyndale)	And I appoint unto you a kingdom, as my father has appointed to me: that you may eat and drink at my table in my kingdom, and sit on seats, and judge the twelve tribes of Israel.
International Standard V	"You are the ones who have always stood by me in my trials. And I confer a kingdom on you, just as my Father has conferred a kingdom [The Gk. lacks a kingdom] on me, so that you may eat and drink at my table in my kingdom and sit down on thrones to govern the twelve tribes of Israel."
Weymouth New Testament	You however have remained with me amid my trials; and I covenant to give you, as my Father has covenanted to give me, a Kingdom--so that you shall eat and drink at my table in my Kingdom, and sit on thrones as judges over the twelve tribes of Israel.
Wikipedia Bible Project	You're the ones who stayed with me throughout all my trials of life, and I grant to you the kingdom, just as my Father granted it to me, so that you can eat and drink at my table in my kingdom, where you will sit on thrones judging the twelve tribes of Israel."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	You are the ones who have been with me, and stood by me, through my troubles; be cause of this, just as the kingship has been given to me by my Father, so I give it to you. You will eat and drink at my table in my kingdom, and you will sit on thrones and govern the twelve tribes of Israel. Jn 15:27; Rev 2: 26-28 Mt 19:28; 1Cor 6:2; Rev 20:4
New American Bible (2011)	It is you who have stood by me in my trials; and I confer a kingdom on you, just as my Father has conferred one on me, ^p that you may eat and drink at my table in my kingdom; and you will sit on thrones judging the twelve tribes of Israel. ^q p. [22:29] 12:32. q. [22:30] Mt 19:28.
New Catholic Bible	Judges of the Twelve Tribes. ^[k] "You are the ones who have stood by my side in my trials, and now I confer on you a kingdom just as my Father has conferred one on me. In my kingdom, you will eat and drink at my table, and you will sit on thrones, judging the twelve tribes of Israel. ^[l] [k] See note on Mt 19:27-30. Matthew 19:27 Communion of life with Jesus is worth far more than all the things of the earth abandoned by the disciples, for they will reign with him in his eschatological kingdom. [l] The image, drawn from the Jewish tradition, signifies a privileged share in the glory of the Messiah.
New English Bible—1970	'You are the men who have stood firmly by me in my times of trial; and now I vest in you the kingship which my Father vested in me; you shall eat and drink at my table in my kingdom and sit on thrones Or: trial; and as my Father gave me the right to reign, so I give you the right to eat and to drink ... and to sit ... as judges of the twelve tribes of Israel.
Revised English Bible—1989	"You have stood firmly by me in my times of trial; and I now entrust to you the kingdom which my Father entrusted to me; in my kingdom you shall eat and drink at my table and sit on thrones as judges of the twelve tribes of Israel.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"You are the ones who have stayed with me throughout my trials. Just as my Father gave me the right to rule, so I give you an appointment, namely, to eat and
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	drink at my table in my Kingdom and to sit on thrones judging the twelve tribes of Isra'el.
Hebraic Roots Bible	But you are those continuing with Me during my trial. And I appoint a kingdom to you, as My Father appointed to Me, that you may eat and drink at My table in My kingdom; and you will sit on thrones judging the twelve tribes of Israel.
Holy New Covenant Trans.	"You men have stayed with me through many struggles. My Father has given me a kingdom. I also give you authority to rule with me. In my kingdom you will eat and drink at my table. You will sit on thrones and judge the twelve tribes of Israel."
The Scriptures 2009	"But you are those who have remained with Me in My trials. "And I covenant for you, as My Father covenanted for Me, a reign, to eat and drink at My table, in My reign, and to sit on thrones, judging the twelve tribes of Yisra'ël."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...You* but are The [Men] Having Remained with me in the testings [of] me (And I appoint {someone} [to] you* as appoints [to] me The Father [of] me kingdom that [You*] may eat and [You*] may drink on the table [of] me in the kingdom [of] me and [You*] will sit on thrones the twelve tribes Judging [of] the israel...
Alpha & Omega Bible	"YOU ARE THOSE WHO HAVE STOOD BY ME IN MY TRIALS; AND JUST AS MY FATHER HAS GRANTED ME A KINGDOM, I GRANT YOU THAT YOU MAY EAT AND DRINK AT MY TABLE IN MY KINGDOM, AND YOU WILL SIT ON THRONES JUDGING THE TWELVE TRIBES OF ISRAEL.
Awful Scroll Bible	(")And yous are those, having thoroughly-abided with Me, from-within My trials. (")And-I Myself thoroughly-place-forth to yous a Rule, accordingly-as-to My Father Himself, thoroughly-placed- it -forth to Me, in order that, yous shall eat and shall drink, at My four-footed table, from-within My Rule, and yous shall sit-down on thrones, judging the twelve tribes of Israel."
Concordant Literal Version	Now you are those who have continued with Me in My trials." And I am covenanting a covenant with you, according as My Father covenanted a kingdom to Me, that you may be eating and drinking at My table in My kingdom. And you will be seated on thrones, judging the twelve tribes of Israel."
exeGesés companion Bible	You are they who continue to abide with me in my testings: and I covenant to you a sovereigndom, exactly as my Father covenanted to me; that you eat and drink at my table in my sovereigndom, and sit on thrones judging the twelve scions of Yisra El.
Orthodox Jewish Bible	But you are the ones having remained with me in my nisyonos (temptations). And I assign shlita (authority) to you, just as Avi assigned shlita to me; a Malchut (Kingdom), That you may eat and drink at my tish in my Malchut, and you will sit upon kissot (thrones) judging the Shneyim Asar Shivtei Yisroel (Twelve Tribes of Yisroel).

Expanded/Embellished Bibles:

An Understandable Version	Now you apostles are the ones who have remained with me throughout my trials, and just as my Father assigned a kingdom to me, so I am assigning a kingdom to you, so you can eat and drink at my table in my [coming] kingdom. [Also] you will sit on [twelve] thrones [See Matt. 19:28], judging the twelve tribes of Israel [i.e., judging God's people through their writings].
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- The Expanded Bible “You [¹ But you are the ones who] have stayed with me through my struggles [trials]. Just as my Father has given [granted; conferred on] me a kingdom, I also give [grant; confer on] you a kingdom so you may eat and drink at my table in my kingdom. And you will sit on thrones, judging the twelve tribes of Israel.
- Jonathan Mitchell NT "Now you yourselves are the men having remained throughout with Me, within and in union with My tests and trials,
"and so I, Myself, am now making an arrangement for you (or: am progressively making a covenant with, to and in you folks), just and correspondingly as My Father made the arrangement for a reign for Me (or: made the covenant of a kingdom with, and in, Me) –
to the end that you folks can continuously eat and drink at My table, in union with My reign and in the midst of My kingdom and sovereign activities, and now you can habitually sit upon thrones, repeatedly making separations in, evaluations of and decisions for the twelve tribes (or: clans) of Israel. [note: the twelve tribes had been scattered; the last clauses uses the present tenses]
- P. Kretzmann Commentary **Ye are they which have continued with Me in My temptations. And I appoint unto you a kingdom, as My Father hath appointed unto Me, that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel.**
Kretzmann's notes for **Luke 22:24–30** have been placed in the **Addendum**.
""You are the ones who 'have remained in the past with the result that you remain forever' {diamenon - perfect tense} with Me . . . in My 'trials/testings/temptations' {peirasmos}.
{Note: The humanity of Jesus Christ had to set aside all the attributes of His deity and operate under the filling of God the Holy Spirit during the 1st incarnation. His temptations to violate this provision was real. When Satan tempted Him to turn stones into bread, this was a true temptation - His deity COULD do so, and His humanity WAS starving! The humanity of Jesus Christ was tested and tempted and tried more than any human ever born. Yet, for the sake of each and every one of us, He resisted all temptations and went to the cross without sin (and to violate the expressed will of God would certainly have been a sin - nevertheless - Thy Will be done!).}
- Syndein/Thieme ``And, as for Myself, I 'dispose by will'/'make a covenant'/'am appointing' {diatithemai} to you . . . a kingdom {basileia}, just as My Father 'disposed by will'/'made a covenant'/'appointed' {diatithemai} to Me . . . `` for the purpose that you may eat and drink at My table in My kingdom . . . and you may sit on thrones . . . judging the twelve tribes of Israel.
{Note: This verse has a couple of meaning. Jesus, through His legal father, Joseph is the legitimate heir to the throne of David. Those who believe in Him will share in His rulership. Jesus in His Hypostatic Union, through His birth by means of His real Father - God - is Supreme over the universe - as God granted to Him. And, from the previous verses, Jesus was discussing His 'serving' the students. When He departs, it will be turned over to them the responsibility to feed others.}
- The Voice **Jesus:** You have stood beside Me faithfully through My trials. I give you a kingdom, just as the Father has given Me a kingdom. You will eat and drink at My table in My kingdom, and you will have authority over the twelve tribes of Israel..

Bible Translations with Many Footnotes:

- Lexham Bible “And you are the ones who have remained [Or “ones who have continued”] with me in my trials, and I confer on you a kingdom, just as my Father conferred on me, that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

NET Bible®

“You are the ones who have remained⁶⁹ with me in my trials. Thus⁷⁰ I grant⁷¹ to you a kingdom,⁷² just as my Father granted to me, that you may eat and drink at my table in my kingdom, and you will sit⁷³ on thrones judging⁷⁴ the twelve tribes of Israel.

^{69tn} Or “continued” (L&N 34.3). Jesus acknowledges the disciples’ faithfulness.

^{70tn} Here καί (kai) has been translated as “thus” to indicate the implied result of the disciples’ perseverance with Jesus.

^{71sn} With the statement “I grant to you a kingdom” Jesus gave the disciples authority over the kingdom, as God had given him such authority. The present tense looks at authority given presently, though the major manifestation of its presence is yet to come as the next verse shows.

^{72tn} Or “I give you the right to rule” (cf. CEV). For this translation of διατίθεμαι βασιλείαν (diatíthēmai basileian) see L&N 37.105.

^{73tn} This verb is future indicative, and thus not subordinate to “grant” (διατίθεμαι, diatíthēmai) as part of the result clause beginning with ἵνα ἔσθητε (ina esqhte) at the beginning of v. 30. It is better understood as a predictive future.

^{74sn} The statement you will sit on thrones judging the twelve tribes of Israel looks at the future authority the Twelve will have when Jesus returns. They will share in Israel’s judgment.

Rotherham’s Emphasized B. ||Ye|| however, are they who have remained throughout with me in my temptations^e; And ||| covenant unto you—
As my Father hath covenanted unto me—||a kingdom||,
That ye may eat and drink, at my table, in my kingdom,
And sit upon thrones, judging |the twelve’ tribes of Israel|.f

^e Or: “trials.”

^f Mt. xix. 28.

The Spoken English NT

“You’re the ones who’ve stood by me in my times of testing. So,ⁿ just as my Father has given me a kingdom, I’m giving you the right to eat and drink at my table in my kingdom. And I’m giving you the right to sit on thrones judging the twelve tribes of Israel.”

ⁿ Or “And.”

Wilbur Pickering’s New T.

However, you are those who have continued with me in my trials.⁹ And I bestow on you a kingdom, just as my Father bestowed one on me, so that you may eat and drink at my table in my Kingdom; also you will sit on thrones judging the twelve tribes of Israel!”¹⁰

(9) The gentle reproof is tempered with a word of appreciation.

(10) Then the twelve tribes must still exist! God knows who and where they are. I wonder who will take the Iscariot’s place.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation "Now you_p are the ones having remained with [or, stood by] Me in My trials. "And I covenanted to you_p, just as My Father covenanted to Me, a kingdom, so that you_p shall be eating and drinking at My table {in My kingdom}, and you_p will sit on thrones judging the twelve tribes of Israel."

Charles Thomson NT Now you are they, who have continued steadily with me in my trials. Therefore I covenant with you as my Father covenanted with me for a kingdom, that you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Context Group Version But you (pl) are those that have continued with me in my loyalty-testings; and I covenant to you (pl), even as my Father covenanted to me, a kingdom, that you (pl) may eat and drink at my table in my kingdom; and you (pl) shall sit on thrones judging the twelve tribes of Israel.

Far Above All Translation

But you are the ones who have remained with me throughout in my trials. And I assign to you in accordance with how my father has assigned a kingdom to me, so that you may eat and drink at my table, and may sit on thrones judging the twelve tribes of Israel.”

Modern Literal Version 2020

But you° are the ones who have remained with me in my temptations {Or: tests}; and I also covenant* to you°, just-as my father covenanted* to me a kingdom, in-order-that you° may eat and may drink upon my table, and you° will be sitting upon thrones judging the twelve tribes of Israel.

The gist of this passage:

Jesus acknowledges that His disciples have remained with Him during very difficult times; and that they would be with Him to judge the twelve tribes of Israel.

28-30

Luke 22:28			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humeis (ὕμεις) [pronounced hoo-MICE]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
este (ἐστέ) [pronounced ehs-TEH]	<i>to be; you [all] are; this is the 2nd person plural of "to be"</i>	2 nd person plural, present indicative	Strong's #2075 (2 nd person plural of #1510)
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
diamenô (διαμένω) [pronounced dee-am-EHN-oh]	<i>staying permanently, remaining [permanently], continuing [in the same state], abiding</i>	masculine plural, perfect active participle, nominative case	Strong's #1265
meta (μετά) [pronounced meht-AH]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tois (τοῖς) [pronounced toiç]	<i>the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588

Luke 22:28			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peirasmos (πειρασμός) [pronounced <i>pie-rahs-MOSS</i>]	<i>temptation, provocation, solicitation; testing; trial, a putting to proof (by experiment [of good])</i>	masculine plural noun, dative, locative or instrumental case	Strong's #3986
εμου (ἐμοῦ) [pronounced <i>eh-MOO</i>]; μου (μου) [pronounced <i>moō</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: You [all] keep on being the ones abiding with Me in My temptations.

The disciples have remained with the Lord from the time that they were called. Even though He was specifically tested by Satan, it is reasonable to understand that, throughout the Lord's life, He was tempted and tested.

Luke 22:28 You [all] keep on being the ones abiding with Me in My temptations. (Kukis mostly literal translation)

Luke 22:29			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kagô/kamoi/kame (κἀγὼ/κἀμοί/κἀμέ) [pronounced <i>kag-OH</i>]	<i>and I; I also, even I, I as well, I likewise, in like manner I; even I, this selfsame I; me, me also</i>	conjunction; 1 st person singular, nominative case	Strong's #2504
diatithemai (διατίθεμαι) [pronounced <i>dee-at-IHTH-em-ahee</i>]	<i>to arrange, to dispose of (one's own affairs; of something that belongs to one); to dispose of by will, to make a testament; to make a covenant, to enter into a contract (agreement)</i>	1 st person singular, present middle indicative	Strong's #1303
humin (ὕμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
kathôs (καθώς) [pronounced <i>kath-OCE</i>]	<i>1) according as, according to; 1a) just as, even as, inasmuch as, as; 1b) in proportion as, in the degree that, that; 2) since, seeing that, agreeably to the fact that; 3) when, how, after that</i>	adverb	Strong's #2531
diatithemai (διατίθεμαι) [pronounced <i>dee-at-IHTH-em-ahee</i>]	<i>to arrange, to dispose of (one's own affairs; of something that belongs to one); to dispose of by will, to make a testament; to make a covenant, to enter into a contract (agreement)</i>	3 rd person singular, aorist middle indicative	Strong's #1303

Luke 22:29			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; nominative case	Strong's #3962
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
basileia (βασιλεία) [pronounced bas-il-Ī-ah]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; accusative case	Strong's #932

Translation: I also make an agreement with you [all] [for the] kingdom. Just as My Father has made a covenant with Me,...

Just as God the Father has agreed to give the Kingdom to God the Son, so Jesus makes a similar covenant with His disciples.

Luke 22:29 I also make an agreement with you [all] [for the] kingdom. Just as My Father has made a covenant with Me,... (Kukis mostly literal translation)

Luke 22:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
esthiô (ἐσθίω) [pronounced es-THEE-oh]	<i>to eat; to eat (consume) a thing; to take food, eat a meal; metaphorically to devour, consume</i>	2 nd person plural, present active subjunctive	Strong's #2068
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Luke 22:30a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πινῶ/πιῶ/πόῶ (πίνω/πίω/πώω) [pronounced PEE- noh/PEE-oh/POH-oh]	<i>to drink, to imbibe; figuratively, to receive into the soul what serves to refresh strengthen, nourish it unto life eternal</i>	2 nd person plural, present active subjunctive	Strong's #4095
ἐπί (ἐπί) [pronounced eh-PEE]	<i>on, close by, at; at the time of, during, in; [of sovereignty or oversight] over</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
τῆς (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
τράπεζα (τράπεζα) [pronounced TRAP- ehd-zah]	<i>table; counter, stool; figuratively for what is on the table: food, money</i>	feminine singular noun, genitive/ablative case	Strong's #5132
In this passage, there are a few phrases which line up with v. 21.			
ἐμοῦ (ἐμοῦ) [pronounced eh-MOO]; μου (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...so [I will make a covenant with] you [all] that [you all] might eat and drink at My table...

Part of the privilege in the kingdom is eating and drinking at the table with the Lord. This indicates fellowship with the Lord.

Luke 22:30b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
καθῆμαι (κάθημαι) [pronounced KATH-ay- mahoe]	<i>to remain, to reside, to dwell; to sit [by, down]</i>	2 nd person plural, present (deponent) middle/passive indicative	Strong's #2521
ἐπί (ἐπί) [pronounced eh-PEE]	<i>on, close by, at; at the time of, during, in; [of sovereignty or oversight] over</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909

Luke 22:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thronos (θρόνος) [pronounced THORN- oss]	<i>throne, seat [of power, authority]; figuratively for the one occupying this seat; the king, potentate</i>	masculine plural noun, genitive/ablative case	Strong's #2362
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
dôdeka (δώδεκα) [pronounced DOH- dek-ah]	<i>twelve, a dozen; 2 and 10</i>	indeclinable numeral adjective	Strong's #1427
phulê (φυλή) [pronounced foo-LAY]	<i>tribe, an offshoot; race or clan, kindred</i>	feminine plural noun, accusative case	Strong's #5443
krinô (κρίνω) [pronounced KREE-no]	<i>judging, deciding (mentally or judicially); by implication trying, condemning, punishing to distinguish, also avenging, damning, decreeing, determining, esteeming, going to (sue at the) law, ordaining, calling into question, sentencing to, thinking</i>	masculine plural, present active participle, nominative case	Strong's #2919
του (του) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Israêl (Ισραήλ) [pronounced is-rah- ALE]	<i>he shall be a prince of God; transliterated Israel</i>	proper singular noun; masculine, Indeclinable	Strong's #2474

Translation: ... you [all] will sit on thrones judging the twelve tribes of Israel.”

The disciples would also be sitting on the thrones judging the tribes of Israel. It is the individuals in each tribe who will be evaluated.

Luke 22:30 ...that you [all] that [you all] might eat and drink at My table and you [all] will sit on thrones judging the twelve tribes of Israel.” (Kukis mostly literal translation)

Luke 22:28–30 You [all] keep on being the ones abiding with Me in My temptations. I also make an agreement with you [all] [for the] kingdom. Just as My Father has made a covenant with Me, so [I will make a covenant with] you [all] that [you all] might eat and drink at My table and you [all] will sit on thrones judging the twelve tribes of Israel.” (Kukis mostly literal translation)

Luke 22:28–30 You disciples have stayed with Me throughout My trials, temptations and persecutions. Therefore, I will also make and agreement with you regarding the kingdom, just as My Father made a similar covenant with Me. The result of our agreement is, you will eat and drink with Me at My table and you will sit on the thrones judging the 12 tribes of Israel.” (Kukis paraphrase)

Jesus Warns Peter that He will Deny the Lord Thrice Before the Night is Done

Matthew 26:33–35 Mark 14:29–31 John 13:36–38

But said the Lord [introductory words missing in most manuscripts], “Simon, Simon, behold, the santanas has asked for you [all], to sift [you all] like the wheat. But I [even] I want concerning you that might not cease the faith of you; and you, at some time, turning around [from your failure] turn resolutely the brothers of yours.”

Luke
22:31–32

Then the Lord said, “Simon, Simon, listen: Satan has asked for [all of] you, to sift [you all] like wheat. But I, [even] I desire, regarding you, that your faith might not cease; and [that] you, at some point, turn [from your failure] and [that you] will strengthen your brothers.”

Then the Lord said specifically to Peter: “Simon, Simon, listen to Me: Satan has, on previous occasions, asked for the chance to sift you and the other Apostles like wheat, hoping to harm you. But, what I desire instead is for your faith to continue, and that you, at some point in the near future, turn back from your failure, and help to guide and strengthen your fellow believers.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But said the Lord [introductory words missing in most manuscripts], “Simon, Simon, behold, the santanas has asked for you [all], to sift [you all] like the wheat. But I [even] I want concerning you that might not cease the faith of you; and you, at some time, turning around [from your failure] turn resolutely the brothers of yours.”
Complete Apostles Bible	And the Lord said, "Simon, Simon! Behold, Satan has asked for you, that he may sift you as wheat. But I have prayed for you, that your faith should not fail; and when you have turned back, strengthen your brothers."
Douay-Rheims 1899 (Amer.)	And the Lord said: Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not: and thou, being once converted, confirm thy brethren.
Holy Aramaic Scriptures	And Eshu {Yeshua} said unto Shimeun {Simeon}, "Shimeun, behold, satana {the adversary} asks that he might sift you as wheat. And I have prayed over you that you may not lose your Faith, and also, in time, you will return and strengthen your brothers."
James Murdock's Syriac NT	And Jesus said to Simon: Simon, lo, Satan hath desired to sift thee, as wheat: but I have prayed for thee, that thy faith may not fail. And thou also, in time, turn; and confirm thy brethren.
Original Aramaic NT	And Yeshua said to Shimeon, "Shimeon, behold, Satan has requested that he may sift you all like wheat," And I have prayed for you that your faith will not fail, and when you are restored, confirm your brothers."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Simon, Simon, Satan has made a request to have you, so that he may put you to the test as grain is tested: But I have made prayer for you, that your faith may not go from you: and when you are turned again, make your brothers strong.
Bible in Worldwide English	Simon, Simon, listen! Satan has asked to have all of you. He wants to shake you like grain with the cleaning fan. But I have talked to God about you, Simon, so that you will keep on believing in me. And when you come back, then help your brothers to be strong.
Easy English	Jesus tells Peter what will happen Jesus then said, 'Simon, Simon, be careful to listen to me! Satan has asked to have authority over you all. He will shake you as a farmer shakes seeds. But I have prayed for you, Simon, that you will continue to believe in me. And this is what you must do: When you have turned back to me, you must help your brothers to be strong again.'
	The Devil wants to do bad things to those who obey Jesus. He wants them to stop obeying Jesus.
Easy-to-Read Version—2008	"Satan has asked to test you men like a farmer tests his wheat. O Simon, Simon, I have prayed that you will not lose your faith! Help your brothers be stronger when you come back to me."
God's Word™	Then the Lord said, "Simon, Simon, listen! Satan has demanded to have you apostles for himself. He wants to separate you from me as a farmer separates wheat from husks. But I have prayed for you, Simon, that your faith will not fail. So when you recover, strengthen the other disciples."
Good News Bible (TEV)	"Simon, Simon! Listen! Satan has received permission to test all of you, to separate the good from the bad, as a farmer separates the wheat from the chaff. But I have prayed for you, Simon, that your faith will not fail. And when you turn back to me, you must strengthen your brothers."
J. B. Phillips	The personal warning to Simon "Oh Simon, Simon, do you know that Satan has asked to have you all to sift like wheat?—but I have prayed for you that you may not lose your faith. Yes, when you have turned back to me, you must strengthen these brothers of yours."
The Message	"Simon, stay on your toes. Satan has tried his best to separate all of you from me, like chaff from wheat. Simon, I've prayed for you in particular that you not give in or give out. When you have come through the time of testing, turn to your companions and give them a fresh start."
NIRV	"Simon, Simon! Satan has asked to sift all of you disciples like wheat. But I have prayed for you, Simon. I have prayed that your faith will not fail. When you have turned back, help your brothers to be strong."
New Life Version	Jesus Tells How Peter Will Lie about Him The Lord said, "Simon, Simon, listen! Satan has wanted to have you. He will divide you as wheat is divided from that which is no good. But I have prayed for you. I have prayed that your faith will be strong and that you will not give up. When you return, you must help to make your brothers strong."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	PREDICTION FOR SIMON PETER "Simon, Simon![6] Look at me. Satan wants you and the other disciples to himself. He has asked permission to test you—to shake you up and toss you around, the way a farmer sifts wheat. But I have prayed for you. I've asked that your faith not fail. When the test is over, go back to your brothers and encourage and strengthen them." ⁶ 22:31 Simon Peter
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Contemporary English V.	Jesus said, "Simon, listen to me! Satan has demanded the right to test each one of you, as a farmer does when he separates wheat from the husks. But Simon, I have prayed that your faith will be strong. And when you have come back to me, help the others."
The Living Bible	"Simon, Simon, Satan has asked to have you, to sift you like wheat, but I have pleaded in prayer for you that your faith should not completely fail. [literally, "fail not."] So when you have repented and turned to me again, strengthen and build up the faith of your brothers."
New Berkeley Version The Passion Translation	. "Peter, my dear friend, listen to what I'm about to tell you. Satan has demanded to come and sift you like wheat and test your faith. But I have prayed for you, Peter, that you would stay faithful to me no matter what comes. Remember this: after you have turned back to me and have been restored, make it your life mission to strengthen the faith of your brothers."
UnfoldingWord Simplified T.	"Simon, Simon, listen! Satan has asked God to let him test you, like someone shakes grain in a sieve, and God has permitted him to do it. But I have prayed for you, Simon, that you will not completely stop believing in me. So when you come back to me, give courage again to these men, your brothers.
William's New Testament	"Simon, Simon, listen! Satan has asked permission to sift all of you like wheat, but I have prayed especially for you that your own faith may not utterly fail. And you yourself, after you have turned, must strengthen your brothers."

Partially literal and partially paraphrased translations:

American English Bible	'But Simon, O Simon... Look! The Opposer has demanded to have you so [he can] sift you like wheat! However, I've pleaded with [God] on your behalf so that your faith doesn't give out... And then after you return, you can strengthen your brothers.'
Beck's American Translation Breakthrough Version	. Simon, Simon, look, the Opponent made a request of the 'to sift you as the grain' kind, but I pleaded concerning you that your trust would not cease. And you, when once you return back, establish your brothers."
NT for Everyone	'Simon, Simon, listen to this. The satan demanded to have you. He wanted to shake you into bits like wheat. But I prayed for you; I prayed that you wouldn't run out of faith. And, when you turn back again, you must give strength to your brothers.'

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And the Lord said, "Simon, Simon, observe; Satan has desired to overcome you, in order to that he may sift you as wheat [Not sure if the last part needs rework]: But I have prayed for you, that your faith does not fail you: and that when you are converted, you give strength to your brothers."
Revised Ferrar-Fenton Bible	Peter's Denial Predicted. The Master then added, "Simon, Simon, see, Satan has demanded you, to sift you like wheat; but I have made supplication for you, that your faith may not fail. And when you have recovered yourself, strengthen your brothers."
International Standard V	<i>Jesus Predicts Peter's Denial</i> <i>(Matthew 26:31-35; Mark 14:27-31; John 13:36-38)</i>
Montgomery NT	"Simon, Simon, listen! Satan has asked permission to sift all of you like wheat, but I have prayed for you that your own faith may not fail. When you have come back, you must strengthen your brothers." "Simon, Simon," said the Lord, "behold, Satan has asked to have you all that he might sift you like wheat.

Leicester A. Sawyer's NT	"But I made supplication for you that your own faith may not fail. And you, when you have turned again, must strengthen your brothers." Simon, Simon, behold, Satan has desired you, to sift like wheat; but I have prayed for you, that your faith may not entirely fail; and when you recover yourself, confirm your brothers.
Weymouth New Testament	"Simon, Simon, I tell you that Satan has obtained permission to have all of you to sift as wheat is sifted. But *I* have prayed for *you* that your faith may not fail, and you, when at last you have come back to your true self, must strengthen your brethren."
Wikipedia Bible Project	"Simon, Simon, Satan has asked to have you to sift like wheat, but I prayed for you that your trust in me might not fail. Once you return [to the truth], encourage your brothers."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Simon, Simon, Satan has demanded to sift you like grain, but I have prayed for you that your faith may not fail. And when you have recovered, you shall strengthen your brothers." 24:34; 1Cor 15:5; Mt 16:16
The Heritage Bible	And the Lord said, Simon, Simon, behold Satan has demanded to have you that he may sift you as wheat; Job 1:8 And I have bound myself in petition for you that your faith not fail, and when you have turned around, cause your brothers to turn, being steadfastly set.
New American Bible (2011)	Peter's Denial Foretold. [* "Simon, Simon, behold Satan has demanded to sift all of you* like wheat, ^s but I have prayed that your own faith may not fail; and once you have turned back, you must strengthen your brothers." * [22:31–32] Jesus' prayer for Simon's faith and the commission to strengthen his brothers anticipates the post-resurrectional prominence of Peter in the first half of Acts, where he appears as the spokesman for the Christian community and the one who begins the mission to the Gentiles (Acts 10–11). r. [22:31–34] Mt 26:33–35; Mk 14:29–31; Jn 13:37–38. s. [22:31] Jb 1:6–12; Am 9:9.
New Catholic Bible	Peter's Denial Foretold. ^[m] "Simon, Simon, behold, Satan has desired to sift all of you like wheat. But I have prayed that your own faith may not fail. And once you have turned back, you must strengthen your brethren." [m] It is not in the quality of her human leaders but in the prayer of Jesus that the Church finds the assurance of perseverance in the faith.
New English Bible–1970	Peter's Denial Foretold [Lk.22.31-34 →] - Mt.26.31-35, Mk.14.27-31, Jn.13.36-38 'Simon, Simon, take heed: Satan has been given leave to sift all of you like wheat; but for you I have prayed that your faith may not fail; and when you have come to yourself, you must lend strength to your brothers.'
New Jerusalem Bible	'Simon, Simon! Look, Satan has got his wish to sift you all like wheat; but I have prayed for you, Simon, that your faith may not fail, and once you have recovered, you in your turn must strengthen your brothers.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"Shim'on, Shim'on, listen! The Adversary demanded to have you people for himself, to sift you like wheat! But I prayed for you, Shim'on, that your trust might not fail. And you, once you have turned back in repentance, strengthen your brothers!"
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Holy New Covenant Trans.	"O Simon, Simon. Listen! Satan has asked to sift you like a farmer sifts his wheat. I have prayed that you will not lose your faith! When you come back to me, help your brothers be stronger."
The Scriptures 2009	And the Master said, "Shim'on, Shim'on! See, Satan has asked for you to sift you as wheat. "But I have prayed for you, that your belief should not fail. And when you have turned, strengthen your brothers."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Simon Simon look! The Satan demands you* the+ {him} to sift as the grain I but request {him} about you that not may fail The Faith [of] you and You ever Returning set! the brothers [of] you...
Alpha & Omega Bible	"SIMON, SIMON, BEHOLD, SATAN HAS ASKED PERMISSION TO SIFT YOU LIKE WHEAT; BUT I HAVE PRAYED FOR YOU, THAT YOUR FAITH MAY NOT FAIL; AND YOU, WHEN ONCE YOU HAVE REPENTED, STRENGTHEN YOUR BROTHERS." †(Peter denied Jesus 9 times. See Acts 10)
Awful Scroll Bible	And the Lord said, "Simon, Simon, Be Looked!, the Adversary himself, asks-of you, to sift you like wheat. (")But I am being implored over you, in-order-that,- your confidence shall -not lack-from, and at-the-time of your turning-back-by, be securing your brothers."
Concordant Literal Version	Now the Lord said, "Simon, Simon, lo! Satan claims you men, to sift you as grain." Yet I besought concerning you, that your faith may not be defaulting. And once you turn back, establish your brethren."
exeGesés companion Bible	And Adonay says, Shimon, Shimon, behold, Satan demands you, to sift you as grain: but I petitioned for you, that your trust not fail: and once you turn, establish your brothers.
Orthodox Jewish Bible	Shimon, Shimon, hinei, Hasatan asked for you, to sift you like wheat [IYOV 1:6-12; AMOS 9:9] But I davened for you, that your emunah may not fail: and when you have made teshuva, give chizzuk to your Achim bMoshiach.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	"Simon, Simon (Peter), listen! Satan has demanded <i>permission</i> to sift [all of] you like grain; but I have prayed [especially] for you [Peter], that your faith [and confidence in Me] may not fail; and you, once you have turned back again [to Me], strengthen and support your brothers [in the faith]."
An Understandable Version	"Simon, Simon [<i>i.e., Peter</i>], Satan has earnestly requested the right to sift you like wheat. [<i>Note: Grain was sifted by using a sieve-like device in which grain and particles of dirt and straw were shaken together, allowing the grain to fall through while the dirt and straw remained. This was an allusion to the agitating trials Peter was soon to endure, and survive.</i>] But I prayed earnestly for you, that your faith would not fail [<i>to be strong</i>]. And when you have turned back [<i>i.e., from going astray briefly</i>], provide [<i>spiritual</i>] support to your brothers."
The Expanded Bible	Don't Lose Your Faith! "Simon [^C Peter], Simon, [^L look; T behold,] Satan has ·asked [de-manded; sought permission] to ·test all of you as a farmer sifts his [^L sift all of you as] wheat. [^L But] I have prayed [^L for you] that ·you will not lose your faith [your faith will not fail]! And when you ·come back to me [return; turn back], help your brothers be stronger."
Jonathan Mitchell NT	"Simon, O Simon! Look, and consider. The adversary (or: opponent; satan) makes (or: made) a request concerning you men: to winnow [you folks] as grain!

"But I Myself urgently asked concerning you, [Simon], to the end that your trust and faith would not leave from out of [you] (or: = give out). And so at some point, you yourself, upon turning around, make your brothers immovable (or: stabilize and establish your fellow members)."

P. Kretzmann Commentary **Verses 31-34**

The Walk to Gethsemane and the Agony.

The warning to Simon:

And the Lord said, Simon, Simon, behold, Satan hath 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 thy brethren.

Syndein/Thieme

""Simon, Simon, behold {pay attention}! Satan, by asking {God}, 'obtained you {and your fellow students/disciples} for tribulation/punishment/torture' {exaiteomai} to sift . . . {you} like wheat.

{the stalk of wheat is beaten and beaten and beaten. This process separates the wheat grain from the tears (the rest of the wheat stalk). This is an analogy to a very violent process that separates 'divine good' (which only believes who have been imputed with the righteousness of God have) from the bad (anyone without the imputed righteousness of God)}

{Note: See the book of Job. Satan is in the courtroom of heaven today, bringing charges against all of us. He asks God for the right to 'test' us to prove we are not 'worthy'. But each and every time, our 'defense attorney' admits to the truth that we are sinners, yes, but the punishment for that sin 'has been' (or 'will be' before the cross) imputed to Christ on the cross and judged. Law of double jeopardy says the sin can not be punished twice. Jesus Christ in resurrection body is our defense attorney in heaven today. The dispute continues.}

``But I {Jesus} 'have prayed'/'made supplications' {deomai} for you that your faith/doctrine {pistis} 'may not fail'/'may not be totally eclipsed' {ekleipo}. And, when you have 'turned back'/returned to your original position with regard to your faith/doctrine' {epistrepho} . . . Stabilize/'Make constant'/Strengthen {sterizo - an order} . . . your brothers."

{Note: All people growing in spiritual maturity will be tested. This is God's method for proving to the angels and others around you the strength and determination of your faith and the doctrine you have metabolized into your soul. When you pass your tests, this is an encouragement to those around you - teaching by example. Believe, consistently take in doctrine, rely on the Lord, keep a relaxed mental attitude, and continuously apply your learned 'divine viewpoint' to life's experiences - 'His grace is sufficient for you'. }

Translation for Translators

Jesus predicted that Peter would say that he did not know Jesus.

Luke 22:31-34

"Simon, Simon, listen! Satan has asked God to let him test you, and God has permitted him to do it. Satan wants to cause you to suffer distress (OR, distress you) so that you will not believe/trust in me any more/longer. He wants to shake you, just like a man shakes wheat in a sieve to sift it [MET]. But I have prayed for you, Simon, that you will not completely stop believing in me. So when you (sg) restore your relationship with me, help your fellow apostles to trust in me more!"

The Voice

Jesus: Simon, Simon, how Satan has pursued you, that he might make you part of his harvest. But I have prayed for you. I have prayed that your faith will hold firm and that you will recover from your failure and become a source of strength for your brothers here.

Bible Translations with Many Footnotes:

Lexham Bible

Jesus Predicts Peter's Denial

NET Bible®

“Simon, Simon, behold, Satan has demanded to sift you like wheat, but I have prayed for you, that your faith may not fail. And you, when [*Here “when ” is supplied as a component of the participle (“have turned back”) which is understood as temporal] **once you have turned back**, [Or “have turned around”] **strengthen your brothers.**”

“Simon,⁷⁵ Simon, pay attention!⁷⁶ Satan has demanded to have you all,⁷⁷ to sift you like wheat,⁷⁸ but I have prayed for you, Simon,⁷⁹ that your faith may not fail.⁸⁰ When⁸¹ you have turned back,⁸² strengthen⁸³ your brothers.”

^{75tc} The majority of mss (x A D W Θ Ψ Ē^{1,13} Ī as well as several versional witnesses) begin this verse with an introductory comment, “and the Lord said,” indicating a change in the subject of discussion. But this is apparently a reading motivated by the need for clarity. Some of the best witnesses, along with a few others (Ī75 B L T 1241 2542c sys co), do not contain these words. The abrupt shift is the more difficult reading and thus more likely to be original.

^{76tn} Grk “behold” (for “pay attention” see L&N 91.13).

^{77sn} This pronoun is plural in the Greek text, so it refers to all the disciples of which Peter is the representative.

^{78sn} Satan has demanded permission to put them to the test. The idiom “sift (someone) like wheat” is similar to the English idiom “to pick (someone) apart.” The pronoun you is implied.

^{79sn} Here and in the remainder of the verse the second person pronouns are singular, so only Peter is in view. The name “Simon” has been supplied as a form of direct address to make this clear in English.

^{80sn} That your faith may not fail. Note that Peter’s denials are pictured here as lapses, not as a total absence of faith.

^{81tn} Grk “And when.” Here καί (kai) has not been translated because of differences between Greek and English style.

^{82tn} Or “turned around.”

^{83sn} Strengthen your brothers refers to Peter helping to strengthen their faith. Jesus quite graciously restores Peter “in advance,” even with the knowledge of his approaching denials.

Rotherham’s Emphasized B. **§ 87. Simon and the rest Forewarned.**
33–35; Mk. xiv. 29–31; Jn. xiii. 36–38.

Simon! lo! ||Satan|| hath claimed you^a to wheat;
||I|| have entreated for thee^b that thy faith fail.
|once thou hast turned| strengthen thy brethren.

^a Note the change from “you” to “thee.”

^b See previous.

The Spoken English NT

Jesus Prophecies That Peter Will Disown him (Mt. 26:31-35; Mk 14:27-31; Jn 13:36-38)

“Simon, Simon! Look. Satan has demanded to sift you^o all like wheat. But I’ve prayed for you,^p that your faith won’t fail. And you, when you’ve come back, strengthen your brothers and sisters.”

^o This is plural, referring to all his followers.

^p This refers to Simon specifically.

Wilbur Pickering’s New T.

Peter will deny Him

Then the Lord said:¹¹ “Simon, Simon! Indeed Satan has asked for you (pl) so as to sift you like wheat. But I have prayed for you (sg) so that your faith not fail completely;¹² so you, when you have recovered, strengthen your brothers.”

(11) A mere handful (0.5%) of the Greek manuscripts, of objectively inferior quality, omit “Then the Lord said” (as in NIV, NASB, LB, TEV, etc.).

(12) The Lord prayed for Peter, but evidently not for the Iscariot.

Literal, almost word-for-word, renderings:

A Faithful Version	Then the Lord said, "Simon, Simon, listen well. Satan has demanded to have all of you, to sift as wheat. But I have prayed for you, that your faith may not fail; and when you are converted, strengthen your brethren."
Analytical-Literal Translation	Then the Lord said, "Simon, Simon, listen! Satan himself asked for you _p to sift [you _p] like wheat. "But I implored [in prayer] for you, so that your _p faith shall not fail; and you, when having returned, strengthen your brothers." begged
Context Group Version	Simon, Simon, look, the Adversary asked to have you (pl), that he might sift you (pl) as wheat: but I implored [God] for you, that your trust does not fail; and you, when once you have turned again, establish your brothers.
Far Above All Translation	And the Lord said, "Simon, Simon, see how Satan has made a claim on you <i>all</i> , so as to sift <i>you</i> like grain. But I have pleaded for you, that your faith might not fail, so once you have come <i>to yourself</i> , strengthen your brothers."
Literal New Testament	AND SAID THE LORD, SIMON, SIMON, LO, SATAN DEMANDED TO HAVE YOU, FOR THE SIFTING [YOU] AS WHEAT; I BUT BESOUGHT FOR THEE, THAT MAY NOT FAIL THY FAITH; AND THOU WHEN HAST TURNED BACK CONFIRM THY BRETHREN.
Modern English Version	Peter's Denial Foretold Then the Lord said, "Simon, Simon, listen! Satan has demanded to have you to sift you as wheat. But I have prayed for you that your faith may not fail. And when you have repented, strengthen your brothers."
Modern Literal Version 2020	Now the Lord said, Simon, Simon, behold, the Adversary asked for you ^o , to sift you ^o like wheat. But I have besought concerning you, in-order-that your faith should not fail, and someday having turned back again, establish your brethren.

The gist of this passage: Jesus warns Simon Peter that Satan has asked for the ability to sift him like wheat; and Jesus has prayed that Peter's faith not fail.

31-32

Luke 22:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person singular, aorist active indicative	Strong's #3004
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962

These words are not found in the Westcott Hort text or in Tischendorf's Greek text; and most translations do not include them. These words are found in the Byzantine Greek text and the Scrivener Textus Receptus.

Translation: Then the Lord said,...

These first 4 words are not found in the Westcott Hort text; but they are found in the Byzantine Greek text and the Scrivener Textus Receptus. According to Wilbur Pickering, only a smattering of manuscripts have these words.

This is what we find, for the most part, when it comes to Scriptural *error*. There are words and phrases which have dropped out of the original text or have been (more rarely) added into the original text.

Contextually, it is obvious that the Lord is speaking and that He is speaking specifically to Simon Peter, but with the other disciples there looking on.

Luke 22:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Simōn (Σίμων) [pronounced SEE-mohn]	hearing; transliterated <i>Simon, Simeon, Symeon</i>	masculine singular proper noun, vocative	Strong's #4613
Simōn (Σίμων) [pronounced SEE-mohn]	hearing; transliterated <i>Simon, Simeon, Symeon</i>	masculine singular proper noun, vocative	Strong's #4613
idou (ἰδοῦ) [pronounced ih-DOO]	behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
Satanas (Σατανᾶς) [pronounced sat-an-AS]	Accuser, Adversary, devil; transliterated, <i>Satan, Satan</i>	masculine singular proper noun, nominative case	Strong's #4567
exaitéomai (ἐξαιτέομαι) [pronounced ex-ahee-THE-om-ahee]	to ask for, to demand (for trial), to desire	3 rd person singular, aorist middle indicative	Strong's #1809
Thayer definitions: 1) to ask from, demand of; 1a) to ask or beg for one's self, to ask that one be given up to one from the power of another; 1b) in a good sense; 1b1) to beg one from another; 1b2) ask for the pardon; 1b3) the safety of some one; 1c) in a bad sense; 1c1) for torture; 1c2) for punishment.			
humas (ὑμᾶς) [pronounced hoo-MOSS]	you [all], all of you; to you, towards you [all]	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Translation: ...“Simon, Simon, listen: Satan has asked for [all of] you,...

You may think, *why is Jesus calling this man Simon? Hasn't He already renamed him? Why not use the new name?* Jesus is going to grab Simon Peter in two ways. He is going to address him by his given name at birth (which Jesus rarely used for Simon) and that sound would result in there being some alliteration in this passage.

Both things should call attention to Peter, so that Peter is easily able to place these things into his own mind and remember them.

Satan has not just asked for Peter, but for all of the Lord's disciples. No doubt he said something like, "Let me work these guys over. I can show you what worthless servants they are."

Luke 22:31c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
siniázō (σινιάζω) [pronounced sin-ee-AHD-zoh]	<i>to sift, to shake in a sieve; figuratively, by inward agitation to try one's faith to the verge of overthrow</i>	aorist active infinitive	Strong's #4617
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as</i>	comparative particle, adverb	Strong's #5613
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
sitos (σίτος) [pronounced SEE-toss]	<i>wheat, grain, corn</i>	masculine singular noun, accusative case	Strong's #4621

There is some noticeable alliteration happening in this verse, mostly preserved in the English: *Simon, Satan, sift, sitos (wheat)*. The intention, I believe, is to make this memorable so that Peter has this in his mind.

Translation: ...to sift [you all] like wheat.

We have two more s-words (more properly, sigma words), to make these words memorable to Peter.

A farmer would gather his recently harvested wheat often on a flat spot at the top of a hill. He would use something like a pitchfork to lift the wheat up into the air. The chaff would be picked up by the wind and blown away.

Satan wants to do this to Peter and to the rest of the disciples. He wants to throw them up in the air (metaphorically speaking) and let the wind take them, and reveal just what is really here. No doubt, Satan hopes to show that these men are not substantial; they don't have what it takes. Put a little pressure on them and they will fold.

Luke 22:31 **Then the Lord said, "Simon, Simon, listen: Satan has asked for [all of] you, to sift [you all] like wheat.** (Kukis mostly literal translation)

I don't know about you, but I can imagine a number of circumstances where I would not hold up. I do not see myself as one of God's great servants; but as someone that God has allowed to participate in His plan, despite all of my personal failings.

Luke 22:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my</i> ; primarily used as an emphatic	1 st person singular, personal pronoun; nominative case	Strong's #1473
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
deomai (δέομαι) [pronounced DEH-om-ah-ee]	<i>to want, lack; to desire, to long for; to ask, to make a request, to petition, to beg; the thing asked for; to pray, to make supplication (for)</i>	1 st person singular, aorist middle (passive) indicative	Strong's #1189
My Westcott Hort text has that this is a passive voice; but it is possible for this to be the middle voice as well.			
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
ekleípō (ἐκλείπω) [pronounced ehk-LĪ-poe]	<i>to cease; to fail; to leave (out), to omit, to pass by; to quit, to cease, to stop</i>	3 rd person singular, aorist active subjunctive	Strong's #1587
There is a variant of this which is the 3 rd person singular, present active subjunctive.			
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
pistis (πίστις) [pronounced PIHS-tihz]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; nominative case	Strong's #4102
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: But I, [even] I desire, regarding you, that your faith might not cease;...

Jesus tells Peter, "Focus your faith; concentrate on your faith." This means, Peter is to focus upon what he has learned and to believe that. That needs to be foremost in his mind.

The disciples are going to face a great many persecutions, particularly at the beginning of the Christian faith. The Romans want to stamp it out; and the Jews want to stamp it out. Yet those who believe in Jesus will multiply like wildfire.

Luke 22:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
su (σύ) [pronounced soo]	<i>you, your</i>	2 nd person singular personal pronoun; nominative case	Strong's #4771
poté (ποτέ) [pronounced poht-EH]	<i>once, at some time, ever, before, (any, some-) time(-s), at length (the last), (+ n-) ever, in the old time, formerly, in time past, when</i>	Indefinite, disjunctive particle	Strong's #4218
epistrophō (ἐπιστρέφω) [pronounced ep-ee-STREF-oh]	<i>turning (back, around), returning, coming back; reverting; being caused to return, bringing back</i>	masculine singular, aorist active participle, nominative case	Strong's #1994
stêrizō (στηρίζω) [pronounced stay-RIHD-zoh]	<i>turn resolutely in [a certain direction]; make stable, place firmly, set fast, fix; strengthen, make firm; render constant, confirm (one's mind)</i>	2 nd person singular, aorist active imperative	Strong's #4741
tous (τούς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively)</i>	masculine plural noun, accusative case	Strong's #80
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...and [that] you, at some point, turn [from your failure] and [that you] will strengthen your brothers.”

Peter will fail. Whether he denies the Lord 3x or 9x, I am not certain; but he will deny the Lord, and this will cause him great personal recrimination.

“What you need to do,” Jesus tells him, “Is turn from that and help to strengthen your brothers.” This is not just Peter’s fellow Apostles but all of the believers with whom he comes in contact.

Luke 22:32 **But I, [even] I desire, regarding you, that your faith might not cease; and [that] you, at some point, turn [from your failure] and [that you] will strengthen your brothers.”** (Kukis mostly literal translation)

Luke 22:31–32 Then the Lord said, “Simon, Simon, listen: Satan has asked for [all of] you, to sift [you all] like wheat. But I, [even] I desire, regarding you, that your faith might not cease; and [that] you, at some point, turn [from your failure] and [that you] will strengthen your brothers.” (Kukis mostly literal translation)

Luke 22:31–32 Then the Lord said specifically to Peter: “Simon, Simon, listen to Me: Satan has, on previous occasions, asked for the chance to sift you and the other Apostles like wheat, hoping to harm you. But, what I desire instead is for your faith to continue, and that you, at some point in the near future, turn back from your failure, and help to guide and strengthen your fellow believers.” (Kukis paraphrase)

But the [Peter] said to Him, “Lord, with You, ready I am, even into prison, even into death to go.”

Luke
22:33

[Peter] answered Him [saying], “Lord, I am ready to go with You, both into prison and to death.”

Peter answered the Lord, saying, “Lord, I am willing to go along with You into prison and even to death.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But the [Peter] said to Him, “Lord, with You, ready I am, even into prison, even into death to go.”
Complete Apostles Bible	But he said to Him, "Lord, I am ready to go with You, both to prison and to death."
Douay-Rheims 1899 (Amer.)	Who said to him: Lord, I am ready to go with thee, both into prison and to death.
Holy Aramaic Scriptures	Then Shimeun {Simeon} said unto Him, “Mari {My Lord}, with you I am prepared, even for the prisoner's house, and for death!”
James Murdock’s Syriac NT	And Simon said to him: My Lord, with thee I am ready, both for prison and for death.
Original Aramaic NT	But Shimeon said to him, "My Lord, I am ready for prison and for death with you."

Significant differences:

Limited Vocabulary Translations:

Bible in Worldwide English Easy English	Simon said, Lord, I will go with you, even to prison or to die. But Simon replied, ‘Master, I am ready to go to prison with you. I am even ready to die with you!’
Easy-to-Read Version–2008	But Peter said to Jesus, "Lord, I am ready to go to jail with you. I will even die with you!"
Good News Bible (TEV) J. B. Phillips	Peter answered, "Lord, I am ready to go to prison with you and to die with you!"
<i>The Message</i>	. Peter said, “Master, I’m ready for anything with you. I’d go to jail for you. I’d <i>die</i> for you!”
New Life Version	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Peter told him, “Sir, I’m ready to go to prison with you—or to die with you.”
Contemporary English V.	Peter said, "Lord, I am ready to go with you to jail and even to die with you."
New Berkeley Version	.
New Living Translation	Peter said to Jesus, “Lord, I am ready to go to prison and to die with You!”
The Passion Translation	“But Lord,” Peter replied, “I am ready to stand with you to the very end, even if it means prison or death!”

UnfoldingWord Simplified T. Peter said to him, "Lord, I am ready to go with you to prison; I am willing to die with you!"

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	He said to Him, "Master, I am ready to be traveling with You, even into jail and into death."
Common English Bible	Peter responded, "Lord, I'm ready to go with you, both to prison and to death!"
Len Gane Paraphrase	He then said to him, "Lord, I am ready to go with you, both to prison and to death."
A. Campbell's Living Oracles	He answered, Master, I am ready to accompany you, both to prison, and to death.
New Advent (Knox) Bible	Lord, said he, I am ready to bear thee company, though it were to prison or to death.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	"Master," was his reply, "I am ready to go with You to prison—yes, even to death!"
Montgomery NT	"Lord," Simon said to him, "I am ready to go with you, both to prison and to death."
Wikipedia Bible Project	"Lord, I'm ready to go with you, to prison and to death!" Peter told Jesus

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then Peter said, "Lord, with you I am ready to go even to prison and death." Mk 14:29
New American Bible (2011)	He said to him, "Lord, I am prepared to go to prison and to die with you." ^t t. [22:33] 22:54.
New Jerusalem Bible	'Lord,' he answered, 'I would be ready to go to prison with you, and to death.'
Revised English Bible—1989	"Lord," he replied, "I am ready to go with you to prison and to death."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Shim'on said to him, "Lord, I am prepared to go with you both to prison and to death!"
Holy New Covenant Trans.	But Peter said to Jesus, "Lord, I am ready to go to jail with you. I will even die with you!"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The [Man] but says [to] him Lord with you Ready [I] am and to guard and to death to go...
Alpha & Omega Bible	BUT HE SAID TO HIM, MASTER, WITH YOU I AM READY TO GO BOTH TO PRISON AND TO DEATH!
Awful Scroll Bible	Yet he said to Him, "Lord, I am ready to proceed with You, even to prison and to death!"
Concordant Literal Version exeGesés companion Bible	Now he said to Him, "Lord, with Thee I am ready to go to jail as well as to death!" And he says to him, Adonay, I am prepared to go with you, both into the guardhouse, and to death.
Orthodox Jewish Bible	But Shimon Kefa said to him, Adoni, with you I am prepared even to go to the beis hasohar, even to die al kiddush ha-Shem.
Rotherham's Emphasized B.	But [he] said unto him— Lord! [with thee] am I [ready] <both into prison and unto death> to be going.

Expanded/Embellished Bibles:

Jonathan Mitchell NT	So then he said to Him, "Lord (Master), I am ready and prepared to proceed going on with You, both into jail (or: prison) and even into death."
Syndein/Thieme Translation for Translators	Peter said to him, "Lord, I am ready to go with you (sg) if they put you in prison, or even to die with you!"
The Voice	Peter: <i>Lord, what are You talking about? I'm going all the way to the end with You—to prison, to execution—I'm prepared to do anything for You.</i>

Bible Translations with Many Footnotes:

NET Bible®	But Peter ⁸⁴ said to him, "Lord, I am ready to go with you both to prison and to death!" ⁸⁵ ^{84tn} Grk "he"; the referent (Peter) has been specified in the translation for clarity. ^{85sn} The confidence Peter has in private (Lord, I am ready...) will wilt under the pressure of the public eye.
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Literal, almost word-for-word, renderings:

An Understandable Version	And Peter replied, "Lord, I am ready to go to prison and to death with you."
Modern Literal Version 2020	But he said to him, Lord, I am ready to travel with you both to prison and to death.
Revised Young's Lit. Trans.	And he said to him, 'Sir, with you I am ready both to prison and to death to go;'

The gist of this passage: Peter vows to with Jesus to prison and even to death.

Luke 22:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
epō (ἔπω) [pronounced EHP-oh]	to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell	3 rd person singular, aorist active indicative	Strong's #2036
autō (αὐτῷ) [pronounced ow-TOH]	in him, by him, to him; for him; by means of him; same	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: [Peter] answered Him [saying],...

Peter is ready with a quick response to the Lord.

Luke 22:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree-oss]	lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign	masculine singular noun; vocative	Strong's #2962
meta (μετά) [pronounced meht-AH]	with, among, in the company of, in the midst of	preposition with the genitive/ablative case	Strong's #3326
sou (σου) [pronounced sow]	of you, your, yours; from you	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
hétoimos (ἔτοιμος) [pronounced heht-OY-moss]	adjusted, prepared [to do something, to receive someone], ready; prepared; opportune, seasonable	masculine singular adjective, nominative case	Strong's #2092
eimi (εἶμι) [pronounced eye-ME]	to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]	1 st person singular, present active indicative	Strong's #1510
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
eis (εἰς) [pronounced ICE]	to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against	directional preposition	Strong's #1519
phulakê (φυλακή) [pronounced foo-lak-AY]	watch, watching, guarding, keeping watch; the person guarding; the place where one is guarded [a prison]; the period of time when one is guarded	feminine singular noun; accusative case	Strong's #5438

Translation: ...“Lord, I am ready to go with You, both into prison...”

Here, I have taken the verb at the end of this Greek sentence and place it here, as did most translators.

Peter tells Jesus that he is both ready and prepared to go with Jesus. And Peter understands that this could be a reference to prison. “If they come and take You to prison, then they can take me as well!” he promises.

Luke 22:33c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	and, also, even, along with, so, then, too, both, but, for, if, indeed, in fact, likewise, moreover, or, that, therefore, when, while, yea, yet; and so; so that	conjunction; a primary particle, having a copulative and sometimes also a cumulative force	Strong's #2532

Sometimes the use of two kais means, ...both...and...

Luke 22:33c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
thanatos (θάνατος) [pronounced THAH-nah-toss]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; accusative case	Strong's #2288
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>to traverse, to travel, to depart, to go (away, forth, one's way, up), to (make a, take a) journey, to walk, to proceed</i>	imperfect (deponent) middle/passive infinitive	Strong's #4198

This verb is used for the 3rd time in this chapter.

Translation: ...and to death.”

Peter expresses a willingness to die with the Lord, if necessary.

At this moment, no doubt, Peter is feeling this.

How many of the disciples, at hearing these stirring words of Peter, told others, “It was good to have been there and to have heard Peter”? My guess is none, given that Peter will completely fail on his mission.

Luke 22:33 [Peter] answered Him [saying], “Lord, I am ready to go with You, both into prison and to death.” (Kukis mostly literal translation)

Luke 22:33 Peter answered the Lord, saying, “Lord, I am willing to go along with You into prison and even to death.” (Kukis paraphrase)

But the [Lord] said, “I keep on saying to you, Peter, will not call out today a rooster until three times Me you will deny to know.”

Luke
22:34

Jesus [lit., the __] then said, “I am telling you, Peter, [that] a rooster will not crow today until you deny knowing Me three times.”

Jesus then said, “I am telling you this, Peter, that no rooster will crow this morning until you have first denied knowing Me three time.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But the [Lord] said, “I keep on saying to you, Peter, will not call out today a rooster until three times Me you will deny to know.”
Complete Apostles Bible	Then He said, “I say to you, Peter, the rooster will by no means crow this day before you will deny three times that you know Me.”

Douay-Rheims 1899 (Amer.)	And he said: I say to thee, Peter, the cock shall not crow this day, till thou thrice deniest that thou knowest me. And he said to them:... [For whatever reason, the beginning of the next verse is found here.]
Holy Aramaic Scriptures	Eshu {Yeshua} said unto him, "I say unto you Shimeun {Simeon} that the tharnagla {the rooster} will not cry out today, until you, three times, will deny that you know Me!"
James Murdock's Syriac NT	Jesus said to him: I tell thee, Simon, the cock will not crow this day, until thou hast three times denied that thou knowest me.
Original Aramaic NT	Yeshua said to him, "I say to you, Shimeon, that a rooster shall not crow today until you shall deny three times that you know me."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said, I say to you, Peter, before the cock's second cry today, you will say three times that you have no knowledge of me.
Bible in Worldwide English	Jesus said, I tell you this, Peter. This very day, before the cock calls, you will say three times that you do not know me.
Easy English	Jesus said to him, 'I tell you this, Peter. Very soon, you will say that you do not know me. You will say that three times before the cockerel sings early tomorrow morning.'
Easy-to-Read Version–2008	But Jesus said, "Peter, before the rooster crows tomorrow morning, you will say you don't know me. You will say this three times."
<i>God's Word</i> ™	Jesus replied, "Peter, I can guarantee that the rooster won't crow tonight until you say three times that you don't know me."
Good News Bible (TEV)	"I tell you, Peter," Jesus said, "the rooster will not crow tonight until you have said three times that you do not know me."
J. B. Phillips	"I tell you, Peter," returned Jesus, "before the cock crows today you will deny three times that you know me!"
<i>The Message</i>	Jesus said, "I'm sorry to have to tell you this, Peter, but before the rooster crows you will have three times denied that you know me."
NIRV	Jesus answered, "I tell you, Peter, you will say three times that you don't know me. And you will do it before the rooster crows today."
New Life Version	Jesus said, "I tell you, Peter, a rooster will not crow today before you will say three times that you do not know Me."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Jesus said, "I'll tell you this, Peter. The rooster won't crow in the morning until you—three times—publicly deny that you know me."
Contemporary English V.	Jesus replied, "Peter, I tell you that before a rooster crows tomorrow morning, you will say three times that you don't know me."
The Living Bible	But Jesus said, "Peter, let me tell you something. Between now and tomorrow morning when the rooster crows, you will deny me three times, declaring that you don't even know me."
New Berkeley Version	.
New Living Translation	But Jesus said, "Peter, let me tell you something. Before the rooster crows tomorrow morning, you will deny three times that you even know me."
The Passion Translation	Jesus looked at him and prophesied, "Before the rooster crows in the morning, you will deny three times that you even know me."
UnfoldingWord Simplified T.	Jesus replied, "Peter, I want you to know that this night, before the rooster crows, you will say three times that you do not know me!"

Partially literal and partially paraphrased translations:

American English Bible	However, [Jesus] said: 'I tell you this Peter; a rooster won't crow today until you've denied knowing me three times!'
Beck's American Translation . Breakthrough Version	He said, "I tell you, Peter, a rooster will not crow today until you will flatly deny three times to know Me."
New Advent (Knox) Bible	But he answered, I tell thee, Peter, by cock-crow this morning thou wilt thrice have denied knowledge of me.
NT for Everyone	'Let me tell you, Peter,' replied Jesus, 'the cock won't crow today before you have three times denied that you know me.'
20 th Century New Testament	"I tell you, Peter," replied Jesus, "the cock will not crow to-day till you have disowned all knowledge of me three times."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	But Jesus replied, "I tell you, Peter, the rooster will not crow today until you have denied three times that you know Me."
Christian Standard Bible	"I tell you, Peter," he said, "the rooster will not crow today until [Other mss read <i>before</i>] you deny three times that you know me."
Revised Ferrar-Fenton Bible	"Let Me tell you, Peter," He said, "the bugle ¹ will not sound to-day, until you have thrice denied that you know Me." 1. The Roman bugle, called in Latin, "Gallus," i.e., "The Cock," or "The Crower." It was a Roman army bugle for signaling the relief of the Guard.
The Spoken English NT	But he said, "I'm telling you, Peter, the rooster's not going to crow today until you've denied that you know me three times."
Wikipedia Bible Project	"I'm telling you, Peter," Jesus replied, "the cock won't crow today until you've denied knowing me three times."

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And he said, I tell you, Peter, the cock will absolutely not call out this day, before you will utterly deny knowing me three times.
New American Bible (2011)	But he replied, "I tell you, Peter, before the cock crows this day, you will deny three times that you know me." ^u [22:34] 22:54–62.
New Jerusalem Bible	Jesus replied, 'I tell you, Peter, by the time the cock crows today you will have denied three times that you know me.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yeshua replied, "I tell you, Kefa, the rooster will not crow today until you have denied three times that you know me."
Holy New Covenant Trans.	But Jesus said, "Peter, I tell you, before the rooster crows in the morning, you will say that you don't even know me three different times!"
The Scriptures 2009	And He said, "I say to you, Kēpha, the cock shall not crow at all today until you have denied three times that you know Me."
Tree of Life Version	But Yeshua said, "I tell you, Peter, a rooster will not crow today until you have denied three times that you know Me."

Weird English, ©Idε English, Anachronistic English Translations:

Accurate New Testament	...The [Man] but says [I] say [to] you Peter not will call today Cock until thrice me [You] will deny to have seen...
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Awful Scroll Bible	And He said, "I confirm to you Peter, a rooster will in no way crow this-day, before you will either three times, nonetheless express-against-of, to have perceived Me."
Concordant Literal Version	Yet He said, "I am saying to you, Peter, under no circumstances will a cock be crowing today till thrice you will be abjuring acquaintance with Me."
exeGesés companion Bible	And he says, I word to you, Petros, the rooster never no way voices out this day ere you thrice deny that you know me.
Orthodox Jewish Bible	.
Rotherham's Emphasized B.	And [he] said: I tell thee, Peter— A cock will not crow this day, Until [thrice] thou deny that thou knowest me.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Jesus said, "I say to you, Peter, before the rooster crows today, you will [utterly] deny three times that you know Me."
An Understandable Version	And Jesus said, "I tell you, Peter, you will deny [even] knowing me three times before the rooster crows today."
The Expanded Bible	But Jesus said, "[^L I tell you,] Peter, before the rooster crows this day, you will say three times that you don't [^L deny three times that you] know me."
Jonathan Mitchell NT	Yet He said, "I am now saying to you, Peter, a rooster (cock) will not proceed crowing today, until you will three times proceed in denying to have seen or known Me."
P. Kretzmann Commentary	And He said, I tell thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest Me. Kretzmann's notes for Luke 22:31–34 have been placed in the Addendum .
Syndein/Thieme	``Now He {Jesus} replied, "I tell you, Peter {Petros}, the rooster will absolutely not ever {ou me} crow today {ou me - double negative - very strong - literally 'absolutely not never'} before you deny three times that you 'knew Me in the past with results that last forever' {oida - perfect tense}."
Translation for Translators	Jesus replied, "Peter, I want you (sg) to know that tonight, before the rooster crows, you will say three times that you do not know me!"
The Voice	Jesus: No, Peter, the truth is that before the rooster crows at dawn, you will have denied that you even know Me, not just once, but three times.

Bible Translations with Many Footnotes:

NET Bible®	Jesus replied, ⁸⁶ "I tell you, Peter, the rooster will not crow ⁸⁷ today until you have denied ⁸⁸ three times that you know me." ^{86tn} Grk "he said"; the referent (Jesus) has been specified in the translation for clarity. ^{87sn} That is, Peter's denials will happen before the sun rises. ^{88sn} Once again, Jesus is quite aware that Peter will deny him. Peter, however, is too nonchalant about the possibility of stumbling.
Wilbur Pickering's New T.	So He said, "I say to you, Peter, no rooster can crow today before you deny three times that you know me!" ¹³ (13) This was the second warning; the first is recorded in John 13:37-38.

Literal, almost word-for-word, renderings:

A Faithful Version	But He said, "I tell you, Peter, the cock shall in no wise crow today before you have denied knowing Me three times."
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Analytical-Literal Translation	But He said, "I say to you, Peter, by no means shall a rooster crow today before you will deny three times to have known Me."
Context Group Version	And he said, I tell you, Peter, the rooster shall not crow this day, until you have three times denied that you know me.
Far Above All Translation	But he said, say to you, Peter, the cock definitely will not crow today before you have denied three times that you know me.
Literal Standard Version	And he said to Him, "Lord, I am ready to go with You both to prison and to death"; and He said, "I say to you, Peter, a rooster will not crow today, before you may disown knowing Me three times." V. 33 is included for context.
Modern Literal Version 2020	But he said, I tell you Peter, The rooster should never crow today, before you will be denying to know me three-times.

The gist of this passage: Jesus tells Peter that he will deny Him three times before the rooster crows.

Luke 22:34a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epô (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036

Translation: Jesus [lit., *the* ___] then said,...

Peter and the other disciples have been arguing as to who is the greatest; and knowing Peter as we do, it is very likely that he might have been the loudest and most forceful about being the greatest disciples. Peter has also declared to everyone that he will go to prison with the Lord and even to death, if necessary. This statement would pretty much put a cap on his braggadocios manner.

Jesus is going to set him straight.

Luke 22:34b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légô (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	1 st person singular, present active indicative	Strong's #3004
soi (σοι) [pronounced <i>soy</i>]	<i>you; to you; in you; by you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)

Luke 22:34b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Petros (Πέτρος) [pronounced PEHT-ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; vocative	Strong's #4074
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
phōneō (φωνέω) [pronounced foe-NEH-oh]	<i>to sound, to emit a sound, to speak; to cry (out, aloud), speak with a loud voice; to call, to call one's self; to summon, to send for, to invite</i>	3 rd person singular, future active indicative	Strong's #5455
sêmeron (σήμερον) [pronounced SAY-mer-on]	<i>today; this (very) day; what has happened today</i>	adverb	Strong's #4594
aléktōr (ἀλέκτωρ) [pronounced al-EHK-tore]	<i>rooster, cock, male fowl</i>	masculine singular noun, nominative case	Strong's #220

Translation: ..."I am telling you, Peter, [that] a rooster will not crow today...

Jesus is going to prophesy what will happen. The gift of prophecy no longer exists, so we do not know exactly how prophets received their information. Was it a thought which they are certain of? Did God speak through them? Did it come into their minds as if a point of doctrine?

Every morning, in Jerusalem, there would be perhaps hundreds or thousands of roosters who would get up and crow. I have been in a country neighborhood where there are a half dozen roosters, and they do make a lot of noise in the mornings.

The Ferrar-Fenton Bible give this an unusual interpretation.

Luke 22:34c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heōs (ἕως) [pronounced HEH-ocē]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
trís (τρίς) [pronounced trece]	<i>three times, thrice</i>	adverb	Strong's #5151
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691

Luke 22:34c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀρνέομαι (ἀπαρνέομαι) [pronounced <i>ahp-ahr-NEH-ohm-ahee</i>]	<i>to deny utterly, to disown; to abstain; to affirm that one has no acquaintance or connection with someone; to forget one's self, lose sight of one's self and one's own interests</i>	2 nd person singular, future (deponent) middle/passive indicative	Strong's #533
εἶδω (εἶδω) [pronounced <i>Ī-doh</i>]	<i>to see, to perceive; to observe; to discern, to know</i>	perfect active infinitive	Strong's #1492

Translation: ...until you deny knowing Me three times.”

Jesus tells Peter what is going to happen first: Peter is going to deny the Lord three times. Much of what takes place in this chapter will be in the very early, pre-dawn hours.

Luke 22:34 Jesus [lit., *the* ___] then said, “I am telling you, Peter, [that] a rooster will not crow today until you deny knowing Me three times.” (Kukis mostly literal translation)

By today, Jesus meant the next 10 or 12 hours. The Jewish day had started; the Jews begin their days at dusk; and that day end on dusk the next day. Around sunrise, the roosters will crow. But before the first one does, Peter will have denied the Lord thrice by that time.

Since we do not think of a day beginning at dusk, another approach to this verse is that of the Living Bible, which lays this out clearly in today's terms: **But Jesus said, “Peter, let me tell you something. Between now and tomorrow morning when the rooster crows, you will deny Me three times, declaring that you don't even know Me.”** (I have capitalized the pronouns)

Luke 22:34 Jesus then said, “I am telling you this, Peter, that no rooster will crow this morning until you have first denied knowing Me three time.” (Kukis paraphrase)

It is worthwhile considering the Lord's motivation. Did He want Peter to feel badly? Did Jesus not believe in positive reenforcement?

As I prefaced this with, there had been an argument about who was the greatest disciple—which was stupid on its face—and then Peter apparently went back to this, making the audacious claim that he was going to stick by Jesus no matter what. “If they threw Jesus into prison, I will be with Him; if they kill Him, I will be there as well.”

There is an additional backdrop to consider here. Jesus has, on at least three occasions, prophesied His death to the disciples, and it appears as if none of them have actually heard Him. The information just went right over their heads. Peter heard this, but he is not fazed.

The ESV (capitalized) is used below:

Jesus tells Peter that he will betray Him (Matthew, Mark and Luke)

Matthew	Mark	Luke	John
			John 13:36 Simon Peter said to him, "Lord, where are you going?" Jesus answered him, "Where I am going you cannot follow Me now, but you will follow afterward."
		Luke 22:31–32 "Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers."	
Matthew 26:33 Peter answered Him, "Though they all fall away because of You, I will never fall away."	Mark 14:29 Peter said to Him, "Even though they all fall away, I will not."		
Remember that these disciples had just been arguing, which of them is the greatest.			
		Luke 22:33 Peter said to him, "Lord, I am ready to go with You both to prison and to death."	
			John 13:37 Peter said to him, "Lord, why can I not follow You now? I will lay down my life for You."
Matthew 26:34 Jesus said to him, "Truly, I tell you, this very night, before the rooster crows, you will deny me three times."	Mark 14:30 And Jesus said to him, "Truly, I tell you, this very night, before the rooster crows twice, you will deny me three times."	Luke 22:34 Jesus said, "I tell you, Peter, the rooster will not crow this day, until you deny three times that you know me."	John 13:38 Jesus answered, "Will you lay down your life for Me? Truly, truly, I say to you, the rooster will not crow till you have denied Me three times.
Matthew 26:35 Peter said to him, "Even if I must die with You, I will not deny You!" And all the disciples said the same.	Mark 14:31 But he said emphatically, "If I must die with You, I will not deny You." And they all said the same.		

If you have read through these, you can certainly see the problem where Peter was told that the rooster would crow twice. The others do not mention this. People often hear what they want to hear and remember differently, even when experiencing the same incident (or set of incidents).

Peter's memory is likely the best here, and he would have shared this with John Mark, the writer of the gospel of Mark (which is really Peter's gospel).

John was likely there, but we don't know about Matthew. Whoever told Luke was there. Those men remember this incident Peter would deny the Lord thrice and then the rooster would crow.

The super-quote would have been something like, "Truly, truly, I tell you, this very night, before the rooster crows twice, you will deny Me three times. The rooster will not crow this day until you deny three times that you know Me." There are some clues in the narrative which tell us, when the rooster crowed the second time, it was day.

What the various witnesses remember can vary. They can all remember certain things accurately, but then forget other things which were said or took place. That does not invalidate when they do remember.

An interesting approach of R. B. Thieme, III when teaching *The Life of Christ* was, he took several gospels and wove them together into a single narrative. He would give that narrative, and then talk about what happened after that.

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Jesus Speaks to the Disciples About Preparations

And He said to them, "When I sent forth you [all] without a money pouch and a food sack and sandals, not any [of you] lacked?" But the [disciples] said, "Nothing."

Luke
22:35

Jesus [lit., He] then said to them, "When I [previously] sent [all of] you out without a money pouch, food sack or sandals, did any [of you] lack [anything]?" The [disciples] said, "Not a thing."

Jesus then said to His disciples, "When I sent you all out by twos, but without a money pouch, a food sack or sandals, did any of you lack for anything?" "We lacked nothing," the disciples responded.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And He said to them, "When I sent forth you [all] without a money pouch and a food sack and sandals, not any [of you] lacked?" But the [disciples] said, "Nothing."
Complete Apostles Bible	And He said to them, "When I sent you without a money bag, and a knapsack, and sandals, did you lack anything?" And they said, "Nothing."
Douay-Rheims 1899 (Amer.)	When I sent you without purse and scrip and shoes, did you want anything? But they said: Nothing. [This is vv. 35–36a in the Latin text.]
Holy Aramaic Scriptures	And He said unto them, "When I sent you without purses, and without bags, and sandals, what thing did you lack?" And they said unto Him, "Not a thing."
James Murdock's Syriac NT	And he said to them: When I sent you without purses, without wallets and shoes, lacked ye any thing? They say to him: Nothing.

Original Aramaic NT And he said to them, "When I sent you without a money bag and without wallet and shoes, did you lack anything? And they were saying to him, "Nothing!"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said to them, When I sent you out without money or bag or shoes, were you in need of anything? And they said, Nothing.
Bible in Worldwide English	Jesus said to them, When I sent you out to the towns, I told you not to carry a money bag, or a bag, or shoes. Did you ever need anything at that time? They said, No.
Easy English	Jesus then asked the disciples, 'When I sent you out without a purse, a bag or shoes, did you need anything?' 'No,' they replied, 'nothing.'
Easy-to-Read Version–2008	Then Jesus said to the apostles, "Remember when I sent you out without money, a bag, or sandals? Did you need anything?" The apostles said, "No."
God's Word™	Then Jesus said to them, "When I sent you out without a wallet, traveling bag, or sandals, you didn't lack anything, did you?" "Not a thing!" they answered.
Good News Bible (TEV)	Then Jesus asked his disciples, "When I sent you out that time without purse, bag, or shoes, did you lack anything?" "Not a thing," they answered.
J. B. Phillips	Jesus tells his disciples that the crisis has arrived Then he continued to tell all, "That time when I sent you out without any purse or wallet or shoes—did you find you needed anything?" "No, not a thing," they replied.
The Message	Then Jesus said, "When I sent you out and told you to travel light, to take only the bare necessities, did you get along all right?" "Certainly," they said, "we got along just fine."
NIRV	Then Jesus asked the disciples, "Did you need anything when I sent you without a purse, bag or sandals?" "Nothing," they answered.
New Life Version	The Followers Are Told of Trouble to Come Jesus said to them, "I sent you without money or bag or shoes. Did you need anything?" They said, "Nothing."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	TROUBLE IS COMING Then Jesus said to all of them, "When I sent you out on that mission trip without any money, blankets, or sandals, was there anything you needed that you didn't get?" They said, "Not a thing."
Contemporary English V.	Jesus asked his disciples, "When I sent you out without a moneybag or a traveling bag or sandals, did you need anything?" "No!" they answered.
The Living Bible	Then Jesus asked them, "When I sent you out to preach the Good News and you were without money, duffle bag, or extra clothing, how did you get along?" "Fine," they replied.
New Berkeley Version	.
New Living Translation	Then Jesus asked them, "When I sent you out to preach the Good News and you did not have money, a traveler's bag, or an extra pair of sandals, did you need anything?" "No," they replied.
The Passion Translation	Then he said to all of them, "When I sent you out empty-handed, did you lack anything?" "Not a thing," they answered. "God provided all we needed." Jesus said, "But now I say to you: Take what you need."

UnfoldingWord Simplified T.	Then Jesus asked the disciples, "When I sent you out to the villages, and you went without any money, food, or sandals, was there anything you needed but could not get?" They replied, "Nothing!"
William's New Testament	Then He said to them, "When I sent you out without purse or bag or shoes, you did not need anything, did you?" They answered, "Nothing at all."

Partially literal and partially paraphrased translations:

American English Bible	Then [Jesus] went on to say this to them: 'When I sent you out before without a money bag, or a food pouch, or extra sandals, you didn't really need anything else, did you?' And they all replied: 'No!'
Beck's American Translation . Breakthrough Version	And He said to them, "When I sent you out on missions without a money bag, a tote bag, and sandals, did you lack anything?" The students said, "Nothing."
Common English Bible	Call for preparedness Jesus said to them, "When I sent you out without a wallet, bag, or sandals, you didn't lack anything, did you?" They said, "Nothing."
Len Gane Paraphrase	He said to them, "When I sent you without a money bag, food bag, or shoes, did you lack anything?" They said, "Nothing."
New Advent (Knox) Bible	Then he said to them, Did you go in want of anything, when I sent you out without purse, or wallet, or shoes? They told him, Nothing; and he said, But now it is time for a man to take his purse with him, if he has one, and his wallet too; and to sell his cloak and buy a sword, if he has none. The Knox Bible as this as vv. 34b–36.
NT for Everyone	'When I sent you out,' Jesus said to them, 'without purse or bag or sandals, were you short of anything?' 'Nothing,' they replied.
20 th Century New Testament	Then he said to them all: "When I sent you out as my Messengers, without either purse, or bag, or sandals, were you in need of anything?" "No; nothing," they answered.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And He said to them, "When I sent you without a wallet [include "a" before "wallet" for modern English], and money, and shoes, did you lack anything?" And they replied, "Nothing".
Revised Ferrar-Fenton Bible	Then He asked them, "When I sent you without purse, bag, or shoes, did you want anything?" "Nothing," was their reply.
Free Bible Version	Jesus asked them, I sent you out without money, without a bag, and without an extra pair of sandals, did you lack anything?" "No, nothing," they replied.
International Standard V	Be Prepared for Trouble Then Jesus [Lit. he] asked his disciples, [Lit. to them] "When I sent you out without a wallet, traveling bag, or sandals, you didn't lack anything, did you?" They replied, "Nothing at all."
Montgomery NT	Moreover, he said to them, "When I sent you out without purse or wallet or sandals, did you lack anything?" They answered him, "We lacked nothing."
Leicester A. Sawyer's NT	And he said to them, When I sent you out without a purse, and provision sack, and sandals, did you want any thing? And they said, Nothing.
The Spoken English NT	Get Ready for Trouble Jesus said to them, "When I sent you on a mission without money pouches, backpacks, or sandals, did you ever go short of anything?" They said, "Not a thing."

UnfoldingWord Literal Text	Then Jesus said to them, "When I sent you out without a purse, a bag of provisions, or shoes, did you lack anything?" They answered, "Nothing."
Weymouth New Testament	Then He asked them, "When I sent you out without purse or bag or shoes, was there anything you needed?" "No, nothing," they replied.
Wikipedia Bible Project	"When I sent you out without money, without backpack, and without sandals, did you need anything?" Jesus asked them. "No, nothing," they replied.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And he said to them, When I set you apart and sent you without money pouch, or food pouch, or shoes, did you lack any thing? And they said, Absolutely not one thing.
New American Bible (2011)	Instructions for the Time of Crisis. ^v He said to them, "When I sent you forth without a money bag or a sack or sandals, were you in need of anything?" "No, nothing," they replied. v. [22:35] 9:3; 10:4; Mt 10:9–10; Mk 6:7–9.
New Catholic Bible	Instructions for the Time of Crisis. ^[n] Then Jesus said to them, "When I sent you forth without a money bag or sack or sandals, were you ever in need of anything?" They answered, "No, not a thing." [n] A time of happiness is ending. Henceforth, the Church must confront trials. And she must not think of defending herself with the weapons employed by societies to achieve their freedom or ensure their interests.
New English Bible–1970	Purse, Bag, and Sword (Jerusalem) He said to them, 'When I sent you out barefoot without purse or pack, were you ever short of anything?' 'No', they answered.
New Jerusalem Bible	He said to them, 'When I sent you out without purse or haversack or sandals, were you short of anything?' 'No, nothing,' they said.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He said to them, "When I sent you out without wallet, pack or shoes, were you ever short of anything?" "Not a thing," they answered.
Holy New Covenant Trans.	Then Jesus said to the delegates, "I sent you to preach to the people without a bag, money, or extra shoes. Did you need anything?" The delegates said, "Nothing."
The Scriptures 2009	And He said to them, "When I sent you without purse and bag and sandals, did you lack any?" And they said, "None at all."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and [He] says [to] them when [I] send you* without purse and bag and sandals not? [of] something [You*] run (out) The [Men] but say [of] no [thing]...
Awful Scroll Bible	And He said to them, "As-when I segregate- yous -out, without a money bag and a leather sack and sandals, yous want not anything?" And they said, "Not-even-one thing."
Concordant Literal Version	And He said to them, "When I dispatch you minus purse and beggar's bag and sandals, you did not want anything? Yet they say, "Nothing."
exeGesés companion Bible	And he says to them, When I apostolized you without pouch and wallet and shoes, lacked you aught? And they say, Naught.
Orthodox Jewish Bible	He said to them, When I sent you without a money belt and a bag and sandals, did you lack anything? And they said, Nothing.

Rotherham's Emphasized B. **And he said unto them—**
 <When I sent you forth, without purse or satchel or sandals>
 |Of anything| came ye short?
 And |they| said—
 Of nothing!

Expanded/Embellished Bibles:

- An Understandable Version Then Jesus said to them, "When I sent you out without a money belt, or traveling bag [i.e., for personal belongings], or sandals, did you lack anything?" And the apostles answered, "[No], nothing."
- The Expanded Bible **Be Ready for Trouble**
 Then Jesus said to the apostles, "When I sent you out without a purse [money bag], a bag [traveling bag], or sandals, did you need [lack] anything?" They said, "No [- Nothing]."
- Jonathan Mitchell NT Next he said to them, "When I sent you men away on a mission – not having a purse or pack (or: food pouch or beggar's sack) or sandals – you did not lack anything, did you?" So they answered, "Nothing!"
- P. Kretzmann Commentary **Verses 35-38**
 The seriousness of the coming danger:
 And He said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing.
- Syndein/Thieme
 Translation for Translators **Jesus warned his disciples that they would soon face opposition.**
Luke 22:35-38
 Then Jesus asked all of them, "After I sent you out to other villages, and you went without taking any money or a traveling bag or extra sandals, you did not lack anything, did you?" They replied, "That's right, we(exc) did not lack anything."
- The Voice **Jesus:** Remember when I sent you out with no money, no pack, not even sandals? Did you lack anything?
Disciples: Not a thing.

Bible Translations with Many Footnotes:

- Lexham Bible **The Two Swords**
 And he said to them, "When I sent you out without a money bag and a traveler's bag and sandals, you did not lack anything, did you?" [*The negative construction in Greek anticipates a negative answer here, indicated in the translation by "did you "] **And they said, "Nothing."**
- NET Bible® Then⁸⁹ Jesus⁹⁰ said to them, "When I sent you out with no money bag,⁹¹ or traveler's bag,⁹² or sandals, you didn't lack⁹³ anything, did you?" They replied,⁹⁴ "Nothing."
^{89tn} Here *καί* (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.
^{90tn} Grk "he"; the referent (Jesus) has been specified in the translation for clarity.
^{91tn} Traditionally, "purse" (likewise in v. 36).
^{92tn} Or possibly "beggar's bag" (L&N 6.145).
^{93sn} This refers back to 9:3 and 10:3-4. The Greek construction anticipates a negative reply which is indicated in the translation by the 'tag' at the end, "did you?" Nothing was lacking.
^{94tn} Grk "said."
- Wilbur Pickering's New T. **"Buy a sword"**
 Then He said to them, "When I sent you without money bag, knapsack or sandals, did you lack anything?" And they said, "Nothing".

Literal, almost word-for-word, renderings:

A Faithful Version	And He said to them, "When I sent you without purse and provision bag and sandals, did you lack anything?" And they said, "Nothing."
Analytical-Literal Translation	And He said to them, "When I sent you _p without money bag and traveler's bag and sandals, you _p did not lack anything, did you _p ?" Then they said, "Nothing." [cp. Luke 10:3-7]
Far Above All Translation	Furthermore, he said to them, "When I sent you out without wallet or purse or footwear, did you lack anything?" They then said, "No, nothing."
Green's Literal Translation	And He said to them, When I sent you without a purse, or a wallet, or sandals, did you lack anything? And they said, Nothing.
Modern English Version	Purse, Bag, and Sword Then He said to them, "When I sent you without purse or bag or sandals, did you lack anything?" They said, "Nothing."
Modern Literal Version 2020	And he said to them, When I sent you forth without money-bag and knapsack and shoes, you did not lack anything, did you? And they said, Nothing.
Niobi Study Bible	Supplies for the Road And He said unto them, "When I sent you without purse and pack and shoes, lacked you anything?" And they said, "Nothing."

The gist of this passage: Jesus asks His disciples, *when I sent you out without supplies and necessities, did you lack for anything?* His disciples said that they lacked for nothing.

Luke 22:35a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
εἶπὼ (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
αὐτοῖς (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<i>in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: Jesus [lit., He] then said to them,...

Jesus was going to give them some specific directions, and He wanted to make certain that His disciples understood that He was right in the instructions that He gave them previously.

Luke 22:35b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὅτε/ἥτε/τότε [pronounced <i>HOT-eh, HAY-teh, TOT-eh</i>]	<i>when, whenever; that, this [which]; for this reason, because; after (that), as soon as, as long as; while</i>	adverb; causal particle (masculine, feminine and neuter forms)	Strong's #3753

Luke 22:35b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apostellō (ἀποστέλλω) [pronounced ap-os-TEHL-low]	<i>to order (one) to go to a place appointed; to send [out, forth, away], dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, send off; to drive away; to set apart</i>	1 st person singular, aorist active indicative	Strong's #649
humas (ὕμας) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
áter (ἄτερ) [pronounced AT-er]	<i>without, aloof, apart from (literally or figuratively), in the absence of</i>	preposition	Strong's #817
balantion (βαλάντιον) [pronounced bahl-AHN-tee-on]	<i>a pouch (for money), (money) bag, purse</i>	neuter singular noun, genitive/ablative case	Strong's #905
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
pêra (πήρα) [pronounced PAY-rah]	<i>a wallet or leather pouch for food, a leathern sack, in which travellers and shepherds carried their provisions; scrip</i>	feminine singular noun, genitive/ablative case	Strong's #4082
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hupodêma (ὑπόδημα) [pronounced hoop-OD-ah-mah]	<i>sandal (s), shoe (s), what is bound under, a sandal, a sole fastened to the foot with thongs</i>	neuter plural noun, genitive/ablative case	Strong's #5266

Translation: ...“When I [previously] sent [all of] you out without a money pouch, food sack or sandals,...

Jesus, in Luke 10:1-12, sent 72 disciples forth to represent Him, to speak for Him, to tell the people about Himself. He told the people not to bring any additional provisions. This was more like they were going to a friend's house, so that there would be nothing required of them.

Essentially, these are people who had been with Jesus for a considerable amount of time, and they were to fan out to various cities and tell what their experiences with Jesus were like. They saw Jesus teach, they saw Him heal, they saw Him perform miracles. So they were going out to witness. God's plan saw to it that these men were provided for, wherever they went.

Luke 22:35c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
tinis (τινος) [pronounced tih-n-oss]	<i>of one, from someone, from a certain one; of any, from anyone, of anything; from someone, of something; of some, from some time, awhile; only</i>	neuter singular; enclitic, indefinite pronoun; adjective; genitive/ablative case	Strong's #5100
husterēō (ὑστερέω) [pronounced hoos-ter-EH-oh]	<i>to come late, to be behind; to lack, to be in need, to be in want; to fall short, to be deficient</i>	2 nd person plural, aorist active indicative	Strong's #5302

Translation: ...did any [of you] lack [anything]?"

Jesus asks them—and the people with Him and traveling with Him were the same who He sent out—if they lacked anything after having been sent out by Him.

The point that Jesus is making is, *His instructions were exactly right for that short period of time.* What He had told them to do would have seemed counterintuitive at the time.

Luke 22:35d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person plural, aorist active indicative	Strong's #3004
oudeís (οὐδεῖς, οὐδμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	adjective; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762

Translation: The [disciples] said, "Not a thing."

The respond in the negative. "No, we needed nothing."

Luke 22:35 Jesus [lit., He] then said to them, "When I [previously] sent [all of] you out without a money pouch, food sack or sandals, did any [of you] lack [anything]?" The [disciples] said, "Not a thing." (Kukis mostly literal translation)

Jesus had given the disciples some very specific instructions previously when sending them out on a trial run. They went out and spoke to the people about Jesus, and at no time did they worry about common sense necessities. Jesus affirmed with them that they lacked nothing.

Luke 22:35 Jesus then said to His disciples, “When I sent you all out by twos, but without a money pouch, a food sack or sandals, did any of you lack for anything?” “We lacked nothing,” the disciples responded. (Kukis paraphrase)

What happens all too often is, believers become overly dependent upon doing things a certain way, and they cannot adjust for changing conditions. There are times when we depend upon God for all that we need. However, work is fundamental to life, for believers and for unbelievers. God never designed people to spend their time simply hanging out and enjoying life 24–7. We are given leisure time, but for the most part, we work to achieve our basic needs.

Application: Our nation moved away from this and made single mothers into some sort of protected class. Government promised to step in and take the place of the father. This was not simply giving a single mother a hand up or a helping hand for a short time, this became the lifestyle for generations of women. This act of **human good** (well, human good is being charitable, as this was all about vote buying) did not result in things getting better. When a woman realized that she did not have to necessarily work—and that was even more true if she had no husband—then they made government into their right man; and rejected the divine institution of family. Two things happened as a result: (1) single women began having more and more kids. I believe that about 50% of children are now born outside of wedlock today.¹⁹ (2) The children born to single women are more likely to be involved in crime, more likely to take drugs, less likely to finish high school, and more likely to become pregnant at an early age without a husband (as this is what she learned).

Application: Regarding this second point, Ann Coulter once wrote, *Single motherhood is like a farm team for future criminals and social outcasts.*²⁰ She always did know how to turn a phrase. Much as this sort of rhetoric drives liberals crazy (part of the intent of Coulter, no doubt), she backs it all up with statistics in her book *Guilty*.

*Ann Coulter: By 1996, 70 percent of inmates in state juvenile detention centers serving long-term sentences were raised by single mothers. Seventy percent of teenage births, dropouts, suicides, runaways, juvenile delinquents, and child murderers involve children raised by single mothers.*²¹

See the full doctrine of **Divine Institutions** ([HTML](#)) ([PDF](#)) ([WPD](#)),

God’s Divine Institutions (a brief summary)

1. Volition as a key function of the function of the soul.
2. Work: at one time, work was almost a dawn til dusk necessity in life, simply to eek out an existence. God has blessed some nations with free time (which then goes back to the function of the person’s volition as what to do with the additional time).
3. Marriage—God designed the relationship of marriage between one man and one woman.
4. Family—God’s ideal design for the fundamental building block of society is one man and one woman with X number of children.
5. Nations—it is God’s design for nations to divide people up. Internationalism is satanic.

There are satanic attacks against all of these divine institutions within the United States (and elsewhere). These were considered to be foundational to most people in the United States (I suspect that is still the majority opinion in this nation).

¹⁹ Some of this is due to men and women not marrying.

²⁰ From <http://parentingsquad.com/are-single-parents-the-downfall-of-society> accessed June 1, 2023.

²¹ From <http://parentingsquad.com/are-single-parents-the-downfall-of-society> accessed June 1, 2023.

These divine institutions are designed for believers and unbelievers alike. When a nation respects these as fundamental building blocks, that nation prospers. When that is not the case, the nation suffers. This is why we do not have large numbers of people desiring to live in Russia or Communist China. This is why there are refugees constantly leaving Cuba for the United States, but not the other way around.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

I was less than happy about my translation of some of these phrases.

Jesus continues in His final instructions to His disciples. Most of these final instructions can be found in the book of John

These two verses are connected in this way: Jesus tells His disciples to get prepared for difficult time, because Scripture tells us that He will be numbered with the criminal types.

But He said to them, “But now, the [one] having a moneybag, let him carry [it]; and likewise even a food pouch. And the [one] not having [one], let him sell the garment of his and let him buy a sword. For I keep on saying to you [all] that this thing, the [Scripture] stands written it was necessary to complete in Me: that even with the lawless He was counted, for even the thing about Me an end he keeps having.”

Luke
22:36–37

Jesus [lit., He] said to them, “But now, the [one] who has a moneybag, let [that one] carry [it]; and likewise even a food container. And the [one] not having [a sword], let him sell his garment and let him buy a sword. For I keep on saying to you [all] that the [Scriptures] stand written [which are] necessary to be completed in Me: that He was numbered even among the lawless. For the [things written] about Me must have a conclusion.

Jesus then said to them, “Things are different this time. If you have a moneybag, carry it with you; if you have a food container that is handy for moving about, take that as well. And if you lack a sword, take whatever you might have that is of value and sell it in order to buy a sword. Listen to Me: there are Scriptures which have been written which must be completed in Me, including that passage which says, He was numbered among the lawless. In any case, given all the things written about me must be brought to a conclusion.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) But He said to them, “But now, the [one] having a moneybag, let him carry [it]; and likewise even a food pouch. And the [one] not having [one], let him sell the garment of his and let him buy a sword. For I keep on saying to you [all] that this thing, the [Scripture] stands written it was necessary to complete in Me: that even with the lawless He was counted, for even the thing about Me an end he keeps having.”

Complete Apostles Bible Then He said to them, "But now, he who has a money bag, let him take it, and likewise also a knapsack; and he who has no sword shall sell his garment and buy one.

For I say to you that this which has been written must still be accomplished in Me--the saying, 'And He was numbered with the transgressors.' For the things concerning Me have a fulfillment."

Douay-Rheims 1899 (Amer.)	But they said: Nothing. Then said he unto them: But now he that hath a purse, let him take it, and likewise a scrip: and he that hath not, let him sell his coat and buy a sword. For I say to you that this that is written must yet be fulfilled in me. And with the wicked was he reckoned. For the things concerning me have an end.
Holy Aramaic Scriptures	He said unto them, "From now on whoever has a kiysa {a money bag}, he should take it. And likewise, also a tharmala {a wallet}. And whoever has no saypha {sword}, he should sell his outer garment {i.e. his cloak/coat} and buy for himself a saypha {a sword}. For, I say unto you, that also this which has been written, and is fitting that it will be fulfilled in Me, how it is that I will be 'numbered with the wicked' for, all that is concerning Me will be fulfilled."
James Murdock's Syriac NT	He said to them: Henceforth, let him that hath a purse, take it; and so likewise a wallet. And let him that hath no sword, sell his garment, and buy himself a sword. For I say to you, That this also, which was written, must be fulfilled in me: I shall be numbered with transgressors. For, all that relates to me, will be fulfilled.
Original Aramaic NT	He said to them, "From this hour, whoever has a money bag should take it and thus also a wallet, and whoever lacks a sword, let him sell his tunic and buy a sword for himself. For I say unto you, this also that is written must be fulfilled in me, 'He was numbered with the evil doers', for all that concerns me shall be fulfilled."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said to them, But now, he who has a money-bag, or a bag for food, let him take it: and he who has not, let him give his coat for money and get a sword. For I say to you that these words will be put into effect in me, And he was numbered among the evil-doers: for what has been said in the Writings about me has an end.
Bible in Worldwide English	He said, But this time, anyone who has money should take it and his bag too. Anyone who has no sword should sell his coat and buy one. The holy writings say, "He was counted as one of the bad people." And I tell you, that means me. And the things that are written about me must happen to me.
Easy English	'Now it is different,' he said. 'If you have a purse or bag, you should take it with you. If you do not have a sword, sell your coat. Use the money to buy one. I tell you this: Long ago people wrote in the Bible what must happen to me. It says, "People will think that he is a wicked person." And this must happen to me soon, so that it becomes true.'
Easy-to-Read Version–2008	Jesus said to them, "But now if you have money or a bag, carry that with you. If you don't have a sword, sell your coat and buy one. The Scriptures say, 'He was considered a criminal.' This Scripture must happen. It was written about me, and it is happening now."
Good News Bible (TEV)	"But now," Jesus said, "whoever has a purse or a bag must take it; and whoever does not have a sword must sell his coat and buy one. For I tell you that the scripture which says, 'He shared the fate of criminals,' must come true about me, because what was written about me is coming true."
J. B. Phillips	"But now," Jesus continued, "if you have a purse or wallet, take it with you, and if you have no sword, sell your coat and buy one! For I tell you that this scripture must be fulfilled in me—'And he was numbered with the transgressors'. So comes the end of what they wrote about me."
<i>The Message</i>	He said, "This is different. Get ready for trouble. Look to what you'll need; there are difficult times ahead. Pawn your coat and get a sword. What was written in

Scripture, 'He was lumped in with the criminals,' gets its final meaning in me. Everything written about me is now coming to a conclusion."

NIRV

He said to them, "But now if you have a purse, take it. And also take a bag. If you don't have a sword, sell your coat and buy one. It is written, 'He was counted among those who had committed crimes.' (Isaiah 53:12) I tell you that what is written about me must come true. Yes, it is already coming true."

New Life Version

Then He said to them, "But now whoever has a money-bag and a bag for food should take it. Whoever does not have a sword should sell his coat and buy one. I tell you, that what has been written about Me must happen. It says, 'They thought of Him as One Who broke the Law.' What is told about Me must happen."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

He said, "Well, that's about to change. If you have money, you better take it. Same for a blanket. And if you don't have a sword, go buy one—sell your coat to get one if you have to.

"I'm telling you, there's a prophecy I need to fulfill: 'They considered him a criminal.' [7] That's talking about me, and that's what's going to happen."

⁷22:37 Jesus was referring to Isaiah 53:12. The Greek word for "criminal" is anomos. It's a word used to describe people who break the law, including rebels and sinners.

Contemporary English V.

Jesus told them, "But now, if you have a moneybag, take it with you. Also take a traveling bag, and if you don't have a sword, sell some of your clothes and buy one. Do this because the Scriptures say, 'He was considered a criminal.' This was written about me, and it will soon come true."

The Living Bible

"But now," he said, "take a duffle bag if you have one and your money. And if you don't have a sword, better sell your clothes and buy one! For the time has come for this prophecy about me to come true: 'He will be condemned as a criminal!' Yes, everything written about me by the prophets will come true."

New Berkeley Version

New Living Translation

"But now," he said, "take your money and a traveler's bag. And if you don't have a sword, sell your cloak and buy one! For the time has come for this prophecy about me to be fulfilled: 'He was counted among the rebels.' [Isa 53:12.] Yes, everything written about me by the prophets will come true."

The Passion Translation

If you have money, take it—and a knapsack and a sword. Danger is imminent. For the prophetic Scripture about me 'He will be accused of being a criminal' will now come to pass. All that was prophesied of me will be fulfilled."

UnfoldingWord Simplified T.

And he said, "But, now, if anyone among you has some money, he should take it with him. Also, whoever has food should take it with him, and whoever does not have a sword should sell his coat and buy one!"

I tell you this because what a prophet wrote about me in the scriptures must happen: 'People considered him to be a criminal.' Everything that is written about me in the scriptures is happening.

William's New Testament

Then He said to them, "But now the man who has a purse must take it, and a bag too. And the man who does not have a sword must sell his coat and buy one. For I tell you, what has been written about me must be fulfilled: 'He was classed with the outlaws.' Yes, that saying about me has its fulfillment."

Partially literal and partially paraphrased translations:

American English Bible

But then he gave them this warning... He said:

'But now; if you have a money bag, you must carry it along, as well as a pouch for your food.

And if you don't have a sword, you should go sell your coat and buy one.

'For I'm telling you that the thing that was written about me must now be fulfilled:

'He was counted among the law breakers.'

'Yes, this scripture is now going to be fulfilled in me.'

Beck's American Translation .
Breakthrough Version

He said to them, "But now the *person* who has a money bag must take it, likewise also a tote bag. And the *person* who does not have *them* must sell his robe and buy a knife. You see, I tell you that this thing that has been written *in Isaiah 53:12*, it is necessary for the thing to be finished in Me, 'And He was considered with criminals;' for this *thing* about Me also has a conclusion."

Common English Bible

Then he said to them, "But now, whoever has a wallet must take it, and likewise a bag. And those who don't own a sword must sell their clothes and buy one. I tell you that this scripture must be fulfilled in relation to me: And he was counted among criminals. [Isa 53:12] Indeed, what's written about me is nearing completion."

New Advent (Knox) Bible

Believe me, one word has been written that has yet to find its fulfilment in me, And he was counted among the malefactors. Sure enough, all that has been written of me must be fulfilled.[2] See, Lord, they told him, here are two swords. And he said to them, That is enough.

[2] Is. 53.12. Our Lord seems to suggest, in irony, that since he is to be apprehended like a robber, it is time his companions should go armed like robbers, no longer in the peaceable manner of apostles. [Kukis: except this was not an ironic statement.]

NT for Everyone

'But now,' he said, 'anyone who has a purse should take it, and the same with a bag. And anyone who doesn't have a sword should sell his cloak and buy one. Let me tell you this: when the Bible says, "He was reckoned with the lawless", it must find its fulfilment in me. Yes; everything about me must reach its goal.'

20th Century New Testament

"Now, however," he said, "he who has a purse must take it and his bag as well; and he who has not must sell his cloak and buy a sword. For, I tell you, that passage of Scripture must be fulfilled in me, which says--'He was counted among the godless'; indeed all that refers to me is finding its fulfillment."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

Then He said to them, "But now, let him with a wallet take it, and likewise his money: and he that has no sword, let him sell his clothing, and buy one. For I say to you, that this part of what has been foretold must still be fulfilled by me, "And he was regarded as one of the criminals": for the matters concerning me will have a conclusion." [V. 37] Needs revision, but it's a start

Revised Ferrar-Fenton Bible

He answered them, "But now, whoever has a purse, let him take it, and likewise a bag; and he that has no sword, let him sell his cloak and buy one. For I tell you, that which was written must be completed in Me: **THAT HE WAS ALSO RANKED AMONG THE OUTLAWS**; ² for indeed, what has been written about Me will have fulfillment."

2. Isa. 53.12

Free Bible Version

"But now, if you have money you should take it, as well as a bag, and if you don't have a sword, sell your cloak and buy one. I tell you that this statement in Scripture about me must be fulfilled: 'He was counted with the wicked.' What was said about me is now being fulfilled

God's Truth (Tyndale)

And he said to them: but now he that has a wallet let him take it up, and likewise his scrip. And he that has no sword, let him sell his coat and buy one. For I say unto you, that yet that which is written, must be performed in me: Even with the wicked was he numbered. For those things which are written of me, have an end.

Weymouth New Testament

"But now," said He, "let the one who has a purse take it, and he who has a bag must do the same. And let him who has no sword sell his outer garment and buy

one. For I tell you that those words of Scripture must yet find their fulfilment in me: 'AND HE WAS RECKONED AMONG THE LAWLESS'; for indeed that saying about me has its accomplishment."

Wikipedia Bible Project

"But now, let whoever has a money-bag take it, and the same with a backpack. And if you don't have a sword, sell your cloak, and buy one. I'm telling you that this will fulfill what was written about me, 'He was considered to be an outlaw.' What was prophesied about me is now being fulfilled.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

And Jesus said to them, "But now, the one who has a purse must take it, and a bag as well. And if anyone is without a sword, let him sell his cloak to buy one. For Scriptures says: *He was numbered among criminals*. These words have to be fulfilled in me, and now everything written about me is taking place.
12:51

Is 53:12; Acts 8:32; Lk 23:32

The Heritage Bible

And he said to them, But now, he that has a money pouch, let him take it up, and similarly a food pouch, and the one not having a sword, let him sell his garment, and buy one,

Because I say to you, that yet this that has been written must be finished in me, And he was counted with the lawless; also because the things concerning me have an appointed goal. Isa 53:12

New American Bible (2011)

"He said to them, * "But now one who has a money bag should take it, and likewise a sack, and one who does not have a sword should sell his cloak and buy one. For I tell you that this scripture must be fulfilled in me, namely, 'He was counted among the wicked'; and indeed what is written about me is coming to fulfillment."^x

* [22:36] In contrast to the ministry of the Twelve and of the seventy-two during the period of Jesus (Lk 9:3; 10:4), in the future period of the church the missionaries must be prepared for the opposition they will face in a world hostile to their preaching.

w. [22:36] 22:49.

x. [22:37] Is 53:12.

New Jerusalem Bible

He said to them, 'But now if you have a purse, take it, and the same with a haversack; if you have no sword, sell your cloak and buy one, because I tell you these words of scripture are destined to be fulfilled in me: He was counted as one of the rebellious. Yes, what it says about me is even now reaching its fulfilment.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

"But now," he said, if you have a wallet or a pack, take it; and if you don't have a sword, sell your robe to buy one. For I tell you this: the passage from the Tanakh that says, '**He was counted with transgressors,**' [Isaiah 53:12] has to be fulfilled in me; since what is happening to me has a purpose."

Holy New Covenant Trans.

Jesus said to them, "But now if you have a bag or money, carry that with you. If you don't have a sword, sell your robe and buy one. The Scripture says: 'They classed him with the criminals.' I tell you, this verse must come true; it was written about me, and it is being fulfilled now."

Tree of Life Version

Then He said to them, "But now, whoever has a money pouch must carry it as well as a travel bag. And whoever does not own a sword must sell his cloak and buy one. For I tell you that this which is written must be fulfilled in Me: 'And he was counted with the lawless.' For what is written about Me is being fulfilled."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[He] says but [to] them but now The [Man] Having purse take! {it} similarly and {take!} bag and The [Man] not Having {someone} sell! the garment [of] him and buy! sword [I] say for [to] you* for this the [thing] having been written is (necessary) to be completed in me The [Thing] and with [men] lawless is accounted and for the about me end [It] has...
Alpha & Omega Bible	AND HE SAID TO THEM, "BUT NOW, WHOEVER HAS A MONEY BELT IS TO TAKE IT ALONG, LIKEWISE ALSO A BAG, AND WHOEVER HAS NO SWORD IS TO SELL HIS COAT AND BUY ONE. "FOR I TELL YOU THAT THIS WHICH IS WRITTEN MUST BE FULFILLED IN ME, 'AND HE WAS NUMBERED WITH TRANSGRESSORS' †(Isaiah 53:12); FOR THAT WHICH REFERS TO ME HAS ITS FULFILLMENT."
Awful Scroll Bible	Then He said to them, "Notwithstanding now, he holding a money bag, be taking it up, and likewise a leather sack. And he not holding a smallsword, be he selling his garment, and he will buy it. (")For I instruct to yous that, that having been written, necessitates still to be concluding, by-within Me, 'And He is being reckoned with the law-less', for indeed, that concerning Me, holds an intention."
Concordant Literal Version	Yet He said to them, "But now, he who has a purse let him pick it up, likewise a beggar's bag also; and he who has none, let him sell his cloak and buy a sword." For I am saying to you that this which is written must be accomplished in Me: And with the lawless is He reckoned. For that also which concerns Me is having its consummation."
exeGesés companion Bible	So he says to them, But now, whoever has a pouch, take it, and likewise his wallet: and whoever has no sword, sell his garment, and buy one. For I word to you, what is scribed must yet be completed/shalamed in me, And he is reckoned with the torahed: for those concerning me have a completion/shalom.
Orthodox Jewish Bible	Rebbe, Melech HaMoshiach said to them, But now the one having a money belt, let him take it; likewise also a bag; and the one not having, let him sell his kaftan and let him buy a cherev. For I say to you, that it is necessary that what stands written be fulfilled in me, VES POSHEIM NIMNAH (and with lawless persons he was numbered YESHAYAH 53:12). For indeed what was written about me is being fulfilled.
Rotherham's Emphasized B.	And he said unto them— But now he that hath a purse let him take it, In like manner also a satchel; And he that hath nothing let him sell his mantle, and buy a sword! For I say unto you— This' that is written must needs be completed in me,— And with lawless ones was he reckoned; For even that which concerneth me hath completion .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then He said to them, "But now, he who has a money belt is to take it along, and also his [provision] bag, and he who has no sword is to sell his coat and buy one. 37 For I tell you that this [Scripture] which is written must be completed <i>and</i> fulfilled in Me: 'AND HE WAS COUNTED WITH THE CRIMINALS'; for that which refers to Me has its fulfillment [and is settled]."
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An Understandable Version	Then He said to them, "But this time the person who has a money belt should take it, and also [<i>he should take</i>] a traveling bag. And if he does not have a sword, he should sell his coat and buy one. For I tell you that this [<i>passage of Scripture</i>], which was written about me, must be fulfilled [<i>Isa. 53:12</i>]: 'And He [<i>i.e., Jesus</i>] was counted with [<i>i.e., as though He were one of</i>] the criminals.' For the part [<i>of that passage</i>] that refers to me is being fulfilled."
The Expanded Bible	He said to them, "But now if you have a ·purse [money bag] or a ·bag [traveling bag], carry that with you. If you don't have a sword, sell your ·coat [cloak] and buy one. [L For] I tell you this scripture must ·have its full meaning [be fulfilled] ·with reference to me [L-in me]: 'He was ·treated like a criminal [counted/numbered among the wicked/lawless ones; Is. 53:12],' [Yes; L For] What was written about me ·is happening now [is being fulfilled]."
Jonathan Mitchell NT	So then He rejoined to them, "But in contrast now, the one normally having a purse – let him take [it] up; likewise also a food pouch (or: pack; beggar's sack). And the person not now having a sword – let him at once sell his cloak (or: outer garment) and buy [one]. [comment: the situation has now changed and different conditions were imminent] "You see, I continue telling you folks that it continues necessary and binding for the thing having been written to be brought to its goal and finished (or: completed and accomplished) in Me, 'And He was logically counted (or: classed; considered; reckoned) with the lawless folks (or: criminals),' [Isa. 53:12] For also, that which concerns (or: = what [is written] about) Me is presently having an end (or: continues possessing a [or: the] final act; progressively holds a destiny)."
Syndein/Thieme	``Then He {Jesus} said to them, "But in contrast {alla} now, the one having and holding a money bag must take it {an order}, and likewise a traveler's bag also. And the one having and holding no sword must sell his cloak and buy one. `` For I {Jesus} tell you that this {scripture} written in the past with results that last forever - must be completed/completed {teleo} in Me, 'And He was counted with the 'violators of the law' {nomos}.' For indeed the things which have to do with Me are at present having a consummation {telos}."
Translation for Translators	Then, <i>to show them that now many people would oppose them, (OR, to show them that they needed to be prepared to protect themselves,)</i> he said to them, "Now things will be different. So whoever among you has some money should take it with him. Likewise, he should take a carrying bag. Whoever does not have a sword should sell his coat and buy a sword. Because, I now tell you, <i>something must happen to me to fulfill these words that a prophet wrote</i> : 'He was treated {They treated him} as <i>though he were</i> a criminal.' Do not forget that everything that is {that they have} written about me <i>in the Scriptures</i> must be fulfilled."
The Voice	Jesus: It's different now. If you have some savings, take them with you. If you have a pack, <i>fill it and</i> bring it. If you don't have a sword, sell your coat and buy one. Here's the truth: what the Hebrew Scriptures said, "And He was taken as one of the criminals," [Isaiah 53:12] must come to fruition in Me. These words must come true.

Bible Translations with Many Footnotes:

Lexham Bible	And he said to them, "But now the one who has a money bag must take it , [*Here the direct object is supplied from context in the English translation] and likewise a traveler's bag. And the one who does not have a sword must sell his cloak and buy one. For I tell you that this that is written must be fulfilled in me: 'And he was counted with the criminals.' [A quotation from Isa 53:12] For indeed, what is written [*The phrase "what is written " is not in the Greek text but is an understood repetition of the similar phrase at the beginning of the verse] about me is being fulfilled." [Literally "is having an end"]
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NET Bible®

He said to them, "But now, the one who⁹⁵ has a money bag must take it, and likewise a traveler's bag⁹⁶ too. And the one who has no sword must sell his cloak and buy one. For I tell you that this scripture must be⁹⁷ fulfilled in me, 'And he was counted with the transgressors.'⁹⁸ For what is written about me is being fulfilled."⁹⁹

^{95tn} The syntax of this verse is disputed, resulting in various translations. The major options are either (1) that reflected in the translation or (2) that those who have a money bag and traveler's bag should get a sword, just as those who do not have these items should sell their cloak to buy a sword. The point of all the options is that things have changed and one now needs full provisions. Opposition will come. But "sword" is a figure for preparing to fight. See Luke 22:50-51.

^{96tn} Or possibly "beggar's bag" (L&N 6.145).

^{97sn} This scripture must be fulfilled in me. The statement again reflects the divine necessity of God's plan. See 4:43-44.

^{98tn} Or "with the lawless."

^{sn} This is a quotation from Isa 53:12. It highlights a theme of Luke 22-23. Though completely innocent, Jesus dies as if he were a criminal.

^{99tn} Grk "is having its fulfillment."

The Spoken English NT

And he said to them, "Now it's the opposite. The person that has a money pouch should take it, and their backpack too. And if they don't have a sword, they'd better sell their robe and buy one. Because I'm telling you, this scripture has to be fulfilled in me: "He was regarded as an outlaw."^q Because even this scripture about me has a fulfillment.

^q Lit. "And he was regarded among the outlaws." Isaiah 53:12.

Wilbur Pickering's New T.

So He said to them: "But now, he who has a money bag should take it, and likewise a knapsack; and he who has no sword must sell his garment and buy one.¹⁴ Because I say to you that this which is written must still be fulfilled in me: 'And he was classed with the lawless';¹⁵ and because the things concerning me have an end."

(14) If you are obviously armed, this tends to slow down those who would otherwise attack you or take advantage of you.

(15) See Isaiah 53:12.

Literal, almost word-for-word, renderings:

A Faithful Version

Then He said to them, "Now, however, let the one who has a purse take it, and likewise his provision bag; and let the one who does not have a sword sell his garment and buy one. For I say to you, that which has been written must yet be accomplished in Me: 'And He was reckoned with the lawless'; for the things concerning Me have a fulfillment."

Analytical-Literal Translation

Then He said to them, "But now, the one having a money bag must take [it] up, and likewise also a traveler's bag. And the one not having [a sword] will sell his garment and will buy a sword.

"For I say to you^p, it is still necessary [for] this, the [saying] having been written, to be fulfilled in Me, 'And He was counted with lawless [ones],' for also the [things] concerning Me have an end [fig., a fulfillment]." [Isaiah 53:12]

Charles Thomson NT

Then he said to them, When I sent you without purse and scrip and sandals, did you want any thing? And when they said No; then he said to them, But now let him who hath a purse take it, and likewise a scrip. And let him who hath not a sword sell his mantle and buy one. For I say to you, this portion of scripture? And he was ranked with malefactors," must yet be accomplished in me. For the things concerning me are coming to a close. V. 35 is included for context.

Modern Literal Version 2020

Therefore he said to them, But now, he who has a money-bag, let him take it and likewise a knapsack, and he who has no sword, he will be selling his garment and will be buying one. For* I say to you^o, that it is essential for this to still be completed

in me, which has been written, 'And he was counted with the lawless'; for* it is essential the things concerning me have an end. {Isa 53:12}

New American Standard And He said to them, "But now, whoever [Lit *he who*] has a money belt is to take it along, likewise also a bag, and whoever [Lit *he who*] has no sword is to sell his cloak [Or *outer garment*] and buy one. For I tell you that this which is written must be fulfilled in Me: 'AND HE WAS COUNTED WITH WRONGDOERS'; for that which refers to Me has *its* fulfillment [Lit *end*]."

New Matthew Bible And he said to them, But now, let him who has a wallet take it up, and likewise his bag. And he who has no sword, let him sell his coat and buy one. For I say to you that that which is written must yet be performed in me: Even with the wicked was he numbered. For those things which are written of me have their fulfillment.

The gist of this passage: Jesus prepares His disciples for the next increment in their spiritual journey.
36-37

Luke 22:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἐπω) [pronounced EHP-oh]	to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell	3 rd person singular, aorist active indicative	Strong's #2036
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
autois (αὐτοῖς) [pronounced ow-TOIC]	in them, by them; to them, for them; by means of them; same	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: Jesus [lit., He] said to them,...

Jesus is preparing His disciples for the next increment of their spiritual path, which is going to be similar to what they did before. 70 were sent out to tell Israel about Jesus; and now, all of His disciples will do that.

Bear in mind that this is the last night prior to the crucifixion, which will take place on the next day.

Luke 22:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	but, but rather, but on the contrary, nay (rather); yea, yes, in fact, moreover	adversative particle	Strong's #235
nun (νῦν) [pronounced noon]	now, at this time, the present (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate: henceforth, hereafter, from hereon in; from here forward; of late, soon, present, this (time)	adverb; a primary particle of present time	Strong's #3568

Luke 22:36b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
echō (ἔχω) [pronounced <i>EHKH-oh</i>]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; nominative case	Strong's #2192
balantion (βαλάντιον) [pronounced <i>bahl-AHN-tee-on</i>]	<i>a pouch (for money), (money) bag, purse</i>	neuter singular noun, accusative case	Strong's #905
airō (αἴρω) [pronounced <i>ī-row</i>]	<i>bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up)</i>	3 rd person singular, aorist active imperative	Strong's #142

Translation: ...“But now, the [one] who has a moneybag, let [that one] carry [it];...

The first two words that Jesus uses are significant. He says, *allá* (ἀλλά) [pronounced *ahl-LAH*] *nun* (νῦν) [pronounced *noon*], which means, *but now, but rather at this time, but on the contrary now*. Strong's #235 Strong's #3568.

Jesus tells His disciples that, *this time*, if they have a pouch or bag designed for carrying money, they would need to carry that this time (which means, putting money into the bag would also be a consideration).

The disciples are going to engage in normal commerce from this point forward. For instance, some of them would travel from one place to another sharing the **gospel message**. Travel is not free today; travel was not free then. So the disciples had to provide the necessary monies to travel and to eat.

Luke 22:36c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
homoiōs (ὁμοίως) [pronounced <i>hom-OY-ocē</i>]	<i>likewise, similarly, so, equally, in the same way</i>	adverb	Strong's #3668
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
pêra (πήρα) [pronounced <i>PAY-rah</i>]	<i>a wallet or leather pouch for food, a leathern sack, in which travellers and shepherds carried their provisions; scrip</i>	feminine singular noun, accusative case	Strong's #4082

Translation: ...and likewise even a food container.

The same thing is true for pouches designed for carrying food. They would need to consider their supplies, and keep tabs on them.

The disciples would be involved in month's long trips. They must prepare for such trips and have foodstuffs for periods of time when shopping for food is not easy to do.

Luke 22:36d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
mê (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
echô (ἔχω) [pronounced <i>EHKH-oh</i>]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; nominative case	Strong's #2192
pōléō (πωλέω) [pronounced <i>poh-LEH-oh</i>]	<i>(let him) sell, barter</i>	3 rd person singular, aorist active imperative	Strong's #4453
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
himation (ἱμάτιον) [pronounced <i>heem-AHT-ee-on</i>]	<i>1) a garment (of any sort); 1a) garments, i.e. the cloak or mantle and the tunic; 2) the upper garment, the cloak or mantle</i>	neuter singular noun, accusative case	Strong's #2440
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: And the [one] not having [a sword], let him sell his garment...

The disciples would need to carry protection; meaning, they would need a weapon to carry. If they lack weaponry, then for them to sell something in order to buy a sword.

The disciples were not political revolutionaries. They were not going to attack Rome; nor were they going to launch an assault on the Temple. These weapons were necessary for personal safety, however.

I have seen atheists chide Christians who do not expect God to provide for their every need without working and earning a living. There is nothing in the Bible that suggests that we always travel without money or protection. On occasions, this may take place; but generally speaking, we simply use our own brains to determine what to do.

Luke 22:36e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
agorazō (ἀγοράζω) [pronounced <i>ag-ohr-AD-zoh</i>]	<i>(let him) buy, go to market, purchase, redeem; do business in the market place (to buy or sell)</i>	3 rd person singular, aorist active imperative	Strong's #59
máchaira (μάχαιρα) [pronounced <i>MAHKH-ahee-rah</i>]	<i>sword; a small sword, a curved sword, for a cutting stroke; a straight sword, for thrusting a knife; figuratively, war, judicial punishment</i>	feminine singular noun, accusative case	Strong's #3162

Translation: ...and let him buy a sword.

Jesus suggests that they buy a sword. Based upon their size, swords are generally *open-carry* weaponry. What helps with that is, just having the sword obviously on their person makes it less likely that they will run into problems (robbery or whatever).

Luke 22:36 Jesus [lit., *He*] said to them, "But now, the [one] who has a moneybag, let [that one] carry [it]; and likewise even a food container. And the [one] not having [a sword], let him sell his garment and let him buy a sword. (Kukis mostly literal translation)

It would not be wrong for a very recognizable evangelical figure or a religious figure to have armed guards or to carry a weapon for personal protection.

Luke 22:37a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	1 st person singular, present active indicative	Strong's #3004
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
humin (ὑμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: For I keep on saying to you [all]...

The present tense indicates that Jesus has been telling the disciples the following information and He keeps on telling them these things.

Luke 22:37b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
graphō (γράφω) [pronounced GRAF-oh]	<i>to write, to commit to writing; to compose; in reference to Old Testament Scripture: it is written, it stands written</i>	3 rd person singular, perfect passive indicative	Strong's #1125
deí (δεῖ) [pronounced digh]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 rd person singular, imperfect impersonal active indicative	Strong's #1163
This verb can be used impersonally, as in: <i>it is (was, etc.) necessary, it is right and proper that.</i>			
teleō (τελέω) [pronounced tel-EH-oh]	<i>to complete, to execute, to conclude, to end, to discharge (a debt); to accomplish, to make an end, to expire, to fill up, to finish, to go over, to pay, to perform</i>	aorist passive infinitive	Strong's #5055
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
emoi (ἐμοί) [pronounced ehm-OY]	<i>I, to [for, by] me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)

Translation: ...that the [Scriptures] stand written [which are] necessary to be completed in Me:...

I had some problems with this portion of v. 37. Jesus is emphasizing is, there are things in the Scriptures which need to be fulfilled by Him.

Luke 22:37c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
meta (μετά) [pronounced meht-AH]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
anomoι (ἄνομοι) [pronounced AHN-om-oy]	<i>lawless ones; those outside the law; (negatively) the ones not subject to (the Jewish) law; (by implication) gentiles, wicked ones, those without law, transgressors, unlawful ones</i>	masculine plural adjective, genitive/ablative case	Strong's #459
logizomai (λογίζομαι) [pronounced log-IHD-zohm-ahēe]	<i>to count, to number, to take an inventory, to estimate (literally or figuratively); to conclude, to (ac-)count (of), to impute; to reason, to reckon, to suppose, to think (on)</i>	3 rd person singular, aorist passive indicative	Strong's #3049

Translation: ...that He was numbered even among the lawless.

One of those things which needs to be fulfilled is, *Jesus will be counted among the lawless*. What is going to happen soon is, Jesus will be arrested and He will eventually suffer punishment between two thieves.

Luke 22:37d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
μου (ἐμοῦ) [pronounced eh-MOO]; μου (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Luke 22:37d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
telos (τέλος) [pronounced TEHL-oss]	<i>limit, conclusion, result, end; toll, custom</i>	neuter singular noun, accusative case	Strong's #5056
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 rd person singular, present active indicative	Strong's #2192

Translation: For the [things written] about Me must have a conclusion.

There is also a limit on the rest of the ministry of the Lord. The disciples don't get this. In their thinking, this is something that might continue for decades. They do not realize that all of this comes to a sudden end this very evening.

Luke 22:37 For I keep on saying to you [all] that the [Scriptures] stand written [which are] necessary to be completed in Me: that He was numbered even among the lawless. For the [things written] about Me must have a conclusion. (Kukis mostly literal translation)

Jesus is going to be treated as a common criminal; and this fulfills the Scriptures. Isaiah 53:12 Therefore I will divide Him a portion with the many, and He shall divide the spoil with the strong, because He poured out His soul to death **and was numbered with the transgressors**; yet He bore the sin of many, and makes intercession for the transgressors. The pertinent portion of this verse is bolded.

Luke 22:36–37 Jesus [lit., He] said to them, “But now, the [one] who has a moneybag, let [that one] carry [it]; and likewise even a food container. And the [one] not having [a sword], let him sell his garment and let him buy a sword. For I keep on saying to you [all] that the [Scriptures] stand written [which are] necessary to be completed in Me: that He was numbered even among the lawless. For the [things written] about Me must have a conclusion. (Kukis mostly literal translation)

Jesus is telling His disciples, we previously did things one way; but now we are going to do those same things in a different way.

Luke 22:36–37 Jesus then said to them, “Things are different this time. If you have a moneybag, carry it with you; if you have a food container that is handy for moving about, take that as well. And if you lack a sword, take whatever you might have that is of value and sell it in order to buy a sword. Listen to Me: there are Scriptures which have been written which must be completed in Me, including that passage which says, He was numbered among the lawless. In any case, given all the things written about me must be brought to a conclusion. (Kukis paraphrase)

But the [disciples] said, “Lord, behold, swords here two.” But the [Lord] said to them, “Good [enough] it is.”

Luke 22:38

The [disciples] said, “Lord, look; [there are] two swords here [with us].” And He said to them, “It is good (enough) [for us right now].”

The disciples pointed out to Jesus, “Lord, see here—we have two swords with us already!” Jesus responded to them, “That should be good enough for us right now.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But the [disciples] said, "Lord, behold, swords here two." But the [Lord] said to them, "Good [enough] it is."
Complete Apostles Bible Douay-Rheims 1899 (Amer.) Holy Aramaic Scriptures	So they said, "Lord, look, here are two swords." And He said to them, "It is enough." But they said: Lord, behold, here are two swords. And he said to them: It is enough. And they said unto Him, "Maran {Our Lord}, look! Here are two sayphiyn {swords}." He said unto them, "They are sufficient."
James Murdock's Syriac NT	And they said to him: Our Lord, lo, here are two swords. He said to them: They are sufficient.
Original Aramaic NT	"And they were saying to him, 'Our Lord, behold, here are two swords.' He said to them, 'They are enough.' "

Significant differences:

Limited Vocabulary Translations:

Bible in Worldwide English	The disciples said, Look, Lord, here are two swords. And he answered, That is enough.	
Easy English	The disciples said, 'Look, Master, we have two swords here.' Jesus replied, 'That is enough.'	
	<table border="1"> <tr> <td>Jesus did not mean that they had enough swords. They had not understood him, so he said, 'That is enough.' He meant, 'We have spoken enough about this.'</td> </tr> </table>	Jesus did not mean that they had enough swords. They had not understood him, so he said, 'That is enough.' He meant, 'We have spoken enough about this.'
Jesus did not mean that they had enough swords. They had not understood him, so he said, 'That is enough.' He meant, 'We have spoken enough about this.'		
Easy-to-Read Version–2008	The followers said, "Look, Lord, here are two swords." Jesus said to them, "That's enough."	
J. B. Phillips	Then the disciples said, "Lord, look, here are two swords." And Jesus returned, "That is enough."	
<i>The Message</i>	They said, "Look, Master, two swords!" But he said, "Enough of that; no more sword talk!"	
NIRV	The disciples said, "See, Lord, here are two swords." "Two swords are enough!" he replied.	
New Life Version	.	

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	The disciples said, "Sir, look at this. We've got two swords." Jesus said, "That's quite enough of this." ^[8] ⁸ 22:38A more literal translation: "It is enough." That could seem to imply Jesus is saying that two swords would be enough for the group to defend itself. Most Bible experts argue that given the context, Jesus is saying he has had enough of this conversation and that he is tired of trying to convince the thickheaded disciples that they are about to face perhaps the worst day of their life.
Contemporary English V. The Living Bible	The disciples said, "Lord, here are two swords!" "Enough of that!" Jesus replied. "Master," they replied, "we have two swords among us." "Enough!" he said.
New Berkeley Version New Living Translation	. "Look, Lord," they replied, "we have two swords among us." "That's enough," he said.
The Passion Translation	The disciples told him, "Lord, we already have two swords!" "You still don't understand," Jesus responded.
UnfoldingWord Simplified T.	The disciples said, "Lord, look! We have two swords!" He replied, "Enough. Do not talk like this any longer."

Partially literal and partially paraphrased translations:

American English Bible	Then [the Apostles] said: 'Look, Lord... Here are two swords! And He said to them: 'That's enough.'
Beck's American Translation Breakthrough Version	. The students said, "Master, look, here are two knives." He said to them, "It is enough."
NT for Everyone	'Look, Master,' they said, 'we've got a couple of swords here.' 'That's enough!' he said to them.
20 th Century New Testament	"Master," they exclaimed, "look, here are two swords!" "Enough!" said Jesus.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	"Master, see!" said they, "there are two swords here." "That will do," was His reply.
Free Bible Version	"Look, Lord, here are two swords," they said. "That's enough," he replied.
International Standard V	So they said, Lord, look! Here are two swords. He answered them, Enough of that! [Or That is enough] adequate
The Spoken English NT	And they said, "Look, Teacher-here are two swords." But he said to them, "That's enough."
Urim-Thummim Version	And they said, LORD, look, here are two swords. And he replied to them, It is enough.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And they said, Lord, behold, here are two swords. And he said to them, It is sufficient.
New American Bible (2011)	Then they said, "Lord, look, there are two swords here." But he replied, "It is enough!"* * [22:38] It is enough!: the farewell discourse ends abruptly with these words of Jesus spoken to the disciples when they take literally what was intended as figurative language about being prepared to face the world's hostility. [Kukis: This appears to be the majority opinion, yet that does not seem right to me.]
New English Bible–1970	'Look, Lord,' they said, 'we have two swords here.' 'Enough, enough!' he replied.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They said, "Look, Lord, there are two swords right here!" "Enough!" he replied.
Hebraic Roots Bible	And they said, Master, behold, here are two swords. And He said to them, It is sufficient.
Holy New Covenant Trans.	.

Weird English,     English, Anachronistic English Translations:

Accurate New Testament	...The [Men] but say Lord look! Swords {are} here two The [Man] but says [to] them Considerable [It] is... master
Awful Scroll Bible	And they said, "Lord, Be Looking!, yet-in-this place are two smallswords." And He said to them, "It is suffice."
exeGesés companion Bible	And they say, Adonay, behold, here are two swords. And he says to them, It is enough.

Orthodox Jewish Bible And they said, Adoni, hinei, here are shtei charavot (two swords). And Rebbe, Melech HaMoshiach said to them, It is enough.

Expanded/Embellished Bibles:

An Understandable Version And the apostles said, "Look, Lord, we have two swords [here]." And Jesus replied, "That is enough." [Note: Possibly Jesus means, "enough talk about weapons"]

The Expanded Bible His followers [disciples] said, "Look, Lord, here are two swords." He said to them, "That is enough [or That's enough talk like that!]."

Jonathan Mitchell NT So they said, "Look, Lord, here [are] two swords!" And so He replied to them, "It is enough (or: That is sufficient)."

P. Kretzmann Commentary And they said, Lord, behold, here are two swords. And He said unto them, It is enough.

Syndein/Thieme Kretzmann's notes for Luke 22:35–38 have been placed in the Addendum. "So they said, "Look, Lord, here . . . {are} two swords." Then He {Jesus} told them, "It is 'sufficient to meet the need' {hikanos}."

Translation for Translators One of the disciples said, "Lord, look! We (exc) have two swords!" Realizing that they did not understand the meaning of what he said, he replied to them, "That is enough talk about swords!"

The Voice **Disciples:** Look, Lord, we have two swords here.
Jesus: That's enough.

Bible Translations with Many Footnotes:

NET Bible® So¹⁰⁰ they said, "Look, Lord, here are two swords."¹⁰¹ Then he told them, "It is enough."¹⁰²

^{100tn} Here δέ (de) has been translated as "so" to indicate the implied result of Jesus' comments about obtaining swords.

^{101sn} Here are two swords. The disciples mistakenly took Jesus to mean that they should prepare for armed resistance, something he will have to correct in 22:50-51.

^{102sn} It is enough. The disciples' misunderstanding caused Jesus to terminate the discussion.

Rotherham's Emphasized B. And [they] said—
Lord, lo! [two' swords] here!
And [he] said unto them—
'Tis [enough]!^d

^d Some have seen here a stroke of gentle irony.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Then they said, "Lord, look! Here [are] two swords." Then He said to them, "It is sufficient."

Modern Literal Version 2020 But they said, Lord, behold, here are two swords. Now he said to them, It is sufficient.

New European Version And they said: Lord, look, here are two swords. And he said to them: That is quite enough.

Revised Young's Lit. Trans. And they said, 'Sir, lo, here are two swords;' and he said to them, 'It is sufficient.'

The gist of this passage: Jesus is informed that they had two swords; and He tells them that this is enough.

Luke 22:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person plural, aorist active indicative	Strong's #3004

Translation: The [disciples] said,...

Many times, a definite article is used to take the place of a missing subject. It actually calls back to a previous subject used with the same morphology of the definite article.

Luke 22:38b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; vocative	Strong's #2962
idou (ἰδοῦ) [pronounced ih-DOO]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
máchaira (μάχαιρα) [pronounced MAHKH-ah-ee-rah]	<i>sword; a small sword, a curved sword, for a cutting stroke; a straight sword, for thrusting a knife; figuratively, war, judicial punishment</i>	feminine plural noun, nominative case	Strong's #3162
hōde (ἠδὲ) [pronounced HO-deh]	<i>here, [in, to] this place, in this same spot; there</i>	adverb	Strong's #5602
duo (δύο) [pronounced DOO-oh]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417

Translation: ...“Lord, look; [there are] two swords here [with us].”

The disciples point out that they already have two swords on hand.

I find this interesting, and believe that it reveals that Jesus clearly was not using His omniscience. Jesus, had this been an issue to Him; or if His divine powers were functioning at all times, He would know who had what in his group. Since the disciples point this out to Him, that means that He was unaware of this fact. That means that Jesus did not use His omniscience (which I believe really is what happens throughout His entire ministry).

Illustration: Have you ever been somewhere with someone you knew, and then you find out that they are carrying a handgun? It is something like that. Another interesting aspect here is, where were the swords being carried? It is hard to miss that; and if anything, this would lead me to believe that two of the disciples were carrying swords, but they kept them hidden (or that two of Jesus' followers had swords). Jesus, although extremely observant, may not have carefully examined every person with Him and what they were carrying. Perhaps someone led a mule and the sword and other things were strapped to the mule's side.

Luke 22:38c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
hikanos (ἰκανός) [pronounced hik-an-OSS]	<i>able, good [enough], competent (as if coming in season), fit (in character), enough, great, large, long (while), many, meet, much, security, sufficient, worthy</i>	neuter singular adjective; nominative case	Strong's #2425
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Translation: *And He said to them, "It is good (enough) [for us right now]."*

Jesus considers this, knows, more or less, what is about to take place (He knows that Judas will betray Him). So have only two swords on hand for this next increment is probably prudent.

There is a very different interpretation out there, epitomized by...

The New American Bible: the farewell discourse ends abruptly with these words of Jesus spoken to the disciples when they take literally what was intended as figurative language about being prepared to face the world's hostility.²²

Another comment says that Jesus was not speaking literally; another that He was being ironic.

²² From <https://bible.usccb.org/bible/luke/22> accessed June 1, 2023.

Let's assume for a moment that He is speaking figuratively; then why doesn't He simply say, "I don't mean literal swords, you meatheads, I was speaking about the Word of God, which can be used as a sword." Why would He simply say, "Enough" and then wander off? He could have straightened them all out at once.

Now, Peter will slice off the ear of a Roman soldier and Jesus repairs his ear. This does not mean, "Listen, Peter, I really was not talking about a literal sword!" But Jesus does not add this explanation at either time. That would suggest that having swords for actual weapons for the future is a good idea.

Do you remember what else Jesus said, before His remark about going out and buying a sword? Jesus used the words, *but now*; suggesting that He was mandating that they change things up somewhat. They were told not to get these things; now Jesus is saying, "Get these things." That is a change; that is the sort of thing that you precede with the words, *but now*...

Luke 22:38 The [disciples] said, "Lord, look; [there are] two swords here [with us]." And He said to them, "It is good (enough) [for us right now]." (Kukis mostly literal translation)

It is at this point where the Synoptic Gospels diverge greatly from the gospel of John, despite the fact that we are talking about the same evening. Four chapters of John fit between vv. 38 and 39 (John 14–17).

Luke 22:38 The disciples pointed out to Jesus, "Lord, see here—we have two swords with us already!" Jesus responded to them, "That should be good enough for us right now." (Kukis paraphrase)

[Chapter Outline](#)
[Charts, Graphics and Short Doctrines](#)

Jesus Prays on the Mount of Olives/the Disciples Fall Asleep

Matthew 26:36–46 Mark 14:32–42

And going out, He departed according to a custom to the mountain of the olives. But followed Him even the disciples. But coming to be at the place, He said to them, "Pray not to enter into the temptation."

Luke
22:39–40

Having gone out, Jesus proceeded according to [His] custom to the Mount of Olives. His disciples followed Him. Having come to the [predetermined] place, He said to them, "Pray [that you all] not enter into temptation."

As was His custom, the Lord went out and walked to the Mount of Olives, His disciples following Him. When He came to the right place, He said to them, "Pray that you not enter into temptation."

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) **And going out, He departed according to a custom to the mountain of the olives. But followed Him even the disciples. But coming to be at the place, He said to them, "Pray not to enter into the temptation."**
- Complete Apostles Bible **And going out, He went to the Mount of Olives, according to His custom, and His disciples also followed Him. And having come to the place, He said to them, "Pray that you may not enter into temptation."**
- Douay-Rheims 1899 (Amer.) **And going out, he went, according to his custom, to the Mount of Olives. And his disciples also followed him. And when he was come to the place, he said to them: Pray, lest ye enter into temptation.**

Holy Aramaic Scriptures	And He departed, and went as He was accustomed, unto the mountain of Beth Zaythe {the Place of Olives}, and His Disciples also departed, following Him. And when He came to the place, He said unto them, "You must pray, so that you will not enter into nesyuna {testing, or temptation}."
James Murdock's Syriac NT	And he went out, and proceeded, as was his custom, to the mount of the place of Olives; and his disciples followed him. And when he arrived at the place, he said to them: Pray ye, that ye enter not into temptation.
Original Aramaic NT	And he went out and he went on as he was accustomed to the Mount Bayth Zaytha* and his disciples also went after him. And when he arrived at the place, he said to them, "Pray, lest you enter temptation."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he came out, and went, as his way was, to the Mountain of Olives, and the disciples went with him. And when he came to the place, he said to them, Make a prayer that you may not be put to the test.
Bible in Worldwide English	Then Jesus went out of the room and went to the hill called the Mount of Olives where he often went. His disciples went with him. He said to them, Talk with God so that you will not do wrong.
Easy English	Jesus prays on the Mount of Olives Jesus left the city. He went to the Mount of Olives. This is what he usually did. His disciples went with him. When they arrived there he said to them, 'Ask God to help you, so that you do not want to do wrong things.'
Easy-to-Read Version–2008	Jesus left the city and went to the Mount of Olives. His followers went with him. (He went there often.) He said to his followers, "Pray for strength against temptation." Then Jesus went about 50 steps away from them. He knelt down and prayed, "Father, if you are willing, please don't make me drink from this cup. But do what you want, not what I want." V. 41 is included for context.
God's Word™	Jesus went out of the city to the Mount of Olives as he usually did. His disciples followed him. When he arrived, he said to them, "Pray that you won't be tempted."
Good News Bible (TEV)	Jesus left the city and went, as he usually did, to the Mount of Olives; and the disciples went with him. When he arrived at the place, he said to them, "Pray that you will not fall into temptation."
J. B. Phillips	Then he went out of the city and up on to the Mount of Olives, as he had often done before, with the disciples following him. And when he reached his usual place, he said to them, "Pray that you may not have to face temptation!"
The Message	A Dark Night Leaving there, he went, as he so often did, to Mount Olives. The disciples followed him. When they arrived at the place, he said, "Pray that you don't give in to temptation."
NIRV	Jesus Prays on the Mount of Olives Jesus went out as usual to the Mount of Olives. His disciples followed him. When they reached the place, Jesus spoke. "Pray that you won't fall into sin when you are tempted," he said to them.
New Life Version	Jesus Prays in the Garden Jesus came out of the room. Then He went to the Mount of Olives as He had been doing. The followers went with Him. When He got there, He said to them, "Pray that you will not be tempted."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

JESUS TALKS TO HIS FATHER

Jesus got up and left the building. As usual, he walked over to the Mount of Olives.[9] The disciples went with him. When they arrived at the place they usually camped, Jesus told them, "Pray for yourself. Pray that you won't be tempted to do something you know is wrong."

⁹22:39The Mount of Olives was just a few minutes away. It's a ridge of hills parallel to the ridge on which Jerusalem was built. The narrow Kidron Valley separated the two ridges

Contemporary English V.

Jesus went out to the Mount of Olives, as he often did, and his disciples went with him. When they got there, he told them, "Pray that you won't be tested."

The Living Bible

Then, accompanied by the disciples, he left the upstairs room and went as usual to the Mount of Olives. There he told them, "Pray God that you will not be overcome by temptation." [*that you will not be overcome by temptation, literally, "that you enter not into temptation."*]

New Berkeley Version

New Living Translation

Jesus Prays on the Mount of Olives

Then, accompanied by the disciples, Jesus left the upstairs room and went as usual to the Mount of Olives. There he told them, "Pray that you will not give in to temptation."

The Passion Translation

Jesus left the upper room with his disciples and, as was his habit, went to the Mount of Olives, *his place of secret prayer*. There he told the apostles, "Keep praying for strength to be spared from the severe test of your faith that is about to come."

UnfoldingWord Simplified T.

Jesus left the city and went to the Mount of Olives, as he usually did; his disciples went with him. When he came to the place where he wanted to go, he said to them, "Pray that God will help you not to be tempted to sin."

William's New Testament

Then He went out of the city and up the Mount of Olives, as He was in the habit of doing; and His disciples, too, followed Him there. Now when He reached the spot, He said to them, "Continue to pray that you may not be subjected to temptation."

Partially literal and partially paraphrased translations:

American English Bible

Then he left, and as was his custom, he went to the Mount of Olives... And the disciples followed along. And when he got there, he told them this:

'Now, pray that you won't be tested!'

Beck's American Translation

Breakthrough Version

And after going out, He traveled (in line with the custom) to the Mountain of the Olives. The students also followed Him. After coming on the place, He said to them, "Pray not to get into trouble."

A. Campbell's Living Oracles

Then he went out, and repaired, as he was wont, to the Mount of Olives, and his disciples followed him. Being arrived there, he said to them, Pray that you may not yield to temptation.

NT for Everyone

Jesus Is Arrested

So off they went. Jesus headed, as usual, for the Mount of Olives, and his disciples followed him.

When he came to the place, he said to them, 'Pray that you won't come into the trial.'

20th Century New Testament

Jesus then went out, and made his way as usual to the Mount of Olives, followed by his disciples. And, when he reached the spot, he said to them: "Pray that you may not fall into temptation."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And He left, and went, as He had tended to do, to the Mount of Olives; and his disciples followed him as well. And when He arrived there, He said to them, "Pray that you do not succumb to temptation."
Revised Ferrar-Fenton Bible	The Agony of the Son of Man. Then going out, He retired, according to His custom, to the Mount of Olivet; and the disciples also followed Him. When He arrived at the place, He said to them, "Pray, for fear trial should overtake you."
Free Bible Version	Jesus left and as usual went to the Mount of Olives together with his disciples. When he arrived he said to them, "Pray that you don't give in to temptation."
International Standard V	Jesus Prays on the Mount of Olives (Matthew 26:36-46; Mark 14:32-42)
Lexham Bible	Then he left and went to the Mount of Olives, as usual. The disciples went with him. When he arrived, he told them, "Keep on praying that you may not be tempted." Jesus Prays at the Mount of Olives (Mt. 26:36-46; Mk 14:32-42; Jn 18:1) Jesus went out and walked to the Mount of Olives, as usual, and his followers went with him. When he got there, he said to them, "Be praying that you don't come into a time of testing."
NIV, ©2011	Jesus Prays on the Mount of Olives Jesus went out as usual to the Mount of Olives, and his disciples followed him. On reaching the place, he said to them, "Pray that you will not fall into temptation."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Gethsemane (Mk 14:32) • After this, Jesus left to go as usual to the Mount of Olives, and the disciples followed him. When he came to the place, he told them, "Pray that you may not be put to the test." Mt 26: 30, 36-46; Mk 14: 26, 32-42; Lk 21:37 11:4 The Christian Community Bible's extensive footnote on this section has been placed in the Addendum .
The Heritage Bible	And going out, he went, according to his habit, to the Mount of Olives, and his disciples also followed him. And being upon the place, he said to them, Pray you will not enter into temptation.
New American Bible (2011)	The Agony in the Garden. ^y Then going out he went, as was his custom, to the Mount of Olives, and the disciples followed him. When he arrived at the place he said to them, "Pray that you may not undergo the test." ^z y. [22:39–46] Mt 26:30, 36–46; Mk 14:26, 32–42; Jn 18:1–2. z. [22:40] 22:46.
New Catholic Bible	The Passion The Agony in the Garden. ^[o] Jesus then went forth and made his way, as was his custom, to the Mount of Olives, and the disciples followed him. When he reached the place, he said to them, "Pray that you may not enter into temptation." [o] Tempted to refuse the terrible and humiliating trial of the cross, Jesus struggles in prayer to accept the will of the Father. The divine aid that he receives, as once Elijah did (see 1 Ki 19:7-8), does not mitigate the tragedy of the moment. This passage remains one of the great texts on the distress of human beings in the face of their death. It is intended to be a lesson, as is emphasized, from its beginning to its end, by the repeated invitation to pray so as not to be the prey of a temptation that seems to be all-consuming.

New English Bible–1970	<i>The Prayer on the Mount of Olives (Gethsemane)</i> [Lk.22.39-46 →] - Mt.26.36-46, Mk.14.32-42 THEN HE WENT OUT and made his way as usual to the Mount of Olives, accompanied by the disciples. When he reached the place he said to them, 'Pray that you may be spared the hour of testing.'
New Jerusalem Bible	He then left to make his way as usual to the Mount of Olives, with the disciples following. When he reached the place he said to them, 'Pray not to be put to the test.'
NRSV (Anglicized Cath. Ed.)	Jesus Prays on the Mount of Olives He came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. When he reached the place, he said to them, 'Pray that you may not come into the time of trial.' [Or into temptation]

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	On leaving, Yeshua went as usual to the Mount of Olives; and the <i>talmidim</i> followed him. When he arrived, he said to them, "Pray that you won't be put to the test."
Holy New Covenant Trans.	Jesus went out of Jerusalem to the Hill of Olives. His students went with him. (Jesus often went there.) He said to his students, "Pray for strength against temptation." This is all v. 40 in the HNCT.
Tree of Life Version	And Yeshua came out and went as usual to the Mount of Olives, and the disciples followed Him. When he reached the place, He said to them, "Pray that you will not enter into temptation."

Weird English, ©ldɛ English, Anachronistic English Translations:

Accurate New Testament	...and Proceeding [He] goes in the custom to the mountain [of] the olives follow but him and The Students Becoming but on the place [He] says [to] them pray! not {you*} to enter to testing...
Awful Scroll Bible	And going-out, He proceeds, according to His custom, to the Mount of Olives, and His disciples also accompany Him. And coming to be at the place, He said to them, "Be wishing-with-regards-to, to not come-towards into temptation."
exeGesés companion Bible	<u>THE PRAYERS OF YAH SHUA ON THE MOUNT OF OLIVES</u> And he comes and goes, as is his custom, to the mount, Of Olives; and his disciples also follow him. And being at the place, he says to them, Pray that you enter not into testing.
Orthodox Jewish Bible	And having gone out, he went according to his kvius (regimen) to the Har HaZeytim, and his talmidim followed him also. And having come to the place, Rebbe, Melech HaMoshiach said to them, Daven and offer tefillos, lest you enter lidey nisayon (into temptation, Mt.6:13).
Rotherham's Emphasized B.	§ 88. <i>The Agony in the Garden.</i> Mt. xxvi. 30, 36–46; Mk. xiv. 26, 32–42; Jn. xviii. 1. And going out, he went according to his custom, unto the Mount of Olives; and the disciples {also} followed him. And [coming up to the place] he said unto them— Be praying, lest ye enter into temptation.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The Garden of Gethsemane
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And He came out and went, as was His habit, to the Mount of Olives; and the disciples followed Him. When He arrived at the place [called Gethsemane], He said to them, “Pray *continually* that you may not fall into temptation.”

An Understandable Version

Then Jesus went out to the Mount of Olives, as He was accustomed to doing [*each evening during His final week*], and His disciples followed Him. And when He got there He said to them, “Pray that you do not give in [*i.e., to the devil*] under trials.”

The Expanded Bible

Jesus Prays Alone

Jesus left the city and went to the Mount of Olives, as he often did, and his followers [disciples] went with [followed] him. When he reached the place, he said to them, “Pray for strength against temptation [or not to fail the test].”

Jonathan Mitchell NT

Later, upon going out, corresponding to [His] custom (or: as usual) He went His way into the Mount of Olives – now the disciples also followed Him.

So, on coming to be at the place, He said to them, "Be habitually praying (or: Be repeatedly expressing a wish with a view toward goodness and for having it well, so as) not to enter into an attempt to bring you into a test which will put you to the proof or will try you."

P. Kretzmann Commentary

Verses 39-46

The agony in Gethsemane:

And He came out and went, as He was wont, to the Mount of Olives; and His disciples also followed Him.

And when He was at the place, He said unto them, Pray that ye enter not into temptation.

Syndein/Thieme

“And, coming out, He {Jesus} "continued on life's journey" {poreuomai}, as He normally would . . . to the Mount of Olives, and the students/disciples 'followed Him as a student' {akoloutheo}.

“Now having come to the place, He {Jesus} said to them, "Be praying {an order} . . . that you do not enter {eiserchomai} 'the period of testing' {peirasmos}."

{Note: Peirasmos - is the word for 'testing for advancement' - the book of Job describes the extreme until Jesus. The end of Jesus' life of testing/temptations is coming fast.}

Translation for Translators

Luke 22:39-46

As Jesus left the city, he went, as he usually did, to Olive Tree Hill. His disciples went with him. When he came to the place where he often spent the night, he said to them, “Pray that God will help you whenever something tempts you.” [For some reason, this translation did not give this section a title; maybe that is a typo.]

The Voice

There is powerful consistency in Jesus' life. Again and again, He withdraws from the crowds to pray in solitude. Now, at this dramatic moment, Jesus again withdraws to pray—in a solitude made more intense by the fact that He has asked His disciples to pray, too, but they have fallen asleep. And in this moment of anguished emotion, Jesus mouths a prayer that resonates with His consistent message of the Kingdom. He has taught His disciples to pray, “May Your kingdom come,” which is a request for God's will to be done on earth as it is in heaven. Now, drenched in sweat, Jesus Himself prays simply for God's will to be done, even if it means He must drink the cup of suffering that awaits Him in the hours ahead.

We often speak of having faith *in* Jesus; but we seldom speak of the faith *of* Jesus, a faith He demonstrated consistently throughout His life and especially at its end. In a moment of agony, Jesus still trusted God, still yielded His will to God, and still approached God as “Father,” placing Himself in the position of a child, in trust—profound, tested, sincere.

Once again He left the city as He had been doing during recent days, returning to Mount Olivet along with His disciples. And He came to a certain place.

Jesus: Pray for yourselves, that you will not sink into temptation.

Bible Translations with Many Footnotes:

Lexham Bible

The Prayer in Gethsemane

And he went away and [*Here “and ” is supplied because the previous participle (“went away”) has been translated as a finite verb] proceeded, according to his [*Literally “the”; the Greek article is used here as a possessive pronoun] custom, to the Mount of Olives, and the disciples also followed him. And when [*Here “when ” is supplied as a component of the participle (“came”) which is understood as temporal] he came to the place, he said to them, “Pray that you will not enter into temptation.”

NET Bible®

On the Mount of Olives

Then¹⁰³ Jesus¹⁰⁴ went out and made his way,¹⁰⁵ as he customarily did, to the Mount of Olives,¹⁰⁶ and the disciples followed him. When he came to the place,¹⁰⁷ he said to them, “Pray that you will not fall into temptation.”¹⁰⁸

^{103tn} Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

^{104tn} Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

^{105tn} Grk “went.”

^{106sn} See the note on the Mount of Olives in Luke 19:29.

^{107sn} Luke does not mention Gethsemane by name, but calls it simply the place.

^{108sn} Jesus’ instructions to pray not to fall into temptation is an allusion to Luke 22:28-38, especially 22:31. The temptation is Satan’s challenge to them to defect, like what happened to Judas and what will happen to Peter.

Wilbur Pickering’s New T.

Gethsemane

Then going out He went to the Mount of Olives, as His custom was, and His disciples followed Him. When He came to the place, He said to them, “Pray, so as not to enter into temptation”.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

And having gone out, He went according [His] custom to the Mount of Olives, and His disciples also followed Him. So having come to the place, He said to them, “Be praying not to enter into temptation.”

Bond Slave Version

And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said to them, Pray that you enter not into temptation.

Charles Thomson NT

Then he went out and retired as usual to the mount of olives; and his disciples followed him. And when he came to the place, he said to them, Pray, that you may not come to trial.

Context Group Version

And he came out, and went, as his custom was, to the Mount of Olives; and the apprentices also followed him. And when he was at the place, he said to them, Pray that you (pl) do not enter into loyalty-testing.

Legacy Standard Bible

Jesus Prays in Gethsemane

And He came out and went as was His custom to the Mount of Olives; and the disciples also followed Him. Now when He arrived at the place, He said to them, “Pray that you may not enter into temptation.”

Modern Literal Version 2020

{Mark 14:26, 14:32-42 & Matthew 26:30, 26:36-46 & Luke 22:39-46 & Joh 18:1 Garden between Stream of Kidron and Mountain of Olives, Late Thur. night.} And having gone forth and according-to his custom, he traveled to the Mountain of Olives, and his disciples also followed him. Now after he came* upon the place, he said to them, Pray° for you° not to enter into temptation.

New European Version

The prayer and arrest of Jesus

And he came out and went, as his custom was, to the mount of Olives; and the disciples followed him. And when he came to the place, he said to them: So you do not enter into temptation, pray.

New King James Version

The Prayer 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."

Niobi Study Bible

The Prayer in the Garden

And He came out and went, as He was wont, to the Mount of Olives; and His disciples also followed Him.

And when He was at the place, He said unto them, "Pray that you enter not into temptation."

The gist of this passage:

Jesus goes out to the Mount of Olives to pray and His disciples go with Him. He tells them to pray not to fall into temptation.

Luke 22:39a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
exerchomai (ἐξέρχομαι) [pronounced <i>ex-EHR-khoh-mai</i>]	<i>going out, coming out, exiting; going away; retiring; proceeding from, being descended from</i>	masculine singular, aorist active participle; nominative case	Strong's #1831
porouomai (πορεύομαι) [pronounced <i>po-ROO-oh-my</i>]	<i>to traverse, to travel, to depart, to go (away, forth, one's way, up), to (make a, take a) journey, to walk, to proceed</i>	3 rd person plural, aorist (deponent) middle/passive indicative	Strong's #4198
This is the 4 th time this verb has occurred in this chapter.			
κατά (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
ethos (ἔθος) [pronounced <i>ETH-os</i>]	<i>custom, manner, usage prescribed by law or habit, institute, prescription, rite</i>	neuter singular noun, accusative case	Strong's #1485
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
oros (ὄρος, ους, τό) [pronounced <i>OH-ross</i>]	<i>mountain, mount, hill</i>	neuter singular noun; accusative case	Strong's #3735
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
elaia (ἐλαία, ας, ῆ) [pronounced <i>el-AH-yah</i>]	<i>olive, olive tree, olive fruit</i>	feminine plural noun, genitive case	Strong's #1636

Translation: Having gone out, Jesus proceeded according to [His] custom to the Mount of Olives.

Throughout the book of Luke, Jesus has gone out to private areas and prayed to God the Father. Since He does not rely upon His Deity— **Doctrine of Kenosis** ([HTML](#)) ([PDF](#)) ([WPD](#))—He speaks to God much the same way that we do; and He did not hear audible responses or see any crazy stuff. When Jesus was alone praying, there was no need for signs or miracles.

This verse speaks of him acting according to *custom*. This suggests that Jesus did this regularly. Possibly daily.

Luke 22:39b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akoloutheō (ἀκολουθέω) [pronounced ak-ol-oo-THEH-oh]	to follow [one who precedes], to join [one as his attendant, as a disciple], to accompany [one]; to become or to be his disciple; to side with his party	3 rd person plural, aorist active indicative	Strong's #190
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
autō (αὐτῷ) [pronounced ow-TOH]	in him, by him, to him; for him; by means of him; same	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
For whatever reason, kai is in brackets here (but it is found in the other two manuscripts that I refer back to).			
hoi (οἱ) [pronounced hoy]	the; this, that, these	masculine plural definite article; nominative case	Strong's #3588
mathētēs (μαθητής) [pronounced math-ay-TAYÇ]	disciple, a learner, pupil, student, follower	masculine plural noun; nominative case	Strong's #3101

Translation: His disciples followed Him.

Jesus' disciples knew the Lord's routine, and they followed Him on this occasion (and probably at other times as well).

Luke 22:39 Having gone out, Jesus proceeded according to [His] custom to the Mount of Olives. His disciples followed Him. (Kukis mostly literal translation)

Luke 22:40a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	that which has come to be, the thing which has happened; becoming, being; coming to be	neuter singular, aorist (deponent) middle participle; nominative case	Strong's #1096

Luke 22:40a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ἐπί (ἐπί) [pronounced eh-PEE]	<i>on, close by, at; at the time of, during, in; [of sovereignty or oversight] over</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
topos (τόπος) [pronounced TOP-oss]	<i>room, place, space; an inhabited place [a city, village]; a location</i>	masculine singular noun; genitive/ablative case	Strong's #5117

Translation: Having come to the [predetermined] place,...

The word topos (τόπος) [pronounced TOP-oss] is a very common Greek word, and it means, *room, place, space; an inhabited place [a city, village]; a location*. Strong's #5117. Perhaps this was a place that Jesus was accustomed to going to.

One cannot help but notice that Jesus, often when He prayed, was out in nature. Now, although we can formulate reasons at this time (to evade capture), throughout His ministry He went out into the mountains and forests, apart from people. Sometimes His disciples are with Him; and sometimes not.

Nature often provides a serenity and calm which would appear to assist one's concentration.

Luke 22:40b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπὶ (ἐπὶ) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
αὐτοῖς (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
προσεύχομαι (προσεύχομαι) [pronounced pros-YOU-khoh-mai]	<i>pray face to face with, pray to God</i>	2 nd person plural, present (deponent) middle/passive imperative	Strong's #4336
μή (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361

Luke 22:40b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ah-ee</i>]	<i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i>	aoist active infinitive	Strong's #1525
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
peirasmos (πειρασμός) [pronounced <i>pie-rahs-MOSS</i>]	<i>temptation, provocation, solicitation; testing; trial, a putting to proof (by experiment [of good])</i>	masculine singular noun, accusative case	Strong's #3986

Translation: ...He said to them, "Pray [that you all] not enter into temptation."

Jesus tells the disciples what to pray for (or about). Pray that you not come into *peirasmos* (πειρασμός) [pronounced *pie-rahs-MOSS*]. This means, *temptation, provocation, solicitation; testing; trial, a putting to proof (by experiment [of good])*. Strong's #3986. I would suggest that the idea is, that they not be tempted and fail. The next few days are going to be powerful and greatly test the twelve.

Now, as most of us know, having read or studied this period of time, the disciples are going to fail miserably at this point, save John. However, Jesus does not access His omniscience and He does not know what His disciples will do when the time comes (remember, Jesus has been speaking of what is about to happen, but it does not appear that the disciples are really hearing or understanding Him).

Luke 22:40 Having come to the [predetermined] place, He said to them, "Pray [that you all] not enter into temptation." (Kukis mostly literal translation)

Luke 22:39–40 Having gone out, Jesus proceeded according to [His] custom to the Mount of Olives. His disciples followed Him. Having come to the [predetermined] place, He said to them, "Pray [that you all] not enter into temptation." (Kukis mostly literal translation)

Luke 22:39–40 As was His custom, the Lord went out and walked to the Mount of Olives, His disciples following Him. When He came to the right place, He said to them, "Pray that you not enter into temptation." (Kukis paraphrase)

And He [even] He was retired from them about of a stone a throw and having set the knees He was praying, saying, "Father, if You keep on willing, take away this (thing), the cup, from Me. Nevertheless, not the will of Me, but the [will] of You come about."

Luke
22:41–42

And [Jesus], [even] He was drawn away from them about the throw of a stone. Having placed [His] knees [on the ground], He was praying [to God], saying, "Father, if You are willing, take this cup away from Me. Nevertheless, not My will but Your will come to pass."

Jesus was drawn away from His disciples about a stone's throw. Having kneeled upon the ground, He kept praying to God, saying, "Father, if You are willing, then take this cup of suffering away from Me. Nevertheless, not My will but Your will be done."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And He [even] He was retired from them about of a stone a throw and having set the knees He was praying, saying, "Father, if You keep on willing, take away this (thing), the cup, from Me. Nevertheless, not the will of Me, but the [will] of You come about."
Complete Apostles Bible	And He was withdrawn from them about a stone's throw, and He knelt down and prayed, saying, "Father, if You will, remove this cup from Me--nevertheless not My will, but Yours, be done."
Douay-Rheims 1899 (Amer.)	And he was withdrawn away from them a stone's cast. And kneeling down, he prayed. Saying: Father, if thou wilt, remove this chalice from me: but yet not my will, but thine be done.
Holy Aramaic Scriptures	And He departed from them about a stone's throw, and He placed His knees {i.e. He knelt}, and was praying. And He said, "Father, if you desire, you may let this cup pass over Me, however, not My will, but rather, may Your own be done."
James Murdock's Syriac NT	And he retired from them, about a stone's throw; and kneeled down, and prayed, and said: Father, if it please thee, let this cup pass from me. Yet not my pleasure, but thine, be done..
Original Aramaic NT	And he withdrew from them about a stone's throw and he bowed his knees and he prayed. And he said, "Father, if you are willing, let this cup pass from me; however not my will, but yours be done."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he went a little distance away from them and, falling on his knees in prayer, he said, Father, if it is your pleasure, take this cup from me: but still, let your pleasure, not mine, be done.
Bible in Worldwide English	He went away from them about as far as a person can throw a stone. Then he kneeled down to talk with God. He said, Father, if you will, take this cup away from me. But do not do what I want but what you want.
Easy English	Then he went away from them about as far as you can throw a stone. He went down on his knees and he prayed, 'Father, if you want, you can save me from this time of great pain. But I do not ask you to do what I want. Do what you want to do.'
Easy-to-Read Version–2008	Then Jesus went about 50 steps away from them. He knelt down and prayed, "Father, if you are willing, please don't make me drink from this cup. But do what you want, not what I want."
God's Word™	Then he withdrew from them about a stone's throw, knelt down, and prayed, "Father, if it is your will, take this cup of suffering away from me. However, your will must be done, not mine."
Good News Bible (TEV)	Then he went off from them about the distance of a stone's throw and knelt down and prayed. "Father," he said, "if you will, take this cup of suffering away from me. Not my will, however, but your will be done."

J. B. Phillips	Then he went off by himself, about a stone's throw away, and falling on his knees, prayed in these words—"Father, if you are willing, take this cup away from me—but it is not my will, but yours, that must be done."
<i>The Message</i>	He pulled away from them about a stone's throw, knelt down, and prayed, "Father, remove this cup from me. But please, not what I want. What do <i>you</i> want?"
NIRV	Then he went a short distance away from them. There he got down on his knees and prayed. He said, "Father, if you are willing, take this cup of suffering away from me. But do what you want, not what I want."
New Life Version	He walked away from them about as far as a stone can be thrown. There He got down with His face on the ground and prayed. He said, "Father, if it can be done, take away what must happen to Me. Even so, not what I want, but what You want."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Then he went off by himself, leaving his disciples a stone's throw away. He knelt down and started to pray. He said, "Father, if it's okay with you, please don't make me drink this cup of death. But I don't want my way if it's not your way."
Contemporary English V.	Jesus walked on a little way before he knelt down and prayed, "Father, if you will, please don't make me suffer by having me drink from this cup. But do what you want, and not what I want."
The Living Bible	He walked away, perhaps a stone's throw, and knelt down and prayed this prayer: "Father, if you are willing, please take away this cup of horror from me. But I want your will, not mine."
New Berkeley Version New Living Translation	. He walked away, about a stone's throw, and knelt down and prayed, "Father, if you are willing, please take this cup of suffering away from me. Yet I want your will to be done, not mine."
The Passion Translation	Then he withdrew from them a short distance to be alone. Kneeling down, he prayed, "Father, if you are willing, take this cup of agony away from me. But no matter what, your will must be mine."
UnfoldingWord Simplified T.	Then he went about thirty meters from them, knelt down and prayed. He said, "Father, the terrible things that are about to happen to me: If you are willing to keep from happening, do it. But do not do what I want, but what you want."
William's New Testament	And He Himself withdrew about a stone's throw from them, and after kneeling down He continued to pray, "Father, if you are willing, take this cup away from me. Yet, not my will but always yours be done!"

Partially literal and partially paraphrased translations:

American English Bible	And at that, he walked away from them about a stone's throw, and he bent down and started to pray, saying: 'Father, if it's Your Will, please take this cup away from me... But only if it's Your will, not mine.'
Beck's American Translation Breakthrough Version	. And He withdrew from them as if it were a stone's throw, and after placing His knees on the ground, He was praying, saying, "Father, if You intend to, carry this cup off away from Me. More importantly, not what I want, but what You want must happen."
Common English Bible	He withdrew from them about a stone's throw, knelt down, and prayed. He said, "Father, if it's your will, take this cup of suffering away from me. However, not my will but your will must be done."

New Advent (Knox) Bible	Then he parted from them, going a stone's throw off, and knelt down to pray; Father, he said, if it pleases thee, take away this chalice from before me; only as thy will is, not as mine is.
20 th Century New Testament	Then he withdrew about a stone's throw, and knelt down and began to pray. "Father," he said, "if it is thy pleasure, spare me this cup; only, not my will but thine be done."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And He withdrew from them to about a stone's throw away, and knelt down, and prayed, Saying, "Father, if you are willing, relieve me of this burden: nevertheless it is not my will, but Yours, that shall be done."
Revised Ferrar-Fenton Bible	And tearing Himself away from them, as far as a stone's throw, He knelt down, and prayed; saying, "Father, if it be Your will, remove this cup from Me; yet not My will, but Yours be done!"
Free Bible Version	Then he left them and walked about a stone's throw away, where he kneeled down and prayed. "Father," he prayed, "if you're willing, please take away this cup of suffering from me. But I want to do what you want, not what I want."
Montgomery NT	But he himself withdrew from them about a stone's throw, kneeling down he prayed repeatedly, saying. "Father, if thou art willing, take away this cup from me; but thy will, not mine, be done!"
Weymouth New Testament	But He Himself withdrew from them about a stone's throw, and knelt down and prayed repeatedly, saying, "Father, if it be Thy will, take this cup away from me; yet not my will but Thine be done!"
Wikipedia Bible Project	He left them and went about a stone's throw away, where he knelt down and prayed. "Father," he said, "if you're willing please take this cup of suffering away from me. But what happens should be what you want, not what I want."

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And he was withdrawn from them about a stone's throw, and placing himself on his knees, he prayed, Saying, Father, if you will, take this cup from me; yet not my will, but cause yours to be.
New American Bible (2011)	After withdrawing about a stone's throw from them and kneeling, he prayed, ^a saying, "Father, if you are willing, take this cup away from me; still, not my will but yours be done." ^b a. [22:41] Heb 5:7–8. b. [22:42] Mt 6:10.
New Catholic Bible	After withdrawing from them about a stone's throw, he knelt down and prayed, saying, "Father, if you are willing, take this cup from me. Yet not my will but yours be done."

Jewish/Hebrew Names Bibles:

Holy New Covenant Trans.	Then Jesus went about 45 meters away from them; He kneeled down and began to pray, "Father, if it is in Your plan, then take this cup of suffering away from me. However, what You want is more important than what I want."
The Scriptures 2009	And He withdrew from them about a stone's throw, and falling on His knees He was praying, saying, "Father, if it be Your counsel, remove this cup from Me. Yet not My desire, but let Yours be done."
Tree of Life Version	And He pulled back about a stone's throw from them, got on His knees, and began to pray, saying, "Father, if You are willing, take this cup from Me; yet not My will, but Yours be done."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and He is pulled (away) from them about [of] stone throw and Placing the knees [He] prayed Saying Father if [You] may want {it} remove! this the cup from me furthermore not The Will [of] me {become!} but The Yours become!...
Awful Scroll Bible	And He being drawn- Himself -away from them, if-as a stone's throw, and placing His knees down, He was wishing-with-regards-to, speaking out, "Father, if You intend to bear-away, be born-away this cup from Me, preferably not My desire, however, Yours be occurred."
Concordant Literal Version	And He is pulled away from them about a stone's throw, and kneeling, He prayed, saying, "Father, if it is Thy intention, carry aside this cup from Me. However, not My will, but Thine, be done!"
exeGesese companion Bible	And he withdraws from them about a stone cast, and places his knees, and prays, wording, Father, if you will, remove this cup from me: however not my will, but yours, become.
Orthodox Jewish Bible	And Rebbe, Melech HaMoshiach had withdrawn from them about a stone's throw, and, having fallen down, he was davening, Saying, Avi, im yirtzeh Hashem, if You are willing, take this kos (cup) away from me. Nevertheless not the ratzon of me but rtzonechah (Thy will) be done. (Mt. 6:10)
Rotherham's Emphasized B.	And [he] was torn from them about a stone's throw; and, bending his knees, he began to pray, saying— Father! [if thou please] bear aside this' cup from me. [Nevertheless] [not my will, but thine] be accomplished. ^e ^e Mt. vi. 10, n. More than "done"—"accepted," "obeyed," "brought to pass," "fulfilled." Cp. chap. xxvi. 42.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And He withdrew from them about a stone's throw, and knelt down and prayed, saying, "Father, if You are willing, remove this cup [of divine wrath] from Me; yet not My will, but [always] Yours be done."
An Understandable Version	Then Jesus went away from them about the distance of a stone's throw and knelt down and prayed, saying, "Father, if you are willing, take this cup [i.e., of suffering] away from me; nevertheless, let it not be what I want, but what you want [for me]."
The Expanded Bible	Then Jesus went about a stone's throw away from them. He kneeled down and prayed, "Father, if you are willing, take away this ·cup of suffering [^L cup; ^C suffering or punishment is metaphorically portrayed as something bitter to drink]. But do ·what you want [^L your will], not ·what I want [^L my will]."
Jonathan Mitchell NT	Then He was dragged (or: pulled) away from them about [the distance] of a stone's throw, and kneeling, He began speaking toward having ease and well-being (or: praying), saying, "O Father, if You continue purposing (willing; intending) [it], at once bear along (or: carry aside) this, the cup, away from Me. Yet more than that, not My will or desire, but to the contrary, let Yours continue of itself progressing into being (or: let Yours keep on happening to itself, and from itself come to be, then progressively take place for itself)!" [note: vss. 43 & 44 are omitted in p75, Aleph1, A, B, N, T, W, 579, 1071*, and others, as well as writings by Marcion, Clement, Origen, Athanasius, Ambrose, Cyril John-Damascus, a Georgian MS, and others; Aleph*, D, L, later MSS, various church Fathers, and others include them; Griesbach and Nestle-Aland bracket them; UBS footnotes them in the apparatus]

Syndein/Thieme

“and He Himself went off {apospao} from them about a stone's throw, and having 'knelt down'/'fallen down on His knees', He kept on praying, “ saying, "Father, if {ei} You are 'of the mind to'/'affectionately willing' {boulomai - indicative} - and it is true, You are willing (1st class condition) - remove this cup from Me. Nevertheless, not My will . . . but Yours be done {an order}.”

{Note: The deity of Jesus, as the 2nd member of the Godhead, had never touched sin or had anything to do with it. The humanity of Jesus was the same. Through His personal study, His detesting of sin was so great, He did not wish to have that 'cup of judgment' - the punishment the justice and righteousness of God demanded for each and every sin (the wages of sin is death) imputed to Him. During the period of time, His humanity was judged (3 hours) was the first time in His life, Jesus was separated from the God.}

{Note: The humanity of Jesus still had 'free will'. He could have said NO to the cross and God the Father would have accepted His decision. But, Jesus knew this had to be to release all mankind from the slave market of sin.}

Translation for Translators

Then he went from them a distance of about 30 meters/yards. (OR, as far as someone can throw a stone.) He knelt and prayed, “My Father, if you are willing to do it, force me to have to undergo these terrible things that are about to happen to me [MTY]. But do not do what I want. Instead, do what you want.”

The Voice

He distanced Himself from them about a stone's throw and knelt there, praying. **Jesus:** Father, if You are willing, take this cup away from Me. Yet not My will, but Your will, be done.

Bible Translations with Many Footnotes:

Lexham Bible

And he withdrew from them about a stone's throw and knelt down [Literally “bent his knees”] and [*Here “and ” is supplied because the previous participle (“knelt down”; literally “bent his knees”) has been translated as a finite verb] began to pray, [*The imperfect tense has been translated as ingressive here (“began to pray”)] saying, “Father, if you are willing, take away this cup from me. Nevertheless, not my will but yours be done.”

NET Bible®

He went away from them about a stone's throw, knelt down, and prayed, “Father, if you are willing, take¹⁰⁹ this cup¹¹⁰ away from me. Yet not my will but yours¹¹¹ be done.”

¹⁰⁹tn Luke's term παρένεγκε is not as exact as the one in Matt 26:39. Luke's means “take away” (BDAG 772 s.v. παρένεγκε 2.c) while Matthew's means “take away without touching,” suggesting an alteration (if possible) in God's plan. For further discussion see D. L. Bock, Luke (BECNT), 2:1759-60.

¹¹⁰sn This cup alludes to the wrath of God that Jesus would experience (in the form of suffering and death) for us. See Ps 11:6; 75:8-9; Isa 51:17, 19, 22 for this figure.

¹¹¹sn With the statement “Not my will but yours be done” Jesus submitted fully to God's will.

The Spoken English NT

And he went off alone about a stone's throw from them, and got on his knees and prayed. He was saying, “Father, if you're willing, take this cup away from me. But still, not what I want, but what you want. That's what should happen.”^r

^r The most reliable mss leave out vv. 43-44: “43 And an angel appeared to him from heaven, and was giving him strength. 44 He was in agony, and was praying more intensely. And his sweat got to be like drops of blood falling on the ground.”

Literal, almost word-for-word, renderings:

A Faithful Version

And He withdrew from them about a stone's throw; and falling to His knees, He prayed, Saying, "Father, if You are willing to take away this cup from Me?; nevertheless, not My will, but Your will be done."

Analytical-Literal Translation And He was withdrawn from them about a stone's throw, and having placed the knees [fig., having knelt down], He began praying, saying, "Father, if You are willing to take this cup away from Me—nevertheless, not My will, but Yours be done."

Context Group Version And he was parted from them about a stone's throw; and he knelt down and prayed, saying, Father, if you are willing, remove this cup from me: nevertheless not my will, but yours, be done.

Green's Literal Translation And He was withdrawn from them, about a stone's throw. And having placed the knees, He prayed, saying, Father, if You purpose it, take away this cup from Me; but not My will be done, but let Yours be done.

Modern Literal Version 2020 And he pulled away from them approximately a stone's throw, and having placed himself on his knees, he was praying, saying, Father, if you are willing to carry this cup away from me, however not my will, but let yours happen.

New Matthew Bible And he went apart by himself, about a stone's throw from them, and kneeled down and prayed, saying, Father, if you will, withdraw this cup from me. Nevertheless, not my will, but yours be fulfilled.

The gist of this passage: Jesus steps away from the disciples, and prays about God removing the cup from Him.

41-42

Luke 22:41a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
αυτος (αὐτός) [pronounced <i>ow-TOSS</i>]	<i>he; same; this</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
αποspádō (ἀποσπάω) [pronounced <i>ap-oss-PAH-oh</i>]	<i>to draw (out, away, off); to drag forth, (literally) to unsheathe (a sword) (with a degree of force implied), to retire (personally or factiously); to tear (away)</i>	3 rd person singular, aorist passive indicative	Strong's #645
από (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
αυτῶν (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
ὡσει (ὡσεὶ) [pronounced <i>hoh-SIGH</i>]	<i>as if, as it were, as, as though, like as (when used comparatively); approximately, roughly, about (when used before words of number or measure to indicate and approximate value)</i>	comparative or approximative adverb	Strong's #5616

Luke 22:41a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lithos (λίθος) [pronounced LEE-thos]	<i>a stone; millstone, stone of stumbling; a building stones; metaphorically of Christ</i>	masculine singular noun, genitive/ablative case	Strong's #3037
bolê (βολή) [pronounced bol-AY]	<i>a throw, a cast (ing); a measure of distance</i>	feminine singular noun, accusative case	Strong's #1000

Translation: And [Jesus], [even] He was drawn away from them about the throw of a stone.

Interestingly enough, Jesus does not simply move away from the disciples, but is drawn away, presumably by God and God the Holy Spirit. He moves a distance of about a stone's throw from them. One estimate is about 30 yards.

Luke 22:41a And [Jesus], [even] He was drawn away from them about the throw of a stone. (Kukis mostly literal translation)

Luke 22:41b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
tithêmi (τίθημι) [pronounced TITH-ā- mee]	<i>setting [putting, placing] [a person or thing; laying [something] down; setting [something in its proper place]; assigning to a place; appointing, making; constituting</i>	masculine singular, aorist active participle, nominative case	Strong's #5087
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
gonu (γονύ) [pronounced gon-OO]	<i>the knees, the act of kneeling down</i>	neuter plural noun; accusative case	Strong's #1119
proseúchomai (προσεύχομαι) [pronounced pros- YOU-khoh-mai]	<i>to pray face to face with, to pray to God</i>	3 rd person singular, imperfect (deponent) middle/passive indicative	Strong's #4336

Translation: Having placed [His] knees [on the ground], He was praying [to God],...

I think what is happening is, with the rapidly approaching cross, Jesus is practically forced to commune directly with God, despite being there with the disciples.

What He is facing in time is too incredible to contemplate.

Luke 22:42a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
patēr (πατήρ) [pronounced pat-AYR]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; vocative	Strong's #3962
ei (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
boulomai (βούλομαι) [pronounced BOO-lohm-ahēē]	<i>to will deliberately, to have a purpose, to be minded; willing as an affection, to desire</i>	2 nd person singular, present (deponent) middle/passive indicative	Strong's #1014
paraphérō (αφαφέρω) [pronounced par-af-EHR-oh]	<i>take away, remove; bear along or aside, carry off (literally or figuratively); avert</i>	2 nd person singular, aorist active imperative	Strong's #3911
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
potērion (ποτήριον) [pronounced poh-AY-ree-on]	<i>cup, drinking vessel; by extension, the contents thereof, ie, a cupful; figuratively, a lot or fate</i>	neuter singular noun, accusative case	Strong's #4221
apó (ἀπό) [pronounced aw-PO]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...saying, "Father, if You are willing, take this cup away from Me.

Jesus prays to God the Father saying, “If You are willing, then take this cup of suffering (the cross and the sins of mankind) away from Me.”

Jesus is certainly praying from His humanity.

Luke 22:41b–42a **Having placed [His] knees [on the ground], He was praying [to God], saying, “Father, if You are willing, take this cup away from Me.** (Kukis mostly literal translation)

Luke 22:42b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plên (πλήν) [pronounced <i>plane</i>]	<i>moreover, besides, but, nevertheless; besides, except, but; instead</i>	adverb	Strong's #4133
mê (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
thelêma (θέλημα) [pronounced <i>THEHL-ay-mah</i>]	<i>will, choice, inclination, desire, pleasure; volition; what one wishes or has determined shall be done; of the purpose of God to bless mankind through Christ; of what God wishes to be done by us; commands, precepts, purpose, decree</i>	neuter singular noun; nominative case	Strong's #2307
emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]; mou (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, nay (rather); yea, yes, in fact, moreover</i>	adversative particle	Strong's #235
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
son (σόν) [pronounced <i>sohn</i>]	<i>your, yours, your own</i>	2 nd person, neuter singular, possessive pronoun; nominative case	Strong's #4674 (from #4771)
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>be, become [something it was not before]; come to be [about], happen; be born; arise; be made, be created</i>	3 rd person singular, present (deponent) middle/passive imperative	Strong's #1096

Translation: Nevertheless, not My will but Your will come to pass.”

In His humanity, Jesus wants to avoid the cross. He does not want to come in contact with our sins. He has been tempted, but He has not sinned. He has lived an entire life without sinning. The idea of being closely associated with sins is repugnant to Him even as a person.

The only way that I can try to draw an analogy here is, there are some sins that you are very self-righteous about. You would never commit these sins and you would not want to associate with any person who commits them. Perhaps this, for you, is drunkenness or people who spend much of their lives on drugs. Or, perhaps you are completely disgusted by pederasty. Whatever it is, there are a number of sins that you—even as a fallen person—absolutely disdain. Now, can you imagine coming into close contact with such sins. Even being forced to commit such sins? So there is no misunderstanding, I am drawing an analogy here. Jesus is not committing any sins. Even on the cross, with bearing our sins, Jesus does not sin.

Luke 22:42b Nevertheless, not My will but Your will come to pass.” (Kukis mostly literal translation)

Luke 22:41–42 And [Jesus], [even] He was drawn away from them about the throw of a stone. Having placed [His] knees [on the ground], He was praying [to God], saying, “Father, if You are willing, take this cup away from Me. Nevertheless, not My will but Your will come to pass.” (Kukis mostly literal translation)

Jesus has a human will (volition) and He is sovereign as God. Jesus has set aside His Deity, as per the doctrine of kenosis, and He operates in life simply as a man. As a man, He wants no contact with sin. Further, the Lord does not want to endure, in His human body, the equivalent of billions of hells for the billions of people who have lived on this earth, having lived a life of sin.

Luke 22:41–42 Jesus was drawn away from His disciples about a stone’s throw. Having kneeled upon the ground, He kept praying to God, saying, “Father, if You are willing, then take this cup of suffering away from Me. Nevertheless, not My will but Your will be done.” (Kukis paraphrase)

There are questions about the legitimacy of the following passage:

[[But appeared to Him an angel from the sky strengthening Him. And being in agony, fervently He was praying. And became the sweat of His, as it were, drops of blood descending toward the ground.]]

Luke
22:43–44

[[An angel from the heaven appeared to Him, strengthening Him. Being in agony, He began to pray fervently. His perspiration became as though [it were] (thick) drops of blood falling to the ground.]]

[[There, an angel appeared to Jesus, giving Him strength. Being in great soul agony, Jesus began to pray fervently. His perspiration was as if it were thick drops of blood falling to the ground.]]

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) **[[But appeared to Him an angel from the sky strengthening Him. And being in agony, fervently He was praying. And became the sweat of His, as it were, drops of blood descending toward the ground.]]**

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

Douay-Rheims 1899 (Amer.) And there appeared to him an angel from heaven, strengthening him. And being in an agony, he prayed the longer.

Holy Aramaic Scriptures	And his sweat became as drops of blood, trickling down upon the ground. And a Malaka {a Heavenly Messenger/an Angel} appeared unto Him from the Shmaya {the Heavens} who was strengthening Him. And while He was in dekh-latha {a great fear/an agonizing dilemma}, He was earnestly praying, and dut-heh {His sweat} became like drops of blood, and He fell upon the ground.
James Murdock's Syriac NT	And there appeared to him an angel from heaven, who strengthened him. And as he was in fear, he prayed earnestly; and his sweat was like drops of blood; and it fell on the ground.
Original Aramaic NT	And an Angel appeared to him from Heaven, who strengthened him. And as he was in fear, he prayed urgently, and his sweat was like drops of blood, and he fell upon the ground.*

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And an angel from heaven came to him, to give him strength. And being in great trouble of soul, the force of his prayer became stronger, and great drops, like blood, came from him, falling to the earth.
Bible in Worldwide English	Then an angel came to him from heaven and helped to make him strong. His heart was troubled very much. So he talked with God more than before. His sweat was like big drops of blood falling on the ground.
Easy English	Then an angel came to him from heaven. The angel made him stronger. Jesus began to have troubles in his mind. He prayed again even more strongly. His sweat became like blood and it fell to the ground.
Easy-to-Read Version–2008	Then an angel from heaven came to help him. Jesus was full of pain; he struggled hard in prayer. Sweat dripped from his face like drops of blood falling to the ground.
God's Word™	Then an angel from heaven appeared to him and gave him strength. So he prayed very hard in anguish. His sweat became like drops of blood falling to the ground.
J. B. Phillips	And an angel from Heaven appeared, strengthening him. He was in agony and prayed even more intensely so that his sweat was like great drops of blood falling to the ground.
The Message	At once an angel from heaven was at his side, strengthening him. He prayed on all the harder. Sweat, wrung from him like drops of blood, poured off his face.
NIRV	An angel from heaven appeared to Jesus and gave him strength. Because he was very sad and troubled, he prayed even harder. His sweat was like drops of blood falling to the ground.
New Life Version	An angel from heaven came and gave Him strength. His heart was much troubled and He prayed all the more. Water ran from His face like blood and fell to the ground.

'Sweat' is the water that comes through your skin when you are hot. Verses 43 and 44 are not in some old copies of Luke's book.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	An angel from heaven appeared to him and gave him strength for what was coming. Jesus started to pray with passion, agonizing over what was about to happen. His sweat fell to the ground like huge drops of blood.
Contemporary English V.	Then an angel from heaven came to help him. Jesus was in great pain and prayed so sincerely that his sweat fell to the ground like drops of blood.
The Living Bible	Then an angel from heaven appeared and strengthened him, for he was in such agony of spirit that he broke into a sweat of blood, with great drops falling to the ground as he prayed more and more earnestly.

New Berkeley Version New Living Translation	.
The Passion Translation	Then an angel from heaven appeared and strengthened him. He prayed more fervently, and he was in such agony of spirit that his sweat fell to the ground like great drops of blood. Verses 43 and 44 are not included in the most ancient manuscripts.
UnfoldingWord Simplified T.	Jesus called for an angel of glory to strengthen him, and the angel appeared. He prayed even more passionately, like one being sacrificed, until he was in such intense agony of spirit that his sweat became drops of blood, dripping onto the ground.
William's New Testament	Then an angel from heaven came and and gave him courage. He was suffering greatly. So he prayed more intensely. His sweat was falling to the ground like large drops of blood. <i>Omitted Text.</i>

Partially literal and partially paraphrased translations:

American English Bible	Then a messenger from the heavens appeared to him, and this gave him strength. Yet, because he was still in agony, he prayed even harder, and his sweat became like drops of blood falling to the ground. The AEB links to the question, <i>Did Jesus really sweat drops of blood?</i>
Beck's American Translation Breakthrough Version	.
A. Campbell's Living Oracles	[[An angel from heaven was seen with Him, invigorating Him. And when He became in a struggle, He was praying intensely, and His perspiration became as if it were clots of blood tumbling down on the ground.]]
NT for Everyone	And there appeared to him an angel from heaven, strengthening him. And being in an agony of grief, he prayed the more fervently, and his sweat fell like clotted blood to the ground.
20 th Century New Testament	By now he was in agony, and he prayed very fervently. And his sweat became like clots of blood, falling on the ground. Then he got up from praying, and came to the disciples and found them asleep because of sorrow. [Presently there appeared to him an angel from Heaven, who strengthened him. And, as his anguish became intense, he prayed still more earnestly, while his sweat was like great drops of blood falling on the ground.]

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	[[An angel from heaven then appeared to Him, strengthening Him. And being in an agony of grief, He prayed all the more fervently; and the sweat fell from Him to the ground like drops of blood.]] even harder
International Standard V	Then an angel from heaven appeared to him and strengthened him. In his anguish he prayed more earnestly, and his sweat became like large drops of blood falling on the ground. [Other mss. lack verses 43 and 44]
Montgomery NT	(And there appeared to him an angel from heaven, strengthening him.) (And being in agony he kept praying more earnestly; and his sweat became as if it were great drops of blood falling down upon the ground.)
The Spoken English NT Urim-Thummim Version	Not found in the SENT Bible. And there appeared an Angel to him from the cosmos, 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.
Weymouth New Testament	And there appeared to Him an angel from Heaven, strengthening Him; while He--an agony of distress having come upon Him--prayed all the more with intense earnestness, and His sweat became like clots of blood dropping on the ground.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And an angel from heaven appeared to give him strength. As he was in agony, he prayed even more earnestly, and great drops of blood formed like sweat and fell to the ground. 1K 19:5; Mt 4:11; Jn 12:29
The Heritage Bible	And a <i>heavenly</i> messenger appeared to him from heaven, strengthening him. And being in an agony he prayed more earnestly, and his sweat was as great clots of blood falling down upon the ground.
New English Bible–1970	And now there appeared to him an angel from heaven bringing him strength, and in anguish of spirit he prayed the more urgently; and his sweat was like clots of blood falling to the ground. <small>Some witnesses omit: And now ... ground.</small>

Jewish/Hebrew Names Bibles:

cherub

Holy New Covenant Trans.	Then an angel from heaven appeared. The angel was sent to help Jesus. Jesus was full of deep concern; he struggled hard in prayer. Sweat dripped from his face to the ground as though he were bleeding.
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Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...is seen but [with] him Messenger from heaven Strengthening him and Becoming in agony earnestly more [He] prayed and becomes The Sweat [of] him about Drops [of] blood Descending to the earth...
Awful Scroll Bible	What is more, there is being appeared an angelic messenger to Him, out of the Expanse, strengthening- Him -from-within. And coming to be from-within agony, He was stretching- it -out, wishing-with-regards-to. And His sweat became if-as large drops of blood, stepping-down to the ground.
Concordant Literal Version	Now a messenger from heaven was seen by Him, strengthening Him." And coming to be in a struggle, He prayed more earnestly, and His sweat became as if clots of blood descending on the earth."
exeGesés companion Bible	And an angel from the heavens appears to him and invigorates him. And being in an agony he prays more intently: and his sweat becomes as great clots of blood descending on the earth.
Orthodox Jewish Bible	And a malach min HaShomayim appeared to him, strengthening him. And having been in agony, Rebbe, Melech HaMoshiach was davening more fervently; and his sweat became like drops of dahm falling down upon the adamah.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And being in agony [deeply distressed and anguished; almost to the point of death], He prayed more intently; and His ^[e] sweat became like drops of blood, falling down on the ground. [e] A potentially life-threatening physical response to extreme physical or mental stress, <i>hematidrosis</i> .
An Understandable Version	Now an angel from heaven appeared to Him and strengthened Him. [See <i>Matt. 4:11</i>]. And He became anguished as He prayed more fervently; even His sweat was like drops of blood falling to the ground.
The Expanded Bible	Then an angel from heaven appeared to him to strengthen him. Being full of pain [in agony/anguish], Jesus prayed even harder. His sweat was like drops of blood falling to the ground.
Jonathan Mitchell NT	Now an agent from the atmosphere (or: a messenger from heaven) was seen by Him, continuously strengthening Him.

Then, coming to be within the midst of great inner tension and conflict (or: agony and anxiety), He continued praying more intensely and more stretched out, and so His sweat came to be as it were large drops and clots of blood, steadily dropping down upon the ground.

Syndein/Thieme

“And there appeared/allowed himself to be seen’ {optanomai}, an angel/messenger {aggelos} from heaven strengthening Him {Jesus}.

“And beginning to be in agony {agonia }, He {Jesus} kept on praying more intensely {ektenesteron}, so His sweat became like drops of blood falling to the ground.

Translation for Translators

Then an angel from heaven appeared to Jesus and caused him to become stronger. He was greatly distressed. So he prayed more earnestly. His sweat fell down on the ground as though it was large drops of blood.

The Voice

[Then a messenger from heaven appeared to strengthen Him. And in His anguish, He prayed even more intensely, and His sweat was like drops of blood falling to the ground.] [Some early manuscripts omit these verses.]

Bible Translations with Many Footnotes:

Lexham Bible

And an angel from heaven appeared to him, strengthening him. And being in anguish, he began praying [*The imperfect tense has been translated as ingressive here (“began praying”)] more fervently and his sweat became like drops of blood falling down to the ground. [A number of early and important Greek manuscripts lack verses 43 and 44]

NET Bible®

[Then an angel from heaven appeared to him and strengthened him. And in his anguish¹¹² he prayed more earnestly, and his sweat was like drops of blood falling to the ground.]¹¹³

¹¹² Grk “And being in anguish.”

¹¹³ Several important Greek mss (I⁷⁵ κ¹ A B N T W 579 1071*) along with diverse and widespread versional witnesses lack 22:43-44. In addition, the verses are placed after Matt 26:39 by E¹³. Floating texts typically suggest both spuriousness and early scribal impulses to regard the verses as historically authentic. These verses are included in κ*, 2 D L Θ Ψ 0171 E¹ I lat Ju Ir Hipp Eus. However, a number of mss mark the text with an asterisk or obelisk, indicating the scribe’s assessment of the verses as inauthentic. At the same time, these verses generally fit Luke’s style. Arguments can be given on both sides about whether scribes would tend to include or omit such comments about Jesus’ humanity and an angel’s help. But even if the verses are not literarily authentic, they are probably historically authentic. This is due to the fact that this text was well known in several different locales from a very early period. Since there are no synoptic parallels to this account and since there is no obvious reason for adding these words here, it is very likely that such verses recount a part of the actual suffering of our Lord. Nevertheless, because of the serious doubts as to these verses’ authenticity, they have been put in brackets. For an important discussion of this problem, see B. D. Ehrman and M. A. Plunkett, “The Angel and the Agony: The Textual Problem of Luke 22:43-44,” CBQ 45 (1983): 401-16.

^{sn} Angelic aid is noted elsewhere in the gospels: Matt 4:11 = Mark 1:13.

Rotherham’s Emphasized B.

[[And there appeared unto him a messenger^f from heaven, strengthening him,—and]|coming to be in an agony||]|more intensely| was he praying; and his perspiration became, as if great drops^g of blood, falling upon the ground.]].

^f Ap: “Messenger.”

^g MI: “clots.”

The Spoken English NT

[Footnote from the SENT Bible] The most reliable mss leave out vv. 43-44: “⁴³ And an angel appeared to him from heaven, and was giving him strength. ⁴⁴ He was in agony, and was praying more intensely. And his sweat got to be like drops of blood falling on the ground.”

Wilbur Pickering’s New T. Then an angel from heaven appeared to Him, strengthening Him. And being in anguish He prayed with total concentration;¹⁶ then His sweat became like clots of blood, falling to the ground.¹⁷
 (16) I believe that Heb. 5:7 refers to this moment. To transpire blood is normally fatal, so Jesus came close to dying there in the garden. But He had to get to the cross, so the Father sent an angel to strengthen Him.
 (17) The eclectic Greek text currently in vogue places verses 43-44 within double brackets (based on 1.3% of the Greek manuscripts, of objectively inferior quality), thereby denying that Luke wrote them. These verses contain important information that should not be questioned on such a feeble basis. [It is clear that this and the Lexham Bible have very different views on these two verses.]

Literal, almost word-for-word, renderings:

- Bond Slave Version And there appeared an angel to 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. the sky
- Far Above All Translation Then an angel from heaven appeared to him, strengthening him, but being in agony, he prayed all the more intensely. Furthermore his sweat had become like clots of blood falling to the ground.
- Literal New Testament AND APPEARED TO HIM AN ANGEL FROM HEAVEN STRENGTHENING HIM. AND BEING IN CONFLICT MORE INTENTLY HE PRAYED. AND BECAME HIS SWEAT AS GREAT DROPS OF BLOOD FALLING DOWN TO THE EARTH.
- Modern Literal Version 2020 Now a messenger from heaven was seen by him, strengthening him. And after he became in agony, he was praying more intensely, and his sweat became like thick drops of blood going-down upon the soil.
- NT (Variant Readings) [And there appeared unto him an angel from heaven, strengthening him. And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground.]
- Updated Bible Version 2.17 Not found in the translation.

The gist of this passage: This questionable text has an angel coming from heaven to comfort/support Jesus; and while praying, Jesus is sweating these great drops of blood.

Luke 22:43			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
Vv. 43–44 are lacking in several significant manuscripts. I have it in the Westcott Hort text in brackets; and it is found in the Byzantine Greek text, the Scrivener Textus Receptus and Tischendorf’s Greek text.			
optánomai (ὀπτάνομαι) [pronounced <i>op-TAHN-oh-my</i>]	<i>to see, to perceive with the eyes, to look at;</i> however, we have more than the simple act of seeing here (which would be blépō), but we have a correct perception or understanding of what one is observing, or a concentrated effort to examine what is occurring	3 rd person singular, aorist passive indicative	Strong's #3700
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161

Luke 22:43			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autō (αὐτῶ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
aggelos (ἄγγελος) [pronounced AHN-geh-loss]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; nominative case	Strong's #32
apó (ἀπό) [pronounced aw-PO]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
ouranos (οὐρανός) [pronounced oo-ran-OSS]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; genitive/ablative case	Strong's #3772
enischuō (ἐνισχύω) [pronounced en-is-KHOO-oh]	<i>strengthening; growing strong, making strong, invigorating (transitively or reflexively)</i>	masculine singular, present active participle, nominative case	Strong's #1765
This word appears here and in Acts 9:19.			
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: [[An angel from the heaven appeared to Him, strengthening Him.

In this passage, accepted by many translations, we have 3 separate statements. The first of these is, an angel from heaven appears to Jesus and strengthens Him.

Here is my problem with this statement: at this point in time, Jesus knows that He faces great physical suffering. Unlike most of us who worry about the future and what is going to happen to us, what the Lord actually faces is likely greater than what anyone can imagine. So, we have an angel here, strengthening the Lord (in some unexplained way), but He still goes to the cross (which is unimaginable pain), and then He takes upon Himself our sins (which the cross represents, but cannot possibly convey to the human mind). So Jesus apparently needs an angel here, before all of this takes place, but He manages the cross on His Own. That seems incongruous.

Later, He will be with His disciples, and they will be nodding off. He will ask, "Can't you remain awake a short time longer with Me?" Here, I do not believe that the Lord is looking to be strengthened, but He is able to focus on the reason that He is going to the cross.

Luke 22:43 **[[An angel from the heaven appeared to Him, strengthening Him. (Kukis mostly literal translation)**

Luke 22:44a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
γίνομαι (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #1096
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
ἀγῶνία (ἀγωνία) [pronounced <i>ag-oh-NEE-ah</i>]	<i>agony, anguish, distress; of severe mental struggles and emotions; a struggle for victory; gymnastic exercise, wrestling</i>	feminine singular noun; dative, locative or instrumental case	Strong's #74
This word appears only here in the NT.			
ἐκτενέστερον (ἐκτενέστερον) [pronounced <i>ek-ten-EHS-ter-ohn</i>]	<i>ferently, more intently, more earnestly</i>	adverb	Strong's #1617
This word appears only here in the NT.			
προσεύχομαι (προσεύχομαι) [pronounced <i>pros-YOU-khoh-mai</i>]	<i>to pray face to face with, to pray to God</i>	3 rd person singular, imperfect (deponent) middle/passive indicative	Strong's #4336

Translation: Being in agony, He began to pray fervently.

Jesus is in great agony, so He prays fervently.

Jesus does express some human emotions in Matt. 26:37 Mark 14:33 prior to the cross. Elsewhere, in the Scriptures, He expressed human emotion as well (weeping at the tomb of Lazarus, for instance). Therefore, I have no problem for Jesus to have emotions here. I do not recall Him praying fervently anywhere else. I would understand that to be a prayer coming mostly from emotion.

Luke 22:44b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Luke 22:44b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
hidpōs (ἰδρώς) [pronounced hīhd-ROCE]	<i>sweat, perspiration</i>	masculine singular noun, nominative case	Strong's #2402
This word appears only here in the NT.			
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
hōseí (ὡσεὶ) [pronounced hoh-SIGH]	<i>as if, as it were, as, as though, like as (when used comparatively); approximately, roughly, about (when used before words of number or measure to indicate and approximate value)</i>	comparative or approximative adverb	Strong's #5616
thrómbos (θρόμβος) [pronounced THROHM-boss]	<i>drops, a large thick drop, especially of clotted blood</i>	masculine plural noun, nominative case	Strong's #2361
This word appears only here in the NT.			
haima (αἷμα, ατος, τό) [pronounced HI-mah]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, genitive/ablative case	Strong's #129
katabainō (καταβαίνω) [pronounced kat-ab-ah'ee-no]	<i>descending (literally or figuratively); coming (getting, going, stepping) down, the one falling (down)</i>	masculine plural, present active participle; nominative case	Strong's #2597
epí (ἐπί) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909

Luke 22:44b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
gê (γῆ, γῆς, ἡ) [pronounced <i>gay</i>]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; accusative case	Strong's #1093

Although there are 4 hapax legomenon (words which occur only once in the NT) in this verse—and that is a high number even for Luke—this does not in itself mean that this verse is bogus.

Translation: His perspiration became as though [it were] (thick) drops of blood falling to the ground.]]

The final thing which happens is, the Lord sweats so that His sweat is like drops of blood falling to the ground. This does appear to paint a picture for us, unlike anything else I can recall from the gospels.

People do, because of their emotions, have odd physical responses. Here, Jesus is not perspiring due to it being a very hot night, but, apparently, due to the anticipation of His crucifixion tomorrow (which Jesus is aware of as a prophet and through His understanding of the Scriptures—particularly Isaiah 53).

There are several **commentators** who claim that this is a real thing that people have experienced.

Luke 22:44 Being in agony, He began to pray fervently. His perspiration became as though [it were] (thick) drops of blood falling to the ground.]] (Kukis mostly literal translation)

Luke 22:43–44 [[An angel from the heaven appeared to Him, strengthening Him. Being in agony, He began to pray fervently. His perspiration became as though [it were] (thick) drops of blood falling to the ground.]] (Kukis mostly literal translation)

The more I reread and study these two verses, the less likely I believe them to be inspired.

Luke 22:43–44 [[There, an angel appeared to Jesus, giving Him strength. Being in great soul agony, Jesus began to pray fervently. His perspiration was as if it were thick drops of blood falling to the ground.]] (Kukis paraphrase)

None of this has parallels anywhere else. I find that troubling.

Furthermore, from a human perspective—from Luke's perspective—how did he know that this took place. Did Jesus later share with the disciples, "What is about to happen is really upsetting to Me; and these are things that happened to me." Or, in the alternative, Jesus is at a distance, but I would suggest that the disciples could see this and report what they see later on to Luke.

This is the sort of thing I can imagine coming from the imagination of a holy roller or from the vision of a mystic (those who have fantastical personal experiences in the worship of God—not entirely unlike a holy roller). As a person who has exegeted the entire book of Luke to this point, I simply have to reject this passage as not being divinely **inspired**, as not being the actual writing of Luke. However, it would have had to have been added in early on.

There is a similar passage tacked on as the ending of the book of Mark. Not similar by the specific events described, but similar in its appeal to a mystic experience (or, experiences, as in the case of the Mark addition).

There is the point of view that these verses were removed by people who have decided that this weakness of Jesus ought not be shown. I find this more difficult to believe than the idea that someone added text at this point. Furthermore, that would be illogical. If someone removed this text, then early manuscripts would have it; and later manuscripts would not. But it is just the opposite.

Also, you can go directly from v. 42 to v. 45, and nothing appears to be missing.

Luke 22:41–42 **And He withdrew from them about a stone's throw, and knelt down and prayed, saying, "Father, if you are willing, remove this cup from Me. Nevertheless, not My will, but Yours, be done."**

Luke 22:45–46 **And when He rose from prayer, He came to the disciples and found them sleeping for sorrow, and He said to them, "Why are you sleeping? Rise and pray that you may not enter into temptation." ESV (capitalized)**

As mentioned above, vv. 41–42 appear to lead directly into v. 45.

And risen up from the prayer, having come face to face with the disciples, He found sleeping them from the sadness [or, *grief, pain, annoyance*]. And He said to them, "Why do you [all] keep on sleeping? Raising up, pray that not you [all] will enter into temptation [or, *provocation, solicitation; testing*]."

Luke
22:45–46

Having arisen from prayer [and] having come directly to the disciples, Jesus [lit., *He*] found them sleeping from [their] sadness [of, *grief*]. He said to them, "Why do you [all] keep on sleeping? Get up and pray that you [all] not enter into temptation [or, *testing, provocation*]."

Jesus arose from praying and went to where the disciples were. He discovered that they had fallen asleep, perhaps due to some feeling of depression or impending gloom. He then said to them, "How can you just sleep? Get up and pray that you do not become tempted and fail God's testing."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And risen up from the prayer, having come face to face with the disciples, He found sleeping them from the sadness [or, <i>grief, pain, annoyance</i>]. And He said to them, "Why do you [all] keep on sleeping? Raising up, pray that not you [all] will enter into temptation [or, <i>provocation, solicitation; testing</i>]."
Complete Apostles Bible	And rising up from prayer, coming to the disciples, He found them sleeping from sorrow. Then He said to them, "Why do you sleep? Rise up and pray, lest you enter into temptation."
Revised Douay-Rheims	And when he rose up from prayer and was come to the disciples, he found them sleeping for sorrow. And he said to them: Why sleep you? Arise: pray: lest you enter into temptation.
Holy Aramaic Scriptures	And He arose from Tsluthe {His prayer}, and came unto His Disciples, and He found them while they were sleeping, from sorrow. And He said unto them, "Why are you sleeping? You must arise and pray, so that you will not enter into nesyuna {testing, temptation}."
James Murdock's Syriac NT	And he arose from his prayer, and came to his disciples: and he found them sleeping, from sorrow. And he said to them: Why sleep ye? Arise, and pray, lest ye enter into temptation.
Original Aramaic NT	And he arose from his prayer and he came to his disciples and found them sleeping from the anguish.

And he said to them, "Why are you sleeping? Arise; pray, lest you enter temptation."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And, getting up from prayer, he came to the disciples, and saw that they were sleeping for sorrow. And he said, Why are you sleeping? Get up, and give yourselves to prayer, so that you may not be put to the test.
Bible in Worldwide English	He stopped talking with God and got up. He went to his disciples and found them sleeping because they were sad. He said to them, Why are you sleeping? Get up. Talk with God so that you will not do wrong.
Easy English	Then Jesus finished praying and he stood up again. He returned to the disciples. He saw that they were sleeping. They were very weak and tired because they were so sad. 'You should not be sleeping,' he said. 'Get up and pray! Ask God to help you, so that you do not want to do wrong things.'
Easy-to-Read Version—2008	When he finished praying, he went to his followers. He found them asleep, worn out from their grieving. Jesus said to them, "Why are you sleeping? Get up and pray for strength against temptation."
Good News Bible (TEV)	When Jesus ended his prayer, he got up and went to the disciples. He found them asleep and overcome with sadness. He said to them, "Why are you sleeping? Get up, and pray that you won't be tempted."
J. B. Phillips	Then he got to his feet from his prayer and walking back to his disciples, he found them sleeping through sheer grief. "Why are you sleeping?" he said to them. "You must get up and go on praying that you may not have to face temptation."
<i>The Message</i>	He got up from prayer, went back to the disciples and found them asleep, drugged by grief. He said, "What business do you have sleeping? Get up. Pray so you won't give in to temptation."
NIRV	After that, he got up from prayer and went back to the disciples. He found them sleeping. They were worn out because they were very sad. "Why are you sleeping?" he asked them. "Get up! Pray that you won't fall into sin when you are tempted."
New Life Version	When Jesus got up after praying, He went back to the followers. He found them sleeping because of so much sorrow. He said to them, "Why are you sleeping? Get up and pray that you will not be tempted."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	When he finally got up from praying, he went back to the disciples. They were asleep. He said, "Guys, why are you sleeping? Get up and pray for yourself. Pray that you won't be tempted to do something you know is wrong."
Contemporary English V.	Jesus got up from praying and went over to his disciples. They were asleep and worn out from being so sad. He said to them, "Why are you asleep? Wake up and pray that you won't be tested."
New Berkeley Version The Passion Translation	. When Jesus finished praying, he got up and went to his disciples and found them all asleep, for they were exhausted and overwhelmed with sorrow. "Why are you sleeping?" he asked them. "You need to be alert and pray for the strength to endure the great temptation."
UnfoldingWord Simplified T.	When he got up from praying, he returned to his disciples. He found that they were so tired out because of their sorrow that they were sleeping. He woke them up and

said to them, "You should not be sleeping! Get up! Pray that God will help you so that nothing will persuade you to sin."

William's New Testament

When He rose from His prayer, He went to the disciples and found them asleep from sorrow. Then He said to them, "Why are you sleeping? Get up and keep praying that you may not be subjected to temptation."

Partially literal and partially paraphrased translations:

American English Bible

Well, after he'd finished praying, he got up and returned to the disciples and found them sleeping (because they were all very grieved).

So he asked them:

‘Why are you sleeping? Get up and pray that you won’t be tested!’

Beck’s American Translation

Breakthrough Version

And after He got up from the prayer, when He went to the students, He found them asleep from the sadness. And He said to them, "Why are you sleeping? Get up and pray that you might not get into trouble."

A. Campbell's Living Oracles

Having risen from prayer, and returned to the disciples, he found them sleeping, oppressed with grief; and said to them, Why do you sleep? Arise, and pray, lest the trial overcome you.

New Advent (Knox) Bible

When he rose from his prayer, he went back to his disciples, and found that they were sleeping, overwrought with sorrow. How can you sleep? he asked. Rise up and pray, so that you may not enter into temptation.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

And when He rose up from prayer, and returned to His disciples, He found them sleeping from their burdens, And said to them, "Why do you sleep? Arise and pray, unless you want to fall into temptation." Not sure if "from their burdens" is a good interpretation of "for sorrow"

Revised Ferrar-Fenton Bible

And rising up from His prayer, He came toward the disciples, and found them sleeping, overcome with grief; and said to them, "Why do you sleep? rise up and pray, so that trial may not come upon you."

Free Bible Version

He finished praying, stood up, and went over to the disciples. He found them asleep, worn out by grief.

“Why are you sleeping?” he asked them. “Get up and pray so that you won’t fall into temptation.”

Weymouth New Testament

When He rose from his prayer and came to His disciples, He found them sleeping for sorrow. "Why are you sleeping?" He said; "stand up; and pray that you may not come into temptation."

Wikipedia Bible Project

When he got up from praying he went over to the disciples and found them asleep, worn out from grief. “Why are you sleeping?” he asked them. “Get up and pray that you don’t give in to temptation.”

Catholic Bibles (those having the imprimatur):

The Heritage Bible

And standing up from prayer, coming to his disciples, he found them sleeping from sadness,

And said to them, Why do you sleep? Standing up, pray, in order that you do not enter into temptation.

New American Bible (2011)

When he rose from prayer and returned to his disciples, he found them sleeping from grief. He said to them, “Why are you sleeping? Get up and pray that you may not undergo the test.”^c

c. [22:46] 22:40.

- NRSV (Anglicized Cath. Ed.) When he got up from prayer, he came to the disciples and found them sleeping because of grief, and he said to them, 'Why are you sleeping? Get up and pray that you may not come into the time of trial.' [Or *into temptation*]
- Revised English Bible—1989 When he rose from prayer and came to the disciples he found them asleep, worn out by grief.
"Why are you sleeping?" he said. "Rise and pray that you may be spared the test."

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible On rising from prayer and coming to the talmidim, he found them sleeping because of their grief. He said to them, "Why are you sleeping? Get up and pray that you won't be put to the test!"
- Holy New Covenant Trans. When Jesus finished praying, he went to his students. They were asleep. (Their sadness had made them very tired.)
He said to them, "Why are you sleeping? Get up and pray for strength against temptation."
- The Scriptures 2009 And rising up from prayer, and coming to His taught ones, He found them sleeping from grief. And He said to them, "Why do you sleep? Rise and pray, lest you enter into trial."

Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament ...and Standing (Up) from the prayer Coming to the students [He] finds being laid (down) them from the sadness and [He] says [to] them why? [You*] sleep Standing (Up) pray! that not [You*] may enter to testing...
- Awful Scroll Bible And rising-up from wishing-with-regards-to, coming, with regards to his disciples, He found them being slept, out of sorrow.
And He said to them, "Why sleep- yous -along-down? Rising-up, be wishing-with-regards-to, in-order-that,- you shall -not come-towards into temptation."
- Concordant Literal Version And, rising from prayer, coming to the disciples, He found them reposing from sorrow."
And He said to them, "Why are you drowsing? Rise, pray, lest you may be entering into trial."
- exeGeses companion Bible And he rises from prayer
and comes to his disciples;
and he finds them sleeping for sorrow,
and says to them, Why sleep you?
Rise and pray, lest you enter into testing.
- Orthodox Jewish Bible And having got up from davening and having come to the talmidim, he found them sleeping, because of agmat nefesh (grief).
And Rebbe, Melech HaMoshiach said to them, Why are you sleeping? Get up, daven, lest you enter lidey nisayon (into temptation).
- Rotherham's Emphasized B. And [arising from prayer] he came unto his disciples, and found them falling asleep by reason of their grief; and he said unto them—
Why are ye slumbering?
Arise! and be praying, lest ye enter into temptation.

Expanded/Embellished Bibles:

- An Understandable Version And when He got up from praying He went to His disciples and found them asleep, exhausted from grief. So, He said to them, "Why were you sleeping? Get up and pray so you do not give in [to the devil] under trials."
- The Expanded Bible When he finished praying [rose from prayer], he went to his followers [disciples] and found them asleep because of their sadness [exhausted from grief]. Jesus

	said to them, "Why are you sleeping? Get up and pray for strength against temptation [that you won't give in to temptation; or that you won't be tempted/tested]."
Jonathan Mitchell NT	Later, rising from the expression of having ease and goodness (or: the prayer) and going toward the disciples, He found them continuing outstretched in slumber, from the distress (or: pain of sorrow). And so He said to them, "Why do you folks continue sleeping? Upon standing up (or: rising), carry on thinking of having ease and well-being (or: praying), so that you folks would not enter into a test or a trial."
P. Kretzmann Commentary	And when He rose up from prayer and was come to His disciples, He found them sleeping for sorrow, and said unto them, Why sleep ye? Rise and pray, lest ye enter into temptation. Kretzmann's commentary for Luke 22:39–46 has been placed in the Addendum .
Syndein/Thieme	``And, rising up from prayer, He {Jesus} came to the students/disciples and discovered them sleeping . . . 'worn out by grief'. ``And, He {Jesus} said to them, "Why do you sleep? Getting up . . . pray {an order} that you may not enter {eiserchomai} 'the period of testing' {peirasmos}."
Translation for Translators	When he got up from praying, he returned to his disciples. He found that they were sleeping. They were exhausted because they were very sorrowful. He <i>woke them and</i> said to them, "I am disappointed that you are sleeping!/Why are you sleeping?► [RHQ] Get up! Pray that <i>God will help you</i> whenever you are tempted {when something <i>like this</i> tempts you}!"
The Voice	When He rose from prayer and returned to the disciples, He found them asleep, weighed down with sorrow. He roused them. Jesus: Why are you sleeping? Wake up and pray that you will not sink into temptation.

Bible Translations with Many Footnotes:

Lexham Bible	And when he [*Here "when " is supplied as a component of the participle ("got up") which is understood as temporal] got up from the prayer and [*Here "and " is supplied because the participle ("came") has been translated as a finite verb in keeping with English style] came to the disciples, he found them sleeping from sorrow, and he said to them, "Why are you sleeping? Get up and [*Here "and " is supplied because the previous participle ("get up") has been translated as a finite verb] pray that you will not enter into temptation!"
NET Bible®	When ¹¹⁴ he got up from prayer, he came to the disciples and found them sleeping, exhausted ¹¹⁵ from grief. So ¹¹⁶ he said to them, "Why are you sleeping? Get up and pray that you will not fall into temptation!" ¹¹⁷ ^{114tn} Here καί (kai) has not been translated because of differences between Greek and English style. ^{115tn} Grk "from grief." The word "exhausted" is not in the Greek text, but is implied; the disciples have fallen asleep from mental and emotional exhaustion resulting from their distress (see L&N 25.273; cf. TEV, NIV, NLT). ^{116tn} Here καί (kai) has been translated as "so" to indicate the implied result of Jesus finding them asleep. ^{117sn} Jesus calls the disciples again to prayerful watchfulness with the words "Get up and pray" (see 22:40). The time is full of danger (22:53).
The Spoken English NT	And he got up from his prayer and went to his followers. He found them sleeping because of their sorrow. He said to them, "How is it that you're sleeping? Get up and be praying, so that you don't come into a time of testing." ^s ^{s.} Or "Get up and be praying that you won't come into a time of testing" (see v. 40).

Literal, almost word-for-word, renderings:

Charles Thomson NT	Then he arose from prayer, and went to his disciples, and found them asleep, oppressed with grief. And he said to them, What! Are you asleep! Rise and pray that you may not come to trial.
Context Group Version	And when he rose up from his prayer, he came to the apprentices, and found them sleeping for sorrow, and said to them, Why do you (pl) sleep? Rise and pray, that you (pl) do not enter into loyalty-testing.
Far Above All Translation	Then he arose from prayer and went to the disciples and found them lying asleep from sorrow. So he said to them, "Why are you sleeping? Get up and pray that you do not enter into temptation."
Modern Literal Version 2020	And having stood up from his prayer, he came to the disciples and found them, fallen-asleep from sorrow, and said to them, Why are you° sleeping? After you° have risen* up, pray°, in-order-that you° may not enter into temptation.

The gist of this passage: When Jesus checks on the disciples, they are half asleep from grieving; and Jesus questions them about this.

45-46

Luke 22:45a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
anistēmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out</i>	masculine singular, aorist active participle, nominative case	Strong's #450
από (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
proseuchê (προσευχή) [pronounced <i>pros-yoo-KHAY</i>]	<i>prayer (worship); earnestly praying; by implication an oratory (chapel)</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4335

Translation: Having arisen from prayer...

Jesus has been praying (v. 42). He does get up at a certain point.

There is a parallelism here: Jesus rises from prayer (v. 45a) and then encourages the disciples to rise up and pray (v. 46b).

Luke 22:45b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine singular, aorist active participle, nominative case	Strong's #2064
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
mathêtês (μαθητής) [pronounced math-ay-TAYç]	<i>disciple, a learner, pupil, student, follower</i>	masculine plural noun; accusative case	Strong's #3101

Translation: ...[and] having come directly to the disciples,...

Jesus goes directly to His disciples, who are nearby. He is only a stone's throw away, so Jesus would be able to see them.

Luke 22:45c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heuriskô (εὕρισκω) [pronounced hyoo-RIHS-ko]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	3 rd person singular, aorist active indicative	Strong's #2147
koimáô (κοιμάω) [pronounced koy-MAH-oh]	<i>sleeping, being (falling) asleep; putting to sleep, (passively or reflexively) slumbering; figuratively, being dead, being deceased</i>	masculine plural, present passive participle, accusative case	Strong's #2837
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
apó (ἀπό) [pronounced aw-PO]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tês (τῆς) [pronounced tayç]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

Luke 22:45c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lupē (λύπη) [pronounced LOO-pay]	sadness, sorrow, grief; pain, annoyance, affliction; of persons mourning	feminine singular noun, genitive/ablative case	Strong's #3077

Translation: ...Jesus [lit., He] found them sleeping from [their] sadness [of, grief].

When Jesus comes to His disciples, they are sleeping. I think the idea is, despite them not really getting what Jesus was saying, they have fallen asleep due to some depression and some sadness. One of their own is going to betray them, and they are sad about events which may transpire. However, I think that this is more sadness than foreboding, which allows them to sleep.

One of the signs of depression is staying in bed for longer periods of time; or sleeping for longer periods of time.

Jesus has told His disciples that one of them would betray Him; and that Peter would deny Him that very day (this is the middle of the night; but it is considered the first part of the coming day).

Jesus has warned them on several occasions about His impending crucifixion, but it does not appear that the disciples are relating to that. But the other things seem to affect them; and perhaps they have this impending sense of doom.

Luke 22:45 Having arisen from prayer [and] having come directly to the disciples, Jesus [lit., He] found them sleeping from [their] sadness [of, grief]. (Kukis mostly literal translation)

Luke 22:46a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
epō (ἔπω) [pronounced EHP-oh]	to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell	3 rd person singular, aorist active indicative	Strong's #2036
autois (αὐτοῖς) [pronounced ow-TOIC]	in them, by them; to them, for them; by means of them; same	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
ti (τί) [pronounced tee]	in whom, by whom, to what [one], in which, how; whether, why	neuter singular interrogative pronoun; accusative case	Strong's #5101
katheudō (καθεύδω) [pronounced kath- YOO-doh]	to fall asleep, drop off to sleep; to sleep; to sleep normally; to lie down to rest; euphemistically, to be dead	2 nd person plural, present active indicative	Strong's #2518

Translation: He said to them, "Why do you [all] keep on sleeping?"

Jesus speaks to His sleeping disciples. "Why are you all continuing to sleep?" He asks them.

Luke 22:46b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anistêmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out</i>	masculine plural, aorist active participle, nominative case	Strong's #450
proseúchomai (προσεύχομαι) [pronounced <i>pros-YOU-khoh-mai</i>]	<i>pray face to face with, pray to God</i>	2 nd person plural, present (deponent) middle/passive imperative	Strong's #4336
hina (ἵνα) [pronounced <i>HEE-na</i>]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
mê (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ahee</i>]	<i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i>	2 nd person plural, aorist active subjunctive	Strong's #1525
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
peirasmos (πειρασμός) [pronounced <i>pie-rahs-MOSS</i>]	<i>temptation, provocation, solicitation; testing; trial, a putting to proof (by experiment [of good])</i>	masculine singular noun, accusative case	Strong's #3986

Translation: *Get up and pray that you [all] not enter into temptation [or, testing, provocation]."*

Even though the first verb is a participle, it appears to me that it is acting like an imperative here. Jesus tells the disciples to get up from their sleep and pray not to be tempted or tested (I would assume, beyond what they are able to handle).

At the arrest, the disciples will begin to peel off and run from Jesus. John is the only disciple who will witness the crucifixion from beginning to end.

Luke 22:46 *He said to them, "Why do you [all] keep on sleeping? Get up and pray that you [all] not enter into temptation [or, testing, provocation]."* (Kukis mostly literal translation)

Luke 22:45–46 *Having arisen from prayer [and] having come directly to the disciples, Jesus [lit., He] found them sleeping from [their] sadness [of, grief]. He said to them, "Why do you [all] keep on sleeping? Get up and pray that you [all] not enter into temptation [or, testing, provocation]."* (Kukis mostly literal translation)

Luke 22:45–46 *Jesus arose from praying and went to where the disciples were. He discovered that they had fallen asleep, perhaps due to some feeling of depression or impending gloom. He then said to them, "How can you just sleep? Get up and pray that you do not become tempted and fail God's testing."* (Kukis paraphrase)

The ESV (capitalized) is used below:

Jesus Praying on Gethsemane (Matthew, Mark and Luke)

Matthew	Mark	Luke	Commentary
		<p>Luke 22:39 And He came out and went, as was His custom, to the Mount of Olives, and the disciples followed Him.</p> <p>Luke 22:40 And when He came to the place, He said to them, "Pray that you may not enter into temptation."</p>	
<p>Matthew 26:36 Then Jesus went with them to a place called Gethsemane, and He said to His disciples, "Sit here, while I go over there and pray."</p>	<p>Mark 14:32 And they went to a place called Gethsemane. And he said to his disciples, "Sit here while I pray."</p>		
<p>Matthew 26:37 And taking with Him Peter and the two sons of Zebedee, He began to be sorrowful and troubled.</p>	<p>Mark 14:33 And he took with him Peter and James and John, and began to be greatly distressed and troubled.</p>		
<p>Matthew 26:38 Then He said to them, "My soul is very sorrowful, even to death; remain here, and watch with Me."</p>	<p>Mark 14:34 And he said to them, "My soul is very sorrowful, even to death. Remain here and watch."</p>		
<p>Matthew 26:39 And going a little farther He fell on His face and prayed, saying, "My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as You will."</p>	<p>Mark 14:35 And going a little farther, He fell on the ground and prayed that, if it were possible, the hour might pass from Him.</p> <p>Mark 14:36 And He said, "Abba, Father, all things are possible for You. Remove this cup from Me. Yet not what I will, but what You will."</p>	<p>Luke 22:41–42 And He withdrew from them about a stone's throw, and knelt down and prayed, saying, "Father, if You are willing, remove this cup from Me. Nevertheless, not My will, but Yours, be done."</p>	

Jesus Praying on Gethsemane (Matthew, Mark and Luke)

Matthew	Mark	Luke	Commentary
		<p>Luke 22:43 And there appeared to him an angel from heaven, strengthening Him.</p> <p>Luke 22:44 And being in an agony He prayed more earnestly; and his sweat became like great drops of blood falling down to the ground.</p>	<p>This is likely bogus text and does not belong in the book of Luke.</p>
<p>Matthew 26:40 And He came to the disciples and found them sleeping. And He said to Peter, "So, could you not watch with me one hour?"</p> <p>Matthew 26:41 Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak."</p>	<p>Mark 14:37 And He came and found them sleeping, and He said to Peter, "Simon, are you asleep? Could you not watch one hour?"</p> <p>Mark 14:38 Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak."</p>	<p>Luke 22:45–46 And when He rose from prayer, He came to the disciples and found them sleeping for sorrow, and He said to them, "Why are you sleeping? Rise and pray that you may not enter into temptation."</p>	<p>This is the first time.</p>
<p>Matthew 26:42 Again, for the second time, He went away and prayed, "My Father, if this cannot pass unless I drink it, Your will be done."</p> <p>Matthew 26:43 And again He came and found them sleeping, for their eyes were heavy.</p>	<p>Mark 14:39 And again He went away and prayed, saying the same words.</p> <p>Mark 14:40 And again He came and found them sleeping, for their eyes were very heavy, and they did not know what to answer Him.</p>		<p>This is the second time.</p>
<p>Matthew 26:44 So, leaving them again, He went away and prayed for the third time, saying the same words again.</p> <p>Matthew 26:45–46 Then He came to the disciples and said to them, "Sleep and take your rest later on. See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Rise, let us be going; see, My betrayer is at hand."</p>	<p>Mark 14:41–42 And He came the third time and said to them, "Are you still sleeping and taking your rest? It is enough; the hour has come. The Son of Man is betrayed into the hands of sinners. Rise, let us be going; see, My betrayer is at hand."</p>		<p>This is the third time</p>

Apart from the text of Luke, which should be struck, this set of three incidents seems to be fairly straightforward.

Chapter Outline

Charts, Graphics and Short Doctrines

Chapter Outline

Charts, Graphics and Short Doctrines

Judas Betrays the Lord/the Lord Prevents Violence from Breaking Out

Matthew 26:47–56 Mark 14:43–49 John 18:2–12

Yet from Him speaking, behold, a crowd; and the [one] named Judas, one of the twelve, was leading them. And he approached the Jesus to kiss Him. But the Jesus said to him, “Judas, a kiss to the Son of the Man, you deliver [Me] over.”

Luke
22:47–48

Still, while He is speaking, look, a crowd, and the being called Judas, one of the twelve, was leading them. He approached Jesus to kiss Him. But Jesus said to him, “Judas, you keep on betraying the Son of Man with a kiss.”

Yet while Jesus is speaking, a crowd suddenly appeared, and Judas, one of the twelve, was leading them towards Jesus. Judas then personally approached Jesus, intending to kiss Him. However, Jesus said to him, “Judas, you are betraying the Son of Man with a kiss.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	Yet from Him speaking, behold, a crowd; and the [one] named Judas, one of the twelve, was leading them. And he approached the Jesus to kiss Him. But the Jesus said to him, “Judas, a kiss to the Son of the Man, you deliver [Me] over.”
Complete Apostles Bible	And while He was still speaking, behold, a crowd; and he who was called Judas, one of the twelve, was going before them and drew near to Jesus to kiss Him. But Jesus said to him, "Judas, do you betray the Son of Man with a kiss?"
Douay-Rheims 1899 (Amer.)	As he was yet speaking, behold a multitude; and he that was called Judas, one of the twelve, went before them and drew near to Jesus, for to kiss him. And Jesus said to him: Judas, dost thou betray the Son of man with a kiss?
Holy Aramaic Scriptures	And while He was speaking, behold, a crowd, and that one who is called Yehuda {Judah/Judas}, one of The Twelve, came before them. And he drew near toward Eshu {Yeshua} and kissed Him, for this sign he had given unto them, that “Whomever that I kiss, is he.” Eshu {Yeshua} said unto him, “Yehuda {Judah/Judas}! With a kiss you betray The Son of Man?!”
James Murdock’s Syriac NT	And while he was speaking, lo, a multitude, and he that was called Judas, one of the twelve, came at their head. And he came up to Jesus, and kissed him. For he had given them this sign: Whom I shall kiss, he it is. Jesus said to him: Judas, is it with a kiss thou betrayest the Son of man?
Original Aramaic NT	And while he was speaking, behold, a crowd and he who is called Yehuda, one of the twelve, came. He went before them, and he came to Yeshua and he kissed him, for he had given a sign to them: "Whomever I kiss is the one." Yeshua said to him, "Yehuda, do you betray The Son of Man with a kiss?"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And while he was saying these words, there came a band of people, and Judas, one of the twelve, was in front of them, and he came near to Jesus to give him a kiss.
Bible in Worldwide English	But Jesus said to him, Judas, will you be false to the Son of man with a kiss? As Jesus was saying this, many men came. One of the twelve disciples, named Judas, was leading the people. He came near Jesus to kiss him. Jesus said to him, Judas, will you give over the Son of Man to his enemies with a kiss?
Easy English	The soldiers catch Jesus While Jesus was still speaking, a crowd of people came towards him. Judas led the crowd to that place. He was one of the 12 apostles. He came near to Jesus to kiss him. Jesus said to him, 'Judas, why do you want to kiss me, the Son of Man? You are helping my enemies to take hold of me!'
Easy-to-Read Version–2008	While Jesus was speaking, a crowd came up. It was led by Judas, one of the twelve apostles. He came over to Jesus to kiss him. But Jesus said to him, "Judas, are you using the kiss of friendship to hand over the Son of Man to his enemies?"
God's Word™	While he was still speaking to the disciples, a crowd arrived. The man called Judas, one of the twelve apostles, was leading them. He came close to Jesus to kiss him. Jesus said to him, "Judas, do you intend to betray the Son of Man with a kiss?"
Good News Bible (TEV)	Jesus was still speaking when a crowd arrived, led by Judas, one of the twelve disciples. He came up to Jesus to kiss him. But Jesus said, "Judas, is it with a kiss that you betray the Son of Man?"
J. B. Phillips	The mob arrives and Judas betrays While he was still speaking a crowd of people arrived, led by the man called Judas, one of the twelve. He stepped up to Jesus to kiss him. "Judas, would you betray the son of Man with a kiss?" said Jesus to him.
The Message	No sooner were the words out of his mouth than a crowd showed up, Judas, the one from the Twelve, in the lead. He came right up to Jesus to kiss him. Jesus said, "Judas, you would betray the Son of Man with a kiss?"
NIRV	Jesus Is Arrested While Jesus was still speaking, a crowd came up. The man named Judas was leading them. He was one of the 12 disciples. Judas approached Jesus to kiss him. But Jesus asked him, "Judas, are you handing over the Son of Man with a kiss?"
New Life Version	Jesus Is Handed Over to Sinners While Jesus was speaking, Judas came walking ahead of many people. He was one of the twelve followers. He came near to Jesus to kiss Him. But Jesus said to him, "Judas, are you handing over the Son of Man with a kiss?"
New Simplified Bible	As he spoke a crowd followed Judas, one of the twelve. They came to him. Judas approached Jesus and kissed him. Jesus said to him: »Judas, do you betray the Son of man with a kiss?«

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	JESUS GETS ARRESTED He was still talking to them when the crowd approached, led by Judas, one of the 12 disciples. Judas walked up to Jesus and gave him the customary kiss people used when they greeted each another. Jesus said, "Judas, you've decided to use a kiss to betray the Son of Humans?"[10] ¹⁰ 22:48The kiss was a signal to the arresting officers. Judas had set that up so they would know which man to arrest (Matthew 26:48).
Contemporary English V.	While Jesus was still speaking, a crowd came up. It was led by Judas, one of the twelve apostles. He went over to Jesus and greeted him with a kiss. Jesus asked Judas, "Are you betraying the Son of Man with a kiss?"

The Living Bible	But even as he said this, a mob approached, led by Judas, one of his twelve disciples. Judas walked over to Jesus and kissed him on the cheek in friendly greeting. [literally, “approached Jesus to kiss him.” This is still the traditional greeting among men in Eastern lands.] But Jesus said, “Judas, how can you do this—betray the Messiah with a kiss?”
New Berkeley Version New Living Translation	. Jesus Is Betrayed and Arrested But even as Jesus said this, a crowd approached, led by Judas, one of the twelve disciples. Judas walked over to Jesus to greet him with a kiss. But Jesus said, “Judas, would you betray the Son of Man with a kiss?”
The Passion Translation	No sooner had he finished speaking when suddenly a mob approached, and right in front of the mob was his disciple Judas. He walked up close to Jesus and greeted him with a kiss. For he had agreed to give the religious leaders a sign, saying, “The one I kiss is the one to seize.” Jesus looked at him with sorrow and said, “A kiss, Judas? Are you really going to betray the Son of Man with a kiss?”
UnfoldingWord Simplified T.	While Jesus was still speaking, a crowd of people came to him. Judas, one of the twelve disciples, was leading them. He came up to Jesus to kiss him. But Jesus said to him, "Judas, will you really kiss me, the Son of Man, in order to hand me over to my enemies?"
William's New Testament	While He was still speaking, look! a crowd had come up, and Judas, one of the Twelve, was their guide; and he stepped up to Jesus to kiss Him. Then Jesus said to him, "Judas, will you betray the Son of Man with a kiss?"

Partially literal and partially paraphrased translations:

American English Bible	But while he was still talking, {Look!} a mob approached with one of the 12 (the one called Judas) in the lead, and he walked right up to Jesus and kissed him! Well at that, Jesus said: ‘Judas, do you betray the Son of Man with a kiss?’ The AEB references Wikipedia for <i>Kiss of Peace</i> .
Beck’s American Translation Breakthrough Version	. As He was still speaking, look, a crowd, and the one called Judas (one of the Twelve) was going on ahead of them. And He came near to Jesus to be friendly with Him. Jesus said to him, "Judas, are you turning the Human Son in with a friendly gesture?"
A. Campbell's Living Oracles	Before he had done speaking, he saw a multitude; and he who was called Judas, one of the twelve, walked before them, and came up to Jesus, to kiss him. Jesus said to him, Judas, do you betray the Son of Man with a kiss?
New Advent (Knox) Bible	Even as he spoke, a multitude came near; their guide was the man called Judas, one of the twelve, who came close to Jesus, to kiss him. Jesus said to him, Judas, wouldst thou betray the Son of Man with a kiss?
20 th Century New Testament	While he was still speaking, a crowd appeared in sight, led by the man called Judas, who was one of the Twelve. Judas approached Jesus, to kiss him; On which Jesus said to him: "Judas, is it by a kiss that you betray the Son of Man?"

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And while He was speaking, they saw a crowd, and Judas, one of the twelve disciples, walked ahead of them, and approached Jesus to kiss Him. But Jesus said to him, "Judas, do you betray the Son, a human being, with a kiss?"
Revised Ferrar-Fenton Bible	The Arrest.

While He was still speaking, a crowd made its appearance, headed by him who was called Judas, one of the twelve; and he came up to Jesus to kiss Him. "Judas," exclaimed Jesus, "do you betray the Son of Man with a kiss?" While he yet spoke: behold, there came a company, and he that was called Judas one of the twelve, went before them, and pressed near unto Jesus to kiss him. And Jesus said unto him: Judas, betray you the son of man with a kiss?

God's Truth (Tyndale)

International Standard V

Jesus is Arrested

(Matthew 26:47-56; Mark 14:43-50; John 18:3-11)

While Jesus [Lit. he] was still speaking, a crowd arrived. The man called Judas, one of the Twelve, was leading them, and he came close to Jesus to kiss [People customarily greeted their friends with a kiss.] him.

Urim-Thummim Version

But Jesus asked him, "Judas, are you betraying the Son of Man with a kiss?" And while he still spoke, look, a crowd, and he that was called Judas, one of the 12, went before them, and drew near to Jesus to kiss him.

Weymouth New Testament

But Jesus said to him, *Judas, you betray the Son of Man with a kiss?* While He was still speaking there came a crowd with Judas, already mentioned as one of the Twelve, at their head. He went up to Jesus to kiss Him. "Judas," said Jesus, "are you betraying the Son of Man with a kiss?"

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Jesus was still speaking when a group appeared, and the man named Judas, one of the Twelve, was leading them. He drew near to Jesus to kiss him, and Jesus said to him, "Judas, with a kiss do you betray the Son of Man?"
Mt 26: 47-56; Mk 14: 43-50; Jn 18: 3-11

New American Bible (2011) **The Betrayal and Arrest of Jesus.**
^d While he was still speaking, a crowd approached and in front was one of the Twelve, a man named Judas. He went up to Jesus to kiss him. Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?"
d. [22:47–53] Mt 26:47–56; Mk 14:43–50; Jn 18:3–4.

New Catholic Bible **Jesus Is Betrayed and Arrested.**^[q] While he was still speaking, a crowd of men suddenly approached, and the one called Judas, one of the Twelve, was leading them. He came up to Jesus to kiss him, but Jesus said, "Judas, would you betray the Son of Man with a kiss?"
[q] Immediately cutting short any resistance on the part of his disciples, Jesus heals the servant wounded by one of them—this is the single miracle in the account of the Passion. It is typical of Luke that the servant be healed (for tradition holds that Luke was a physician).

New English Bible–1970 **The Betrayal and Arrest of Jesus (Gethsemane)**
[Lk.22.47-53 –] - Mt.26.47-56, Mk.14.43-50, Jn.18.3-12
WHILE HE WAS STILL SPEAKING a Crowd appeared with the man called Judas, one of the Twelve, at their head. He came up to Jesus to kiss him; but Jesus said, 'Judas, would you betray the Son of Man with a kiss?'

New Jerusalem Bible Suddenly, while he was still speaking, a number of men appeared, and at the head of them the man called Judas, one of the Twelve, who went up to Jesus to kiss him. Jesus said, 'Judas, are you betraying the Son of man with a kiss?'
Three words are **discussed** further by the NJB, and they have been placed in the **Addendum**.

Revised English Bible–1989 **The trial and crucifixion of Jesus**
WHILE he was still speaking a crowd appeared with the man called Judas, one of the Twelve, at their head. He came up to Jesus to kiss him; but Jesus said, "Judas, would you betray the Son of Man with a kiss?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	While he was still speaking, a crowd of people arrived, with the man called Y'hudah (one of the Twelve!) leading them. He came up to Yeshua to kiss him, but Yeshua said to him, "Y'hudah, are you betraying the Son of Man with a kiss?"
Hebraic Roots Bible	And as He was yet speaking, behold, a crowd! And the one called Judas, one of the Twelve, came in front of them and drew near to Yahshua in order to kiss Him. And Yahshua said to him, Judas, do you betray the Son of Man with a kiss?
Holy New Covenant Trans.	While Jesus was speaking, a crowd came. One of the twelve delegates was leading them. His name was Judas. He came near Jesus so that he could give him the kiss of friendship.
The Scriptures 2009	But Jesus said to him, "Judas, are you using the kiss of friendship to betray me?" And while He was still speaking, see: a crowd! And he who was called Yehu?ah, one of the twelve, was going before them and came near to עשוהי to kiss Him. And עשוהי said to him, "Yehudah, do you deliver up the Son of Adam with a kiss?"

Weird English, 𐤀𐤋𐤁 English, Anachronistic English Translations:

Accurate New Testament	...yet him speaking look! Crowd {comes} and The [Man] Being Said Judas One [Man] [of] the twelve [men] went (ahead) them and [He] approaches the jesus to like him Jesus but says [to] him Judas [by] kiss the son [of] the man [You] give (over)...
Alpha & Omega Bible	WHILE HE WAS STILL SPEAKING, BEHOLD, A CROWD CAME, AND THE ONE CALLED JUDAS, ONE OF THE TWELVE, WAS PRECEDING THEM; AND HE APPROACHED JESUS TO KISS HIM. BUT JESUS SAID TO HIM, "JUDAS, ARE YOU BETRAYING THE SON OF MANKIND WITH A KISS?"
Awful Scroll Bible	And while He is still speaking, Be Looked!, a multitude, and he being called Judas, one of the twelve, was coming-before them. And he draws near to Jesus, to kiss Him.
Concordant Literal Version	And Jesus said to him, "Judas, give- you -over-before, the Son of Man, with a kiss?" At His still speaking, lo! a throng, and he who is termed Judas, one of the twelve, came before them, and he draws near Jesus to kiss Him." Now Jesus said to him, "Judas, with a kiss are you giving up the Son of Mankind?"
exeGesés companion Bible	THE ARREST OF YAH SHUA And as he yet speaks, behold a multitude: and he who is worded Yah Hudah, one of the twelve, precedes them, and approaches Yah Shua to kiss him. But Yah Shua says to him, Yah Hudah, betray you the Son of humanity with a kiss?
Orthodox Jewish Bible	Yet as he was speaking, hinei, a multitude! And going at their head was the one being called Yehudah, one of the Shneyim Asar, and he drew near to Rebbe Melech HaMoshiach to give him a neshikah (kiss). And Rebbe Melech HaMoshiach said to him, Yehudah, do you with a neshikah the Ben HaAdam (Moshiach, DANIEL 7:13-14) betray?
Rotherham's Emphasized B.	§ 89. The Betrayal. Mt. xxvi. 47–56; Mk. xiv. 43–52; Jn. xviii. 1–12. [While yet' he was speaking] lo! a multitude; and [he that was called Judas, one of the twelve] was leading them on,—and he drew near unto Jesus, to kiss him. But [Jesus] said to him— Judas! [with a kiss] [the Son of Man] dost thou deliver up?

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Judas Betrays Jesus
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While He was still speaking, a crowd came, and the man called Judas, one of the twelve [disciples], was leading the way for them. He approached Jesus to ^[f]kiss Him. And Jesus said to him, “Judas, are you betraying the Son of Man with a kiss?”
 [f] A kiss on either the hand or cheek was usually an act of homage and a common gesture of greeting and reverence given to a rabbi by his disciples, but done here to identify Jesus.

An Understandable Version While He was still speaking suddenly one of the twelve apostles, named Judas, [who was] leading a crowd, came near Jesus to kiss Him. But Jesus said to him, “Judas, are you betraying the Son of man with a kiss?”

The Expanded Bible **Jesus Is Arrested**
 While Jesus was speaking, [^L look; ^T behold] a crowd came up, and [^L the man called] Judas, one of the twelve apostles, was leading them. He came close to Jesus so he could kiss him.

Jonathan Mitchell NT But Jesus said to him, “Judas, are you betraying the Son of Man with a kiss?”
 Amidst His still speaking, look, a crowd! – and the man being normally called Judah (or: Judas), one of the twelve, was progressively coming before them. And then he drew near to Jesus to kiss Him.

So Jesus said to him, "Judah (or: Judas), are you now in the process of turning in (or: giving over) the Son of the Man (the Human Being; = the expected Messiah) with (by) a kiss?"

P. Kretzmann Commentary **Verses 47-53**

The betrayal:
 And while He yet spake, behold a multitude, and he that was called Judas, one of the Twelve, went before them, and drew near unto Jesus to kiss Him.

Syndein/Thieme But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss?
 ``Then while He {Jesus} was speaking, behold {pay attention} . . . {there came} a crowd, and the one called Judas, one of the Twelve, 'was leading them'/'went before them'. He walked up to Jesus . . . to kiss Him.

``But Jesus said to him, "Judas, are you betraying the 'Son of Man' with a kiss?"

Translation for Translators **Jesus' enemies captured him.**

Luke 22:47-53

While Jesus was still speaking, a crowd *came to him*. Judas, *even though he was* one of the twelve *disciples*, was leading them. He came close to Jesus and kissed him *on the cheek as if to greet him, but was really a signal to those with him which one was Jesus*. Jesus said to him, “Judas, ◁I am disappointed that it is by kissing me that you are enabling *my enemies to seize me*, the one who came from heaven!/*is it by kissing me as though you loved me that you are enabling my enemies to seize me*, the one who came from heaven?▷ [RHQ]”

The Voice Even as He said these words, *the sound of a crowd could be heard in the distance*, and as the crowd came into view, it was clear that Judas was leading them. He came close to Jesus and gave Jesus *the traditional greeting of a kiss*.

Jesus: Ah, Judas, is this how you betray the Son of Man—with a kiss?.

Bible Translations with Many Footnotes:

Lexham Bible **The Betrayal and Arrest of Jesus**

While [*Here “while ” is supplied as a component of the temporal genitive absolute participle (“speaking”)] he was still speaking, behold, there came a crowd, and the one named Judas, one of the twelve, leading them. And he approached Jesus to kiss him. But Jesus said to him, “Judas, are you betraying the Son of Man with a kiss?”

NET Bible® **Betrayal and Arrest**

While he was still speaking, suddenly a crowd appeared,¹¹⁸ and the man named Judas, one of the twelve, was leading them. He walked up¹¹⁹ to Jesus to kiss him.¹²⁰ But Jesus said to him, “Judas, would you betray the Son of Man with a kiss?”¹²¹

^{118tn} Grk “While he was still speaking, behold, a crowd, and the one called Judas...was leading them.” The abrupt appearance of the crowd on the scene is indicated in the translation by “suddenly” and “appeared.”

^{119tn} Grk “drew near.”

^{120tc} Many mss (D Θ Æ 13 700 pm as well as several versional mss) add here, “for this is the sign he gave to them: Whoever I kiss is [the one].” This addition is almost certainly not original, since most of the important mss lack it. It may be a copyist’s attempt to clarify the text, or the accidental inclusion of a marginal gloss.

^{121sn} Jesus’ comment about betraying the Son of Man with a kiss shows the hypocrisy and blindness of an attempt to cover up sin. On “misused kisses” in the Bible, see Gen 27:26-27; 2 Sam 15:5; Prov 7:13; 27:6; and 2 Sam 20:9.

The Spoken English NT

Jesus is Betrayed and Arrested (Mt. 26:47-56; Mk 14:43-52; Jn 18:1-11)

While Jesus was still speaking, a crowd appeared, along with the person named Judas—one of the twelve. He went ahead of the others, and came up to Jesus to kiss him. Jesus said to him, “Judas, are you going to betray^t the Human One with a kiss?”

^t Lit. “are you betraying,” or “are you turning in.”

Wilbur Pickering’s New T.

Betrayal and arrest

But while He was still speaking—wow, a crowd; and he who was called Judas, one of the twelve, was leading them! He approached Jesus to kiss Him (he had given them this sign, “Whomever I kiss, it is he”).¹⁸

So Jesus said to him, “Judas, are you betraying the Son of Man with a kiss?”

(18) Some 45% of the Greek manuscripts, including the best line of transmission (that I follow), have, “he had given them this sign, ‘Whomever I kiss, it is he’”. Every other version I have seen follows the 55%.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Now while He [was] still speaking, look!, a crowd, and the one being called Judas, one of the twelve, was going before them. And he approached Jesus to kiss Him.
Charles Thomson NT	But Jesus said to him, "Judas, are you betraying the Son of Humanity with a kiss?" And while he was yet speaking, Lo! a crowd! And he who is called Judas, one of the twelve, came on before them and went up to Jesus to kiss him. Whereupon Jesus said to him, Judas, dost thou deliver up the son of man with a kiss?
Context Group Version	While he yet spoke, look, a multitude, and he who was called Judas, one of the twelve, went before them; and he drew near to Jesus to kiss him.
Far Above All Translation	But Jesus said to him, Judas, do you hand over the Son of man with a kiss? Now while he was still speaking, a crowd happened to come and the one called Judas, one of the twelve, was going in front of them and he approached Jesus to kiss him.
Literal New Testament	But Jesus said to him, “Judas, are you betraying the son of man with a kiss?” AND YET AS HE WAS SPEAKING, BEHOLD A CROWD, AND HE WHO WAS CALLED JUDAS, ONE OF THE TWELVE, WAS GOING BEFORE THEM, AND DREW NEAR TO JESUS TO KISS HIM. BUT JESUS SAID TO HIM, JUDAS, WITH A KISS THE SON OF MAN DELIVEREST THOU UP?
Modern Literal Version 2020	{Mark 14:43-52 & Matthew 26:47-56 & Luke 22:47-53 & Joh 18:2-11 Gethsemane, Fri. a few hours before dawn.} <i>While</i> he is still speaking, behold, a crowd and the one called* Judas, one of the twelve, was going before them, and he drew near to Jesus to kiss him.
New American Standard	But Jesus said to him, Judas, are you giving up the Son of Man with a kiss? Jesus Betrayed by Judas

New Matthew Bible While He was still speaking, behold, a crowd came, and the one called Judas, one of the twelve, was leading the way for them; and he approached Jesus to kiss Him. But Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?" While he was yet speaking, behold, there came a band of men, and he who was called Judas, one of the twelve, was leading them. And he pressed near to Jesus to kiss him. And Jesus said to him, Judas, do you betray the Son of man with a kiss?

Niobi Study Bible **Betrayal and Arrest in Gethsemane**
 And while He yet spoke, behold, a multitude; and he that was called Judas, one of the twelve, went before them and drew near unto Jesus to kiss Him. But Jesus said unto him, "Judas, betrayest you the Son of Man with a kiss?"

The gist of this passage: Then a large number of people appear, led by Judas. Judas comes up to Jesus and kisses Him. Jesus says, "Judas, You betray the Son of Man with a kiss?"

47-48

Luke 22:47a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
éti (ἔτι) [pronounced EH-tee]	yet, still; even; now; any more	adverb	Strong's #2089
αυτου (αὐτοῦ) [pronounced ow-TOO]	his, of him; from him, him; same	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
laléō (λαλέω) [pronounced lah-LEH-oh]	speaking, talking; that which was spoken [uttered], the things being said; utterances	masculine singular, present active participle, genitive/ablative case	Strong's #2980
idou (ἰδοῦ) [pronounced ih-DOO]	behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
ochlos (ὄχλος) [pronounced OKH-loss]	a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press	masculine singular noun; nominative case	Strong's #3793

Translation: Still, while He is speaking, look, a crowd ,...

Remember that we are out in the forest area known as the Mount of Olives. Jesus has been apparently coming here for several nights in a row,²³ which allowed Judas to lead these haters of Jesus to Him.

²³ Recall that we have been told that this had become Jesus' custom while they were there for Passover. Luke 22:39. See also John 18:2.

Jesus is speaking to His disciples, and suddenly, a crowd of people appear. This is quite unusual, because it is now the middle of the night. Most everyone is asleep at this hour.

Luke 22:47b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
légō (λέγω) [pronounced <i>LEH-goh</i>]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present passive participle, nominative case	Strong's #3004
ἰoudas (Ἰουδᾶς) [pronounced <i>ee-oo-DAHs</i>]	<i>he shall be praised; transliterated, Judah, Judas</i>	masculine singular proper noun, accusative case	Strong's #2455
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehn</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective, nominative case	Strong's #1520
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
dōdeka (δώδεκα) [pronounced <i>DOH-dek-ah</i>]	<i>twelve, a dozen; 2 and 10</i>	indeclinable numeral adjective	Strong's #1427
proerchomai (προέρχομαι) [pronounced <i>pro-EHR-khom-ah-ee</i>]	<i>to go forward, go on; to go before; to go before, precede, to lead; to go before, in the advance of another; to pass on</i>	3 rd person singular, imperfect (deponent) middle indicative	Strong's #4281
autous (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: ...and the being called Judas, one of the twelve, was leading them.

Judas, one of the Lord's disciples, is leading this group of people (who, at this point in the narrative, are not specifically identified). However, in v. 52, we are told that this mob consists of the chief priests, the officers of the temple and Jewish elders.

Luke 22:47c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
eggizō (ἐγγίζω) [pronounced <i>eng-ID-zoh</i>]	<i>to make near, to approach; to be at hand, to come (draw) near, to be (coming, drawing) close</i>	3 rd person singular, aorist active indicative	Strong's #1448
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, dative, locative or instrumental case	Strong's #2424
philēō (φιλέω) [pronounced <i>fil-EH-oh</i>]	<i>to love, to have affection for, to be a friend to, to approve of; to like; to sanction</i>	aorist active infinitive	Strong's #5368
Thayer definitions: 1) to love; 1a) to approve of; 1b) to like; 1c) sanction; 1d) to treat affectionately or kindly, to welcome, befriend; 2) to show signs of love; 2a) to kiss; 3) to be fond of doing; 3a) be wont, use to do.			
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: He approached Jesus to kiss Him.

Judas approaches Jesus to kiss Him. This is a normal sign of affection and friendship between men in this era. Luckily, that era has come and gone.

In the Lukian account, it is unclear whether Judas came close enough to kiss the Lord. However, Judas is clearly said to kiss the Lord in Matthew 26:49 Mark 14:45.

Luke 22:47 Still, while He is speaking, look, a crowd, and the being called Judas, one of the twelve, was leading them. He approached Jesus to kiss Him. (Kukis mostly literal translation)

Luke 22:48a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424

Luke 22:48a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
The Byzantine Greek text and the Scrivener Textus Receptus have: <i>the, but, Jesus</i> here instead. Properly translated, this would simply be, <i>but the Jesus...</i>			
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: But Jesus said to him,...

When Judas pulls near to the Lord—perhaps actually kissing Him—the Lord then speaks to Judas.

Luke 22:48b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἴουδας (Ἰουδάς) [pronounced ee-oo-DAHS]	<i>he shall be praised; transliterated, Judah, Judas</i>	masculine singular proper noun, vocative	Strong's #2455
philêma (φίλημα) [pronounced FIL-ay-mah]	<i>a kiss; the kiss with which, as a sign of fraternal affection</i>	neuter singular noun; dative, locative or instrumental case	Strong's #5370
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
huios (υἱός, οὐ, ὁ) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, accusative case	Strong's #5207
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong's #444

Luke 22:48b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paradídōmai (παράδιδωμαι) [pronounced pah-rah- DIH-doh-my]	<i>to give up, to deliver over [to the power of someone else], to hand [give, deliver, turn] over, to give up a person [to the police or courts]; to deliver, to deliver oneself [into the hands of others]; to entrust</i>	2 nd person singular, present active indicative	Strong's #3860

I do not see a question being asked here.

Translation: ...“Judas, you keep on betraying the Son of Man with a kiss.”

This particular sentence is nearly everywhere translated as a question. I checked 3 ancient manuscripts and did not see a reason to do this (not that it makes a lot of difference).

Jesus makes the observation, “Judas, you are betraying Me with a kiss.” A kiss is normally a sign of affection.

Jesus, I would suppose, says this loud enough so that other disciples there hear Him and remember Jesus saying this. Jesus earlier spoke of being betrayed when they were eating. This disciples heard this word and were very disturbed by it. When Judas actually betrays the Lord, this would certainly remain in the memory of several disciples. (I say this, by way of consideration of the human author, Luke, who would have heard this conversation second-hand from someone else.)

Luke 22:48 **But Jesus said to him, “Judas, you keep on betraying the Son of Man with a kiss.”** (Kukis mostly literal translation)

Luke 22:47–48 **Still, while He is speaking, look, a crowd, and the being called Judas, one of the twelve, was leading them. He approached Jesus to kiss Him. But Jesus said to him, “Judas, you keep on betraying the Son of Man with a kiss.”** (Kukis mostly literal translation)

Luke 22:47–48 **Yet while Jesus is speaking, a crowd suddenly appeared, and Judas, one of the twelve, was leading them towards Jesus. Judas then personally approached Jesus, intending to kiss Him. However, Jesus said to him, “Judas, you are betraying the Son of Man with a kiss.”** (Kukis paraphrase)

The ESV (capitalized) is used below:

Judas Betrays Jesus (Matthew, Mark, Luke and John)			
Matthew	Mark	Luke	John
			John 18:2 Now Judas, who betrayed Him, also knew the place, for Jesus often met there with His disciples.

Judas Betrays Jesus (Matthew, Mark, Luke and John)

Matthew	Mark	Luke	John
<p>Matthew 26:47 While He was still speaking, Judas came, one of the twelve, and with Him a great crowd with swords and clubs, from the chief priests and the elders of the people.</p>	<p>Mark 14:43 And immediately, while he was still speaking, Judas came, one of the twelve, and with him a crowd with swords and clubs, from the chief priests and the scribes and the elders.</p>		<p>John 18:3 So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons.</p>
<p>Matthew 26:48 Now the betrayer had given them a sign, saying, "The One I will kiss is the Man; seize Him."</p>	<p>Mark 14:44 Now the betrayer had given them a sign, saying, "The one I will kiss is the Man. Seize Him and lead Him away under guard."</p>		
<p>Matthew 26:49 And he came up to Jesus at once and said, "Greetings, Rabbi!" And he kissed Him.</p>	<p>Mark 14:45 And when he came, he went up to Him at once and said, "Rabbi!" And he kissed Him.</p>	<p>Luke 22:47–48 While he was still speaking, there came a crowd, and the man called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss him, but Jesus said to him, "Judas, would you betray the Son of Man with a kiss?"</p>	
<p>There is then a considerable narrative found in the book of John, different from what takes place in the other gospels.</p>			
<p>John 18:4 Then Jesus, knowing all that would happen to him, came forward and said to them, "Whom do you seek?" John 18:5 They answered Him, "Jesus of Nazareth." Jesus said to them, "I am he." Judas, who betrayed Him, was standing with them. John 18:6 When Jesus said to them, "I am He," they drew back and fell to the ground. John 18:7 So He asked them again, "Whom do you seek?" And they said, "Jesus of Nazareth." John 18:8 Jesus answered, "I told you that I am He. So, if you seek Me, let these men go." John 18:9 This was to fulfill the word that he had spoken: "Of those whom you gave me I have lost not one."</p>			
<p>Matthew 26:50 Jesus said to him, "Friend, do what you came to do." Then they came up and laid hands on Jesus and seized Him.</p>	<p>Mark 14:46 And they laid hands on Him and seized Him.</p>		

This is one of those passages which would be fun to assemble into a single narrative.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

But having seen, the [ones] around Him, the [thing] which will be, said, "Lord, if we strike with the sword." And struck one certain [man] from them of the chief priest the servant; and he had cut off the ear of him the right [one].

Luke
22:49–50

The [ones] around the Lord [lit., *Him*], having seen [what] will happen, asked, "Lord, if we [should] strike with the sword." And a certain man [lit., *one*] from among them struck the servant of the chief priest; and he had cut off his right ear.

The ones with the Lord observed what was happening, and knowing what would probably happen, they asked, "Lord, should we use our swords now?" Before Jesus could answer, one of the disciples with Jesus had struck the servant of the high priest with his sword and cut off his right ear.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But having seen, the [ones] around Him, the [thing] which will be, said, "Lord, if we strike with the sword." And struck one certain [man] from them of the chief priest the servant; and he had cut off the ear of him the right [one].
Complete Apostles Bible	And those around Him, seeing what was about to happen, they said to Him, "Lord, shall we strike with the sword?" And a certain one of them struck the servant of the high priest and cut off his right ear.
Douay-Rheims 1899 (Amer.)	And they that were about him, seeing what would follow, said to him: Lord, shall we strike with the sword? And one of them struck the servant of the high priest and cut off his right ear.
Holy Aramaic Scriptures	Now, when those who were with Him saw the thing that happened, they said unto Him, "Maran {Our Lord}, should we strike them with the swords?" And one from them struck the servant of the Rab Kahne {the Priest's Chief}, and took off his right ear.
James Murdock's Syriac NT	And when they that were with him, saw what occurred, they said to him: Our Lord, shall we smite them with the sword? And one of them smote a servant of the high priest, and took off his right ear.
Original Aramaic NT	But when those who were with him saw what happened, they were saying to him, "Our Lord, shall we strike them with swords?" And one of them struck the servant of The High Priest and took off his right ear.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when those who were with him saw what was coming, they said, Lord, may we not make use of our swords? And one of them gave a blow to the servant of the high priest, cutting off his right ear.
Bible in Worldwide English	The disciples around Jesus saw what was going to happen. They said, Lord, shall we fight with our swords? One of them hit the servant of the high priest and cut off his right ear.
Easy English	The people near to Jesus saw what was happening. They asked him, 'Lord, should we use our swords to fight?' One of them hit the servant of the leader of the priests. He cut off the servant's right ear.
Easy-to-Read Version–2008	The followers of Jesus were standing there too. They saw what was happening and said to Jesus, "Lord, should we use our swords?"

	And one of them did use his sword. He cut off the right ear of the servant of the high priest.
Good News Bible (TEV)	When the disciples who were with Jesus saw what was going to happen, they asked, "Shall we use our swords, Lord?"
J. B. Phillips	And one of them struck the High Priest's slave and cut off his right ear. And the disciples, seeing what was going to happen, cried, "Lord, shall we use our swords?"
<i>The Message</i>	And one of them did slash at the High Priest's servant, cutting off his right ear. When those with him saw what was happening, they said, "Master, shall we fight?"
NIRV	One of them took a swing at the Chief Priest's servant and cut off his right ear. Jesus' followers saw what was going to happen. So they said, "Lord, should we use our swords against them?" One of them struck the slave of the high priest and cut off his right ear.
New Life Version	Those around Jesus saw what was going to happen and asked, "Lord, should we fight with our swords?" One of them hit a servant who was owned by the head religious leader and cut off his right ear.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	When the other disciples with Jesus saw what was about to happen, they said, "Sir, should we take them on with the sword?" One of the disciples didn't wait for an answer. He pulled his sword and cut off the right ear of the high priest's slave.
Contemporary English V.	When Jesus' disciples saw what was about to happen, they asked, "Lord, should we attack them with a sword?" One of the disciples even struck at the high priest's servant with his sword and cut off the servant's right ear.
The Living Bible	When the other disciples saw what was about to happen, they exclaimed, "Master, shall we fight? We brought along the swords!" And one of them slashed at the high priest's servant and cut off his right ear.
New Berkeley Version New Living Translation	. When the other disciples saw what was about to happen, they exclaimed, "Lord, should we fight? We brought the swords!" And one of them struck at the high priest's slave, slashing off his right ear.
The Passion Translation	When the other disciples understood what was happening, they asked, "Lord, shall we fight them with our swords?" Just then, one of the disciples swung his sword at the high priest's servant and slashed off his right ear.
UnfoldingWord Simplified T.	When the disciples realized what was happening, they said, "Lord, shall we strike them with our swords?" One of them struck the servant of the high priest, but only cut off his right ear.
William's New Testament	Those who were about Him saw what was about to take place, and said, "Lord, shall we use our swords now?" Then one of them struck the high priest's slave and cut off his right ear.

Partially literal and partially paraphrased translations:

American English Bible	And when those who were around [Jesus] saw what was about to happen, they asked him: 'Lord, shall we fight them off with the swords?' Then that's when one of them struck the High Priest's slave, taking off his right ear.
Beck's American Translation Breakthrough Version	. When the people around Him saw what will be, they said, "Master, tell us if we will slash them with a knife."

	And a certain one from them slashed the head priest's slave and took off his right ear.
Common English Bible	When those around him recognized what was about to happen, they said, "Lord, should we fight with our swords?" One of them struck the high priest's servant, cutting off his right ear.
A. Campbell's Living Oracles	Now, those who were with him, foreseeing what would happen, said to him, Master, shall we strike with the sword? And one of them struck the servant of the high priest, and cut off his right ear.
New Advent (Knox) Bible	Then those who were about him, seeing what would come of it, asked, Lord, shall we strike out with our swords? And one of them struck a servant of the high priest, and cut off his right ear.
NT for Everyone	Jesus' followers saw what was about to happen. 'Master!' they said. 'Shall we go in with the swords?' And one of them struck the high priest's servant, and cut off his right ear.
20 th Century New Testament	But when those who were round Jesus saw what was going to happen, they exclaimed: "Master, shall we use our swords?" And one of them struck the High Priest's servant and cut off his right ear; On which Jesus said: "Let me at least do this"; and, touching his ear, he healed the wound. V. 51 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	When those who were with Him saw what was about to happen, they said to Him, "Lord, shall we attack with the sword?" And one of them struck the servant of the high priest, and cut off his right ear. It seems likely this was Peter, but it could have subjected him to harsh punishment by the Romans if his name were used here.
Revised Ferrar-Fenton Bible	Now those about Him, foreseeing what would happen, asked Him, "Master, shall we strike with a sword?" And one of them struck the servant of the High Priest, cutting off his right ear.
God's Truth (Tyndale)	When they which were about him saw what would follow, they said unto him. Lord, shall we smite with sword. And one of them smote a servant of the highest priest of all, and smote off his right ear.
Montgomery NT	Those who were around him, when they saw what was about to happen, said to him, "Lord, shall we strike with our swords?" Then one of them did strike a blow at the high priest's slave, and cut off his right ear.
Riverside New Testament	Those about Jesus, seeing what was going to happen, said, "Master, shall we strike with the sword?" One of them did strike the High Priest's servant and cut off his right ear.
Weymouth New Testament	Those who were about Him, seeing what was likely to happen, asked Him, "Master, shall we strike with the sword?" And one of them struck a blow at the High Priest's servant and cut off his right ear.
Wikipedia Bible Project	Those with Jesus asked him, "Shall we attack with our swords?" And one of them struck the high priest's servant and chopped off his right ear.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And those around him seeing what would be, they said to him, Lord, shall we strike them fatally with the sword? And one of them struck the servant of the head priest, and took off his right ear
New American Bible (2011)	His disciples realized what was about to happen, and they asked, "Lord, shall we strike with a sword?" ^e And one of them struck the high priest's servant and cut off his right ear. ^f

- e. [22:49] 22:36.
f. [22:50] Jn 18:26.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When his followers saw what was going to happen, they said, "Lord, should we use our swords?" One of them struck at the slave of the cohen hagadol and cut off his right ear.
Holy New Covenant Trans.	The delegates of Jesus were standing there too. They saw what was going to happen. They asked him, "Lord, shall we use our swords?" And one of the students did use his sword. He cut off the right ear of the high priest's slave.
Tree of Life Version	When those around Him saw what was going to happen, they said to Him, "Master, shall we strike with the sword?" And one of them struck the servant of the kohen gadol and cut off his right ear.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Seeing but The [Men] around him the [thing] being say Lord if [We] will strike in sword and strikes One Someone from them [of] the priest (chief) the servant and [He] removes the ear [of] him the [thing] right...
Alpha & Omega Bible	AND SEEING THOSE AROUND HIM WHAT WAS ABOUT TO HAPPEN SAID TO HIM, LORD, SHALL WE SMITE WITH [THE] SWORD? AND SMOTE ONE A CERTAIN OF THEM THE BONDMAN OF THE HIGH PRIEST, AND TOOK OFF HIS EAR RIGHT.
Awful Scroll Bible	Moreover, those around Him, perceiving that willing to be, said to Him, "Lord, whether will we strike, by-within the smallsword?" And a certain one out of them, strikes the devoted slave, of the chief-priest, and took-away his right ear.
Concordant Literal Version	Now those about Him, perceiving what will be, say to Him, "Lord, shall we be smiting with a sword? And a certain one of them smites the slave of the chief priest and amputates his right ear.
exeGesés companion Bible	And those around him seeing what became, say to him, Adonay, smite we with the sword? And one of them smites the servant of the archpriest, and removes his right ear.
Orthodox Jewish Bible	But having seen what was coming, the ones around Rebbe, Melech HaMoshiach said, Adoni, should we strike with the cherev (sword)? And a certain one of them struck the eved (servant) of the Rashei Hakohanim and cut off his right ear.
Rotherham's Emphasized B.	And they who were about him [seeing what would be] said— Lord! shall we smite with the sword? And a certain one from among them smote [the High-priest's] servant, and took off his right ear.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	When those who were around Him saw what was about to happen, they said, "Lord, should we strike with the sword?" And one [John names Peter as the assailant and Malchus as the victim.] of them struck the slave of the high priest and cut off his right ear.
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An Understandable Version	And when [<i>the rest of</i>] the disciples, who were gathered around Jesus, saw what was about to happen, they said, "Lord, do you want us to strike them with a sword?" Then a certain one of them struck the head priest's slave and sheared off his right ear. [Note: It was Peter who struck this man, whose name was Malchus. See John 18:10].
The Expanded Bible	When those who were standing around him saw what was happening [about to happen], they said, "Lord, should we strike them with our swords?" And one of them struck the servant of the high priest and cut off his right ear.
Jonathan Mitchell NT	But upon seeing the [situation] that was going to exist (or: perceiving what was going to happen), the men around Him said, "Lord (or: Master), shall we strike with (i.e., in [the use of]) a sword?" And then a certain one of them struck the slave of the chief priest, and took off (amputated) his right ear.
Syndein/Thieme	``And, those around Him, having seen 'that which would follow'/'what was about to happen', said to Him {Jesus}, "Lord, should we strike with the sword {machaira}?" ``And, then a certain one of them struck the slave of the high priest {archiereus} and cut off his ear . . . the right one.
Translation for Translators	When the <i>disciples</i> who were around Jesus realized what was going to happen, they said, "Lord, shall we (<i>exc</i>) strike <i>them</i> with our swords?" One of his disciples <i>drew his sword and</i> struck the servant of the high priest <i>to kill him</i> , but only cut off his right ear.
The Voice	Disciples (<i>realizing what was going on</i>): Lord, is this why You told us to bring the swords? Should we attack? Before Jesus could answer, one of them had swung his sword at the high priest's slave, cutting off his right ear.

Bible Translations with Many Footnotes:

Lexham Bible	And when [*Here "when " is supplied as a component of the participle ("saw") which is understood as temporal] those around him saw what was about to happen, they said, "Lord, should we strike with the sword?" And a certain one of them struck the slave of the high priest and cut off his right ear.
NET Bible®	When ¹²² those who were around him saw what was about to happen, they said, "Lord, should ¹²³ we use our swords?" ¹²⁴ Then ¹²⁵ one of them ¹²⁶ struck the high priest's slave, ¹²⁷ cutting off his right ear. ^{122tn} Here δέ (de) has not been translated. ^{123tn} The direct question using "if" in Greek is not unusual (BDF §440.3). ^{124sn} "Should we use our swords?" The disciples' effort to defend Jesus recalls Luke 22:35-38. One individual did not wait for the answer. ^{125tn} Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative. ^{126sn} One of them. The unnamed disciple is Peter according to John 18:10 (cf. also Matt 26:51; Mark 14:47). ^{127tn} See the note on the word "slave" in 7:2. ^{tn} Though δοῦλος (doulos) is normally translated "servant," the word does not bear the connotation of a free individual serving another. BDAG notes that "'servant' for 'slave' is largely confined to Biblical transl. and early American times... in normal usage at the present time the two words are carefully distinguished" (BDAG 260 s.v. 1). The most accurate translation is "bondservant" (sometimes found in the ASV for δοῦλος) in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force. In addition, the parallel passage in Matt 8:6 uses the Greek term παῖς (pais), to refer to the centurion's slave. This was a

term often used of a slave who was regarded with some degree of affection, possibly a personal servant.

The Spoken English NT

When his companions saw what was going to happen, they said, “Teacher, should we use our swords?”^u And one of them struck the High Priest’s slave and cut off his right ear.

^u Lit. “should we strike with the sword?”

Literal, almost word-for-word, renderings:

Charles Thomson NT

And when those that were about him saw what would follow, they said, Lord, shall we strike with the sword?
And a certain one of them struck the slave of the high priest, and struck off his right ear.

Literal New Testament

And those around Him seeing that about to occur, they said to Him, Lord, shall we strike with the sword?

Modern Literal Version 2020

And a certain one of them struck the slave of the high priest and cut off his right ear.
Now after the ones around him, saw what will be *coming*, they said to him, Lord, If we will *not* strike with* the sword, *then*?
And a certain one out-of them struck the bondservant of the high-priest and took off his right ear.

New Matthew Bible

When those who were with Jesus saw what would follow, they said to him, Lord, shall we smite with swords? And one of them struck a servant of the most high priest, and cut off his right ear.

The gist of this passage:

The disciples recognize what is about to pass, and Peter starts swinging his sword, but misses the head and simply swipes off the ear of a servant.

49-50

Luke 22:49a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
eidô (εἶδω) [pronounced <i>Ī-doh</i>]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine plural, aorist active participle; nominative case	Strong’s #1492
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
hoi (οἱ) [pronounced <i>hoi</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong’s #3588
peri (περί) [pronounced <i>per-EE</i>]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong’s #4012
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong’s #846
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong’s #3588

Luke 22:49a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esomai (ἔσομαι) [pronounced EHS-om-ah-ee]	<i>future tense of "to be"; being; having</i>	neuter singular, future participle, accusative case	Strong's #2071 (a form of #1510)

Translation: The [ones] around the Lord [lit., Him], having seen [what] will happen,...

The disciples are the ones with Jesus. It does not appear that anyone else is there, but when that happens, we are not always told.

When Judas showed up, some of the disciples reacted rather quickly. They knew that Judas was the traitor; and here comes Judas with a bunch of religious types. These religious types had a plethora of weaponry with them. They had swords and clubs.

Jesus had earlier told the disciples that they needed to buy a sword (and inventory was even taken).

The disciples quickly ascertain the situation and what they expect to happen.

Now, bear in mind that they did not seem to keep in their minds that Jesus was going to be crucified and that He told them this on several occasions. But they were certainly aware of the animosity of the religious establishment in Jerusalem, and here they were, clearly armed and ready to get after it.

Luke 22:49b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person plural, aorist active indicative	Strong's #3004
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; vocative	Strong's #2962
ei (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
patássō (πατάσσω) [pronounced pat-AHS-so]	<i>to strike gently (as a part or a member of the body); to stroke, to smite (with the sword); to afflict, to visit with evils, as with a deadly disease; to cut down, to kill, slay, to strike</i>	1 st person plural, future active indicative	Strong's #3960
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
máchaira (μάχαιρα) [pronounced MAHKH-ah-ee-rah]	<i>sword; a small sword, a curved sword, for a cutting stroke; a straight sword, for thrusting a knife; figuratively, war, judicial punishment</i>	feminine singular noun, dative, locative or instrumental case	Strong's #3162

Translation: ...asked, “Lord, if we [should] strike with the sword.”

They ask Jesus whether they should take out their swords and use them at this time (to defend the Lord).

Luke 22:49 The [ones] around the Lord [lit., *Him*], having seen [what] will happen, asked, “Lord, if we [should] strike with the sword.” (Kukis mostly literal translation)

Although there were some quick questions about whether or not they should strike these men with the sword (they had two swords with them at this time), they will not wait for Jesus to give them a response.

Luke 22:50a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
πατάσσω (πατάσσω) [pronounced <i>pat-AHS-so</i>]	<i>to strike gently (as a part or a member of the body); to stroke, to smite (with the sword); to afflict, to visit with evils, as with a deadly disease; to cut down, to kill, slay, to strike</i>	3 rd person singular, aorist active indicative	Strong's #3960
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehñ</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective, nominative case	Strong's #1520
tís (τις) [pronounced <i>tihç</i>] ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine singular, enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced <i>ehks</i>], because it comes before a vowel.			
αὐτῶν (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
archiereus (ἀρχιερεὺς) [pronounced <i>ar-khee-er-YUCE</i>]	<i>chief priest, high priest</i>	masculine singular noun; genitive/ablative case	Strong's #749
τον (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588

Luke 22:50a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
doulos (δοῦλος) [pronounced DEW- loss]	slave (s); servant (s); attendant (s)	masculine singular noun; accusative case	Strong's #1401

Translation: And a certain man [lit., one] from among them struck the servant of the chief priest;...

There was a certain disciple (Peter, who is not named here) who struck the servant of the **chief priest**.

Usually with a sword, one uses it as deadly force; and it seems most logical to go after the leaders. We don't know what Peter was thinking, or if he simply reacted quickly, not really thinking anything through (which would not be unusual for Peter).

Peter struck quickly and decisively, except that, he did not land an accurate blow.

One may ask why did Peter go for the servant of the High Priest but not the High Priest? It could be that this man's servant acted in part as a bodyguard. He may have been the most formidable person near Peter. It seems unlikely to me that Peter would have picked the smallest person to go after.

Luke 22:50b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
aphairéō (ἀφαιρέω) [pronounced af-ahēe- REH-oh]	to take (away, from), to remove; to carry off; to cut off	3 rd person singular, aorist active indicative	Strong's #851
to (τό) [pronounced toh]	the; this, that; to the, towards the	neuter singular definite article; accusative case	Strong's #3588
ous (οὐς) [pronounced oos]	the ear; metaphorically the faculty of perceiving with the mind, the faculty of understanding and knowing; hearing	neuter singular noun; accusative case	Strong's #3775
autou (αὐτοῦ) [pronounced ow-TOO]	his, of him; from him, him; same	3 rd person masculine singular personal pronoun; genitive/ ablative case	Strong's #846
to (τό) [pronounced toh]	the; this, that; to the, towards the	neuter singular definite article; accusative case	Strong's #3588
dexios (δεξιός) [pronounced dex-ee- OSS]	the right, the right hand [side]; metaphorically, a place of honour or authority	neuter singular adjective; accusative case	Strong's #1188

Translation: ...and he had cut off his right ear.

Whereas, a good swordsman would have split the head of this man (or cut him off at the neck), Peter only clipped his right ear. We might reasonably assume that this man moved quickly or Peter was not accustomed to combat situations. Whatever the case, cutting off this man's ear was not Peter's desired result.

Luke 22:50 **And a certain man [lit., one] from among them struck the servant of the chief priest; and he had cut off his right ear.** (Kukis mostly literal translation)

Luke 22:49–50 **The [ones] around the Lord [lit., Him], having seen [what] will happen, asked, "Lord, if we [should] strike with the sword." And a certain man [lit., one] from among them struck the servant of the chief priest; and he had cut off his right ear.** (Kukis mostly literal translation)

Luke 22:49–50 **The ones with the Lord observed what was happening, and knowing what would probably happen, they asked, "Lord, should we use our swords now?" Before Jesus could answer, one of the disciples with Jesus had struck the servant of the high priest with his sword and cut off his right ear.**

But having answered, the Jesus said, "Keep on allowing to this." And touching the ear (lobe?), He healed him.

Luke
22:51

Answering [them], Jesus said, "Do not restrain even this." Touching the ear, He healed him.

Answering them, Jesus said, "Do not attempt to restrain them." Then He touched the servant's ear and healed him.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But having answered, the Jesus said, "Keep on allowing to this." And touching the ear (lobe?), He healed him.
Complete Apostles Bible	But Jesus answered and said, "Stop right there." And touching his ear, He healed him.
Douay-Rheims 1899 (Amer.)	But Jesus answering, said: Suffer ye thus far. And when he had touched his ear, he healed him.
Holy Aramaic Scriptures	But, Eshu {Yeshua} answered and said, "That is far enough!" And He touched the ear of that one who was wounded, and healed him.
James Murdock's Syriac NT	And Jesus answered and said: Sufficient, thus far. And he touched the ear of him that was smitten, and healed him.
Original Aramaic NT	Then Yeshua answered and he said, "Enough for now." And he touched the ear of him who was wounded, and he healed him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But Jesus, answering, said, Put up with this, at least. And touching his ear, he made it well.
Bible in Worldwide English Easy English	Jesus said, Just let me do this. And he touched the mans ear and healed him. 'That is enough!' Jesus said. He then touched the man's ear and made him well again.
Easy-to-Read Version–2008 <i>God's Word</i> TM	Jesus said, "Stop!" Then he touched the servant's ear and healed him. But Jesus said, "Stop! That's enough of this." Then he touched the servant's ear and healed him.
J. B. Phillips	But Jesus retorted, "That will do!"

<i>The Message</i>	Jesus said, "Let them be. Even in this." Then, touching the servant's ear, he healed him.
NIRV	But Jesus answered, "Stop this!" And he touched the man's ear and healed him.
New Life Version	Jesus said, "Stop! This is enough." And He put His hand on his ear and healed him.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Jesus said, "Stop! We're not doing this." Then he touched the slave's ear and healed it.
Contemporary English V. The Living Bible	"Enough of that!" Jesus said. Then he touched the servant's ear and healed it. But Jesus said, "Don't resist anymore." And he touched the place where the man's ear had been and restored it.
New Berkeley Version The Passion Translation	. Jesus stopped the incident from escalating any further by shouting, "Stop! That's enough of this!" Then he touched the right side of the injured man's head and the ear grew back—he was healed!
UnfoldingWord Simplified T.	But Jesus said, "Do not do any more of that." Then he touched the servant's ear and healed him.
William's New Testament	But Jesus said, "Permit me to go as far as this!" So He touched his ear and healed him.

Partially literal and partially paraphrased translations:

American English Bible	And after that happened, Jesus said: 'It has gone far enough!' Then he touched the [man's] ear and healed him.
Beck's American Translation Breakthrough Version	. But when Jesus answered, He said, "Allow this for now." And when He touched that part of his ear, He cured him.
A. Campbell's Living Oracles New Advent (Knox) Bible	Jesus said, Let this suffice; and touching his ear, he healed him. Jesus answered, Let them have their way in this.[3] And he touched his ear, and healed him.
NT for Everyone	[3] Our Lord's words here are commonly interpreted as addressed to the apostles, in answer to their question (verse 49); some, however think that they are addressed to his captors, who were already holding him, 'Release me for this once', that is, while he cured Malchus.
20 th Century New Testament	'Enough of that!' said Jesus, and healed the ear with a touch. On which Jesus said: "Let me at least do this"; and, touching his ear, he healed the wound.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	But Jesus, addressing him, said, "Here let the matter rest"; and, touching the ear, He cured it.
Free Bible Version God's Truth (Tyndale)	No more of this!" said Jesus. He touched the man's ear and healed him. And Jesus answered and said: Suffer you thus far forth. And he touched his ear, and healed him.
International Standard V	But Jesus said, "No more of this!" So he touched the wounded man's [The Gk. lacks wounded man's] ear and healed him.
Montgomery NT The Spoken English NT	"Permit me to do this at least," said Jesus, as he touched his ear and healed him. But Jesus said back to them, "That's enough of that!" And he touched his ear and healed him.
Urim-Thummim Version	But Jesus answered and said, Permit this to happen. And he touched his ear, and healed him.

Wikipedia Bible Project "That's enough!" Jesus said in response. He touched the man's ear, and healed him.

Catholic Bibles (those having the imprimatur):

The Heritage Bible And Jesus answering, said, Let this be enough. And touching *his* ear, he healed him.

New American Bible (2011) * But Jesus said in reply, "Stop, no more of this!" Then he touched the servant's ear and healed him.

New English Bible—1970 * [22:51] And healed him: only Luke recounts this healing of the injured servant. But Jesus answered, 'Let them have their way.' Then he touched the man's ear and healed him. Or: 'Let me do as much as this', and touching the man's ear, he healed him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible But Yeshua answered, "Just let me do this," and, touching the man's ear, he healed him.

Hebraic Roots Bible And answering, Yahshua said, Allow it until this. And touching his ear, He healed him.

Holy New Covenant Trans. Jesus answered, "Stop!" Then Jesus touched the slave's ear and healed him.

The Scriptures 2009 But עשוי answering, said, "Allow it this far." And touching his ear He healed him.

Tree of Life Version But Yeshua answered and said, "Stop this now!" And He touched the man's ear and healed him.

Weird English, ☹️ English, Anachronistic English Translations:

Accurate New Testament ...Answering but The Jesus says allow! {it} until this and Touching the ear [He] heals him...

Awful Scroll Bible And Jesus resolving-away, said, "Be allowing it, even to this!" And himself touching his ear, heals him.

Concordant Literal Version Now answering, Jesus said, "Give leave, till this-And touching the ear, He heals him."

exeGesés companion Bible And Yah Shua answers, saying, Allow you thus.
- and he touches his ear lobe and heals him.

Orthodox Jewish Bible And, in reply, Rebbe Melech HaMoshiach said, Blaib shtein! (Stop!) No more of this! And having touched the ear, he healed him.

Expanded/Embellished Bibles:

An Understandable Version But Jesus replied, "Stop it; *[that is]* enough!" Then He touched the man's *[partially severed]* ear and healed him.

Jonathan Mitchell NT Yet Jesus, making a decided response, said, "You folks continue allowing [them] – even as far as this!" And then, handling the ear so as to modify and kindle [it], He healed him.

Syndein/Thieme But Jesus answering/'giving a discerning answer from the ultimate source of Himself' {apokrinomai} said, "Be permitting {an order} until I do this."
{Jesus is telling them to 'stop hindering His arrest' He must go to the cross remember they are still students and do not fully understand the meaning of all that is happening - all they know is they love the Lord and want to protect Him}
And touching his ear, He {Jesus} healed him {the injured slave}.

Translation for Translators But Jesus said, "Do not *do* any more of that!" He touched the *servant's* ear and healed him.

The Voice **Jesus:** Stop! No more of this!

Then He reached out to touch—and heal—the man’s ear.

Bible Translations with Many Footnotes:

Lexham Bible	But Jesus answered and [*Here “and ” is supplied because the previous participle (“answered”) has been translated as a finite verb] said, “Stop! No more of this!” [Literally “leave off to this”] And he touched his [*Literally “the”; the Greek article is used here as a possessive pronoun] ear and [*Here “and ” is supplied because the previous participle (“touched”) has been translated as a finite verb] healed him.
NET Bible®	But Jesus said, ¹²⁸ “Enough of this!” And he touched the man’s ¹²⁹ ear and healed ¹³⁰ him. ^{128tn} Grk “But answering, Jesus said.” This is redundant in contemporary English and has been simplified in the translation. ^{129tn} Grk “his”; the referent (the slave of the high priest mentioned in the previous verse) has been specified in the translation for clarity. ^{130sn} When Jesus healed the man’s ear he showed grace even to those who hated him, following his own teaching (Luke 6:27-36).
Rotherham’s Emphasized B.	But Jesus, answering, said— Let be—as long as this!... ^h And [touching the ear] he healed him. ^h Probably suiting the action to the word.
Wilbur Pickering’s New T.	But Jesus reacted by saying, “Allow at least this!” and touching his ear He healed him. ¹⁹ (19) We know it was Peter (John 18:10), and if the Lord hadn’t healed that ear, things would probably have been nastier for Peter in the ‘courtyard’.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	But answering, Jesus said, "Stop this!" And having touched his ear, He healed him.
Berean Literal Bible	And Jesus answering said, “Allow you thus far!” And having touched the ear, He healed him.
Charles Thomson NT	Thereupon Jesus interposing, said, Permit thus long; and having touched his ear, healed him.
Context Group Version	But Jesus answered and said, Allow (pl) [them] thus far. And he touched his ear, and healed him.
Far Above All Translation	But Jesus replied and said, it at that. Then he touched his ear and healed him.
Green’s Literal Translation	And answering, Jesus said, Allow it until this. And touching his ear, He healed him.
Literal Standard Version	And a certain one of them struck the servant of the chief priest, and took off his right ear, and Jesus answering said, “Permit thus far,” and having touched his ear, He healed him. V. 50 is included for context.
Modern Literal Version 2020	But Jesus answered and said, Permit insofar as this. And he touched his ear and healed him.
Modern KJV	And Jesus answered and said, Let it go until now. And touching his ear, He healed him.
New American Standard	But Jesus responded and said, “Stop! No more of this.” [Or “Leave him alone! No more”] And He touched his ear and healed him.
New King James Version	But Jesus answered and said, “Permit even this.” And He touched his ear and healed him.
New Matthew Bible	But Jesus answered and said, Let it come to this. And he touched the servant’s ear and healed him.
Revised Geneva Translation	Then Jesus answered, and said, “Enough!” And He touched his ear and healed him.
World English Bible	But Jesus answered, “Let me at least do this”—and he touched his ear, and healed him.

The gist of this passage: Jesus heals the man's ear.

Luke 22:51a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀποκρίνομαι (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-ma</i>]	<i>answering, responding; a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #611
δέ (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
The definite article is in brackets in my Westcott Hort text; but normal in the other two manuscripts that I use.			
ἰησοῦς (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424
εἶπεν (εἶπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036

Translation: Answering [them], Jesus said,...

Because of the participle *answering*, I would assume that Jesus is responding to the disciples in v. 49. "We've got our swords; should we respond to this intrusion?" Before Jesus could answer, Peter slices off an ear of a priest's servant.

In any case, Jesus is speaking to His disciples here.

Luke 22:51b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἰδοὺ (εἶδω) [pronounced <i>eh-AH-oh</i>]	<i>allow, permit, let; allow one to do as he wishes, do not restrain, let alone; give up, let go, leave</i>	2 nd person plural, present active imperative	Strong's #1439
ἕως (ἕως) [pronounced <i>HEH-ohce</i>]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
τούτου (τούτου) [pronounced <i>TOO-too</i>]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; masculine singular; genitive or ablative case	Strong's #3778 (the genitive masculine or neuter is also known as Strong's #5127)

Translation: ...*“Do not restrain even this.”*

A number of translators translated the first word, *stop*. Jesus is telling His disciples, “Give up, leave it, do not restrain, allow them.” Jesus adds, *as far as this thing*.

“What you are witnessing now, and in the near future, let it go,” Jesus is telling them. Given the situation, the Lord’s words are sharp, tight, brief.

Jesus is requiring that they give in to the authorities who are there before them. He does not call for His disciples to take arms against these men from the Temple. It is not time for a revolt.

Now, bear in mind, that this is the same Jesus who killed 72,000 (if my numbers are right) of Assyrians.

We cannot look back to Jesus and claim that He was the first revolutionary. He is obeying the authorities of that region (which authorities are subject to Roman authority).

Luke 22:51c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong’s #2532
haptomai (ἅπτομαι) [pronounced <i>HAHP-toh-mai</i>]	<i>touching, attaching oneself to, fastening one’s self to, adhering to, clinging to; having carnal intercourse with, cohabiting with</i>	masculine singular, aorist middle participle, nominative case	Strong’s #680
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong’s #3588
eton (ὠτίον) [pronounced <i>oh-TEE-on</i>]	<i>ear; perhaps the lobe of the ear</i>	neuter singular noun, genitive/ablative case	Strong’s #5621
iaomai (ἰάομαι) [pronounced <i>ee-AH-om-ahēe</i>]	<i>to cure, to heal; to make whole; to free from errors and sins, to bring about (one’s) salvation</i>	3 rd person singular, aorist deponent middle indicative	Strong’s #2390
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong’s #846

Translation: *Touching the ear, He healed him.*

In all of this sudden drama, Jesus touches the ear of the man. Different word for *ear* here. Don’t know why that is. Perhaps it refers to a portion of the ear which remains.

Interestingly enough, this does not read, *and Jesus reached down, picked up the ear and repaired it*. I would think that the ear was sliced completely off and is laying on the ground, but that is an assumption on my part. The verb seems to indicate that. It would have been miraculous for Jesus to do that; but it is even more miraculous if Jesus touches what remains of the ear and restores the man’s ear. This is something which should have captured the high priest’s attention, but it did not appear to.

The end result is, it will be as if Jesus' supporters had not done anything. All of Peter's harm was undone in an instant. For anyone who would point to Peter and say, "You're under arrest to," would be admitting that Jesus just miraculously healed this servant.

Luke 22:51 Answering [them], Jesus said, "Do not restrain even this." Touching the ear, He healed him. (Kukis mostly literal translation)

Luke 22:51 Answering them, Jesus said, "Do not attempt to restrain them." Then He touched the servant's ear and healed him. (Kukis paraphrase)

The ESV (capitalized) is used below:

Peter Takes of the Ear of a Servant (Matthew, Mark, Luke and John)

Matthew

Mark

Luke

John

John provides quite a build up to this particular scene:

John 18:3 So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons.

John 18:4 Then Jesus, knowing all that would happen to him, came forward and said to them, "Whom do you seek?"

John 18:5 They answered him, "Jesus of Nazareth." Jesus said to them, "I am He." Judas, who betrayed Him, was standing with them.

John 18:6 When Jesus said to them, "I am He," they drew back and fell to the ground.

John 18:7 So he asked them again, "Whom do you seek?" And they said, "Jesus of Nazareth."

John 18:8 Jesus answered, "I told you that I am He. So, if you seek Me, let these men go."

John 18:9 This was to fulfill the word that He had spoken: "Of those whom you gave me I have lost not one."

		Luke 22:49 And when those who were around Him saw what would follow, they said, "Lord, shall we strike with the sword?"	
	Mark 14:46 And they laid hands on Him and seized Him.		
Matthew 26:51 And behold, one of those who were with Jesus stretched out his hand and drew his sword and struck the servant of the high priest and cut off his ear.	Mark 14:47 But one of those who stood by drew his sword and struck the servant of the high priest and cut off his ear.	Luke 22:50 And one of them struck the servant of the high priest and cut off his right ear. Luke 22:51 But Jesus said, "No more of this!" And he touched his ear and healed him.	John 18:10 Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. (The servant's name was Malchus.)

Many times, random people are named in the Bible because they are believers. At some point I may want to list all of the reasons why Malchus is probably a believer and a source to Luke for this information.

Peter Takes of the Ear of a Servant (Matthew, Mark, Luke and John)

Matthew	Mark	Luke	John
<p>Matthew 26:52 Then Jesus said to him, "Put your sword back into its place. For all who take the sword will perish by the sword."</p>			<p>John 18:11 So Jesus said to Peter, "Put your sword into its sheath; shall I not drink the cup that the Father has given Me?"</p>

The cup is the full measure of our sins, which Jesus took upon Himself.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

But said Jesus face to face with those who had come to Him—chief priests and officers of the Temple and elders, “Like a thief you [all] have come with swords and clubs. According to a day is Me with you [all] in the Temple; [but] You [all] did not stretch out the hands against Me [then]. But this is of you [all] the hour and the authority of the (thick) darkness.”

Luke
22:52–53

Jesus spoke directly to those who had come to Him—[to] the chief priests, the officers of the Temple and the elders: “You [all] have come out [against Me] with swords and clubs, as [thought I were] a (notorious) thief. [Yet,] I was with you [all] in the Temple each day; [but] you [all] did not stretch out [your] hands against Me [then]. Nevertheless, this is your hour and [you are acting] under the authority of (thick) darkness.”

Jesus then spoke directly to the chief priests, the officers of the Temple and the elders who had come to arrest Him: “You have all come out against Me this night carrying swords and clubs as if I were some sort of notorious gangster, but you know that I have been teaching in the Temple every single day. Why didn’t you grab Me up then? Nevertheless, this is your hour; you are now acting under the authority of the darkness.”

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) But said Jesus face to face with those who had come to Him—chief priests and officers of the Temple and elders, “Like a thief you [all] have come with swords and clubs. According to a day is Me with you [all] in the Temple; [but] You [all] did not stretch out the hands against Me [then]. But this is of you [all] the hour and the authority of the (thick) darkness.”
- Complete Apostles Bible Then Jesus said to the chief priests, captains of the temple, and the elders who had come to Him, "Have you come out, as against a bandit, with swords and clubs? When I was with you daily in the temple, you did not try to seize Me. But this is your hour, and the power of darkness."
- Douay-Rheims 1899 (Amer.) And Jesus said to the chief priests and magistrates of the temple and the ancients, that were come unto him: Are ye come out, as it were against a thief, with swords and clubs? When I was daily with you in the temple, you did not stretch forth your hands against me: but this is your hour and the power of darkness.
- Holy Aramaic Scriptures And Eshu {Yeshua} said unto those who had come against Him, the Rabay Kahne {the Priest’s Chiefs}, and the Qashishe {the Elders}, and the Rabay Kayle {the Chief

Officers} of The Haykla {The Temple}, "As against a robber you have gone out against Me, with swords and with rods, so that you might seize Me? Every day I was with you in The Haykla {The Temple}, and you didn't stretch out your hands against Me, but, this is your hour, and the power of kheshuka {darkness}."

James Murdock's Syriac NT And Jesus said to those who had come upon him, the chief priests and Elders and military captains of the temple: Have ye come out against me, as against a robber, with swords, and with clubs, to take me ?

I was with you daily in the temple, and ye laid not hands upon me. But this is your hour, and the reign of darkness.

Original Aramaic NT And Yeshua said to those Chief Priests and Elders and Commanders of the army of The Temple, who had come upon him, "Have you come out for me as for a robber, with swords and with clubs to seize me?

I was with you every day in The Temple and you did not stretch forth your hands against me, but this is your hour and of the Prince of Darkness."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And Jesus said to the chief priests and the captains of the Temple and the rulers, who had come against him, Have you come out as against a thief, with swords and sticks?

When I was in the Temple with you every day, your hands were not stretched out against me: but this is your hour, and the authority of the dark power.

Bible in Worldwide English The chief priests, the captains of the temple, and the leaders of the people had come to catch Jesus. He said to them, Have you come to take me with swords and sticks, the way you catch a man who steals?

I was with you every day in the temple. You did not try to catch me then. But this is your time now, the time of the power of darkness.

Easy English Then Jesus spoke to the people that had come to take hold of him. They were the leaders of the priests, and the leaders of the police in the temple. Other important Jews were also there. He said to them, 'You have come here with swords and heavy sticks. Do you really think that I am leading people to fight against our country's rulers? No! But I was with you every day in the yard of the temple. You did not try to take hold of me then. But now really is the time and the place for you to work. Now it is a bad dark time, when the Devil has authority.'

Easy-to-Read Version–2008 Jesus spoke to the group that came to arrest him. They were the leading priests, the older Jewish leaders, and the Jewish soldiers. He said to them, "Why did you come out here with swords and clubs? Do you think I am a criminal? I was with you every day in the Temple area. Why didn't you try to arrest me there? But this is your time--the time when darkness rules."

God's Word™ Then Jesus said to the chief priests, temple guards, and leaders who had come for him, "Have you come out with swords and clubs as if I were a criminal? I was with you in the temple courtyard every day and you didn't try to arrest me. But this is your time, when darkness rules."

Good News Bible (TEV) Then Jesus said to the chief priests and the officers of the Temple guard and the elders who had come there to get him, "Did you have to come with swords and clubs, as though I were an outlaw? I was with you in the Temple every day, and you did not try to arrest me. But this is your hour to act, when the power of darkness rules."

J. B. Phillips And he touched his ear and healed him. Then he spoke to the chief priests, Temple officers and elders who were there to arrest him, "So you have come out with your swords and staves as if I were a bandit. Day after day I was with you in the Temple

and you never laid a finger on me—but this is your hour and the power of darkness is yours!”

The Message

Jesus spoke to those who had come—high priests, Temple police, religion leaders: “What is this, jumping me with swords and clubs as if I were a dangerous criminal? Day after day I’ve been with you in the Temple and you’ve not so much as lifted a hand against me. But do it your way—it’s a dark night, a dark hour.”

NIRV

Then Jesus spoke to the chief priests, the officers of the temple guard, and the elders. They had all come for him. “Am I leading a band of armed men against you?” he asked. “Do you have to come with swords and clubs? Every day I was with you in the temple courtyard. And you didn’t lay a hand on me. But this is your hour. This is when darkness rules.”

New Life Version

Jesus Stands in Front of the Religious Leaders

Jesus said to the religious leaders and the leaders of the house of God and the other leaders who came to Him, “Have you come with swords and sticks to take Me, as if I were a robber? While I was with you everyday in the house of God, you never took hold of Me. But now is the time you are to come and you have come in the dark.”

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

Jesus turned to the crowd—an entourage of arresting officers that included top priests, Temple security guards, and Jewish elders. He asked them, “Why did you come with swords and clubs to arrest me like I’m some kind of dangerous robber? I was with you out in the Temple courtyards every day this week. You didn’t try to arrest me then. On the other hand, this is the perfect time for you. It’s dark. And the power of darkness leads you.”

Contemporary English V.

Jesus spoke to the chief priests, the temple police, and the leaders who had come to arrest him. He said, “Why do you come out with swords and clubs and treat me like a criminal? I was with you every day in the temple, and you didn’t arrest me. But this is your time, and darkness is in control.”

The Living Bible

Then Jesus addressed the chief priests and captains of the Temple guards and the religious leaders who headed the mob. “Am I a robber,” he asked, “that you have come armed with swords and clubs to get me? Why didn’t you arrest me in the Temple? I was there every day. But this is your moment—the time when Satan’s power reigns supreme.”

New Berkeley Version

New Living Translation

Then Jesus spoke to the leading priests, the captains of the Temple guard, and the elders who had come for him. “Am I some dangerous revolutionary,” he asked, “that you come with swords and clubs to arrest me? Why didn’t you arrest me in the Temple? I was there every day. But this is your moment, the time when the power of darkness reigns.”

The Passion Translation

Jesus turned to those who had come to seize him—the ruling priests, the officers of the temple police, and the religious leaders—and said, “Am I a criminal that you come to capture me with clubs and swords? Wasn’t I with you day after day, teaching in the temple courts? You could have seized me at any time. But in the darkness of night you have now found your time, for it belongs to you and to the prince of darkness.”

UnfoldingWord Simplified T.

Then Jesus said to the chief priests, the officers of the temple guards, and the Jewish elders who had come to arrest him, “It is surprising that you have come here with swords and clubs to arrest me, as if I were a robber. For many days I was with you in the temple, but you did not try to arrest me at all! But this is the time you are doing what you want. It is also the time when Satan is doing the evil things as he wants to do. For whatever reason, this is just v. 52 in the UWST.

William's New Testament Then Jesus said to the high priests, captains of the temple, and elders, who had come to take Him, "Have you come out with swords and clubs as though I were a robber? While I was among you day after day in the temple, you never laid a hand on me! But this is your opportunity, even the power which darkness gives you!"

Partially literal and partially paraphrased translations:

American English Bible And thereafter, Jesus asked the Chief Priests, Temple captains, and elders that had come for him:

'Are you coming here with swords and clubs [as though I were] some thief?
'I was with you in the Temple every day, and you didn't try to grab me then...
However, this is your hour and the power of darkness!'

Beck's American Translation .
Breakthrough Version

Jesus said to the people who showed up on Him (head priests, captains of the temple grounds, and older men), "Did you come out with knives and wooden clubs as on a bandit? Daily as I was with you on the temple grounds, you did not put out your hands on Me, but this is your hour and the authority of the darkness.

Common English Bible

Then Jesus said to the chief priests, the officers of the temple guard, and the elders who had come to get him, "Have you come with swords and clubs to arrest me, as though I were a thief? Day after day I was with you in the temple, but you didn't arrest me. But this is your time, when darkness rules."

A. Campbell's Living Oracles

Then Jesus said to the chief priests, and the officers of the temple-guard, and the elders, who were come to apprehend him, Do you come with swords and clubs, as in pursuit of a robber? While I was daily with you in the temple, you did not attempt to arrest me. But this is your hour, and the power of darkness.

New Advent (Knox) Bible

Then Jesus said to the chief priests and temple officers and elders who had come to find him, Have you come out with swords and clubs, as if I were a robber? I was close to you in the temple, day after day, and you never laid hands on me. But your time has come now, and darkness has its will.[4]
[4] vv. 39-53: Mt. 26.36; Mk. 14.32; Jn. 18.1.

NT for Everyone

Then Jesus spoke to the chief priests, the Temple guardsmen, and the elders who had come after him.

'Anyone would think I was a brigand,' he said, 'for you to come out with swords and clubs! Every day I've been in the Temple with you and you never laid hands on me. But your moment has come at last, and so has the power of darkness.'

20th Century New Testament

Then, turning to the Chief Priests and Officers in charge at the Temple and Councillors, who had come for him, he said: "Have you come out, as if after a robber, with swords and clubs? When I was with you day after day in the Temple Courts, you did not lay hands on me; but now your time has come, and the power of Darkness."

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

Then Jesus said to the chief priests, temple police, and the elders who had come for him, "Have you come out with swords and clubs as if I were a criminal? [Lit as *against a thief, or a bandit*] Every day while I was with you in the temple, you never laid a hand on me. But this is your hour —and the dominion of darkness."

Conservapedia Translation

Then Jesus said to the chief priests, captains of the temple, and elders who had approached Him, "Have you come here, as if against a thief, with swords and staffs? When I was with you daily in the temple, you did not lay a hand on me; but this is your time, and the strength of ignorant immorality." σκότος: literally means darkness, but metaphorically means ignorant immorality; ἐξουσία: power or strength, but in the sense of doing as one likes.

Revised Ferrar-Fenton Bible	Jesus then asked those who came against Him from the chief priests, the officers of the temple-guard, and the elders, "Are you come out with swords and staves, as if you were in pursuit of a robber? While I was daily with you in the temple, you did not attempt to arrest Me. But this hour, and that of the power of darkness, is yours."
Free Bible Version	Then Jesus spoke to the chief priests, and the officers of the Temple guard, and the elders. "Am I some kind of criminal that you had to come with swords and clubs?" he asked. "You didn't arrest me before, even though I was with you in the Temple every day. But this is your moment now, the time when darkness is in power."
God's Truth (Tyndale)	Then Jesus said unto the high priests and rulers of the temple and the elders which were come to him. Be you come out, as unto a thief with swords and staves? When I was daily with you in the temple, you stretched not forth hands against me. But this is even your very hour, and the power of darkness.
International Standard V	Then Jesus told the high priests, the Temple police, and the elders, who had come for him, "Have you come out with swords and clubs as if I were a bandit? [Or revolutionary] While I was with you day after day in the Temple, you didn't lay a hand on me. But this is your hour, when darkness reigns!" [Lit. your hour and the power of darkness]
Urim-Thummim Version	Then Jesus said to the chief priests and captains of the Temple, and the elders that were come to him, <i>Are you come out, as against a thief, with swords and cudgels? When I was daily with you in the Temple, you stretched out no hands against me: but this is your hour and the power of darkness.</i>
Weymouth New Testament	Then Jesus said to the High Priests and Commanders of the Temple and Elders, who had come to arrest Him, "Have you come out as if to fight with a robber, with swords and cudgels? While day after day I was with you in the Temple, you did not lay hands upon me; but to you belongs this hour--and the power of darkness."
Wikipedia Bible Project	Then Jesus spoke to the chief priests, and the officers of the temple guard, and the elders. "Did you need to come out with swords and clubs as if you were coming after a criminal?" he asked. "When I was with you every day in the Temple, you didn't arrest me. But this is your time now, and the power of darkness.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then Jesus spoke to those coming against him, the chief priests, officers of the Temple and elders; and he said to them, "Did you really set out against a robber? Do you need swords and clubs to arrest me? Day after day I was among you, teaching in the Temple, and you did not arrest me. But this is the hour of the power of darkness; this is your hour." 19:47; 21:37
The Heritage Bible	And Jesus said to the ones arriving upon him, the head priests, and captains of the temple, and the elders, Did you come out, as upon a robber, with swords and clubs? When I was with you daily in the temple, you absolutely did not stretch out your hands upon me, but this is your hour, and the authority of darkness.
New American Bible (2011)	And Jesus said to the chief priests and temple guards and elders who had come for him, "Have you come out as against a robber, with swords and clubs?" ^g Day after day I was with you in the temple area, and you did not seize me; but this is your hour, the time for the power of darkness." ^h g. [22:52] 22:37. h. [22:53] 19:47; 21:37; Jn 7:30; 8:20; Col 1:13.
New Catholic Bible	Then Jesus said to the chief priests, the officers of the temple guard, and the elders who had come for him, "Why are you coming forth with swords and clubs as though I were a bandit? When I was with you day after day in the temple, you did not raise a hand against me. But this is the hour for you and the power of darkness."

All the events happen under the sign of Satan, who has stirred up the powers of darkness against Jesus.

- New Jerusalem Bible Then Jesus said to the chief priests and captains of the Temple guard and elders who had come for him, 'Am I a bandit, that you had to set out with swords and clubs? When I was among you in the Temple day after day you never made a move to lay hands on me. But this is your hour; this is the reign of darkness.'
- Revised English Bible–1989 Turning to the chief priests, the temple guards, and the elders, who had come to seize him, he said, "Do you take me for a robber, that you have come out with swords and cudgels? Day after day, I have been with you in the temple, and you did not raise a hand against me. But this is your hour -- when darkness reigns."

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible Then Yeshua said to the head *cohanim*, the officers of the Temple guard and the elders who had come to seize him, "So you came out just as you would to the leader of a rebellion, with swords and clubs? Every day I was there with you in the Temple court, yet you didn't arrest me. But this is your hour — the hour when darkness rules."
- Hebraic Roots Bible And Yahshua said to those coming upon Him, chief priests, and commanders of the sanctuary, and elders, Have you come out with swords and clubs as against a robber? I was among you everyday in the sanctuary, and you did not lay hands upon Me, but this is your hour and the power of darkness.
- Holy New Covenant Trans. A group came to arrest Jesus. They were the important Jewish priests, the Jewish elders, and the soldiers who guarded the temple. Jesus asked them, "Why did you come out here with swords and sticks? Do you think I am a criminal? I was with you every day in the temple courtyard. Why didn't you try to arrest me there? But this is your time — the time when darkness rules."
- The Scriptures 2009 And עשוהי said to those who had come against Him, the chief priests and captains of the Set-apart Place and the elders, "Have you come out as against a robber, with swords and clubs?
"While I was with you daily in the Set-apart Place, you did not lay hands on Me. But this is your hour and the authority of darkness."
- Tree of Life Version Then Yeshua said to the ruling kohanim, officers of the Temple guard, and the elders who had come against Him, "Have you come out with swords and clubs as you would against a revolutionary? Every day I was with you in the Temple, yet you did not lay a finger on Me. But this is yours—the hour and the power of darkness."

Weird English, 01dɛ English, Anachronistic English Translations:

- Accurate New Testament ...says but Jesus to the coming to him priests (chief) and captains [of] the temple and [men] older as to robber [You*] proceed with swords and timbers in day being me with you* in the temple not [You*] stretch the hands to me but This is [of] you* The Hour and The Authority [of] the darkness...
- Awful Scroll Bible And Jesus said, with regards to the chief-priests, and army-commanders, of the temple, and the elders, coming-about-near to Him, "Have yous come-out, as to a robber, with smallswords and cudgels?
(")I am being, along the days with yous, from-within the temple, yous stretch- not - out you all's hands against Me. However, this is you all's hour, and the existence-by of darkness!"
- Concordant Literal Version Now Jesus said to the chief priests and officers of the sanctuary and elders who came along after Him, "As after a robber do you come out with swords and cudgels?
At My being daily with you in the sanctuary, you do not stretch out your hands for Me, but this is your hour and the jurisdiction of darkness."

exeGesés companion Bible	And Yah Shua says to the archpriests and strategoi of the priestal precinct, and the elders who come to him, Come you with swords and staves as against a robber? Being with you daily in the priestal precinct you spread no hands against me: but this is your hour and the authority of darkness.
Orthodox Jewish Bible	And Rebbe Melech HaMoshiach said to the ones having come against him, the Rashei Hakohanim and the Beis Hamikdash shomrim and the Ziknei HaAm, Do you have the chutzpah to come out as against a ganav (thief) with charavot and clubs? Yom Yom (Daily) I was with you in the Beis Hamikdash and you did not stretch out your hands against me, but this is your hour and the shlita of choshech (power of evil, sitra ahra).

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Jesus said to the chief priests and officers of the temple and elders [of the Sanhedrin] who had come out against Him, "Have you come out with swords and clubs as you would against a robber? Day after day when I was with you in the temple, you did not lay hands on Me; but this hour and the power <i>and</i> authority of darkness are yours."
An Understandable Version	And Jesus said to the leading priests and captains of the Temple [<i>guard</i>] and the [<i>Jewish</i>] elders that came to take Him, "Have you come out [<i>to arrest me</i>] with swords and clubs as you would [<i>apprehend</i>] a thief? When I was with you every day in the Temple you did not raise a hand against me. But this is your hour [<i>i.e., the time for you to act against me</i>] and the power of darkness [<i>has now taken over</i>]."
The Expanded Bible	Then Jesus said to those who had come to arrest him, the leading [^T chief] priests, the officers of the temple guard, and the elders, "You came out here with swords and clubs as though I were a criminal [revolutionary; rebel; ^L robber; ^C a term used by the Romans of insurrectionists]. I was with you every day in the Temple, and you didn't arrest [^L extend your hands against] me there. But this is your time [hour]—the time when darkness rules [has power/authority]."
Jonathan Mitchell NT	So then Jesus said to the folks arriving upon Him and at His side – chief (or: ranking) priests and officers of the Temple, as well as elders, "Do you come out with swords and clubs and staves, as upon a robber? "During My being with you folks daily, within the Temple courts (or: grounds), you did not stretch out [your] hands upon Me. But now, this is your hour, and the privilege of the darkness (or: even the authority of the gloomy realm of shadow and dim obscurity)." [comment: this second rendering equates the darkness to this adverse group]
P. Kretzmann Commentary	Then Jesus said unto the chief priests and captains of the Temple and the elders which were come to Him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the Temple, ye stretched forth no hands against Me; but this is your hour and the power of darkness.
Syndein/Thieme	Kretzmann's commentary for Luke 22:47–53 has been placed in the Addendum . "Then Jesus said to the chief priests and captains/officers of the 'temple guard' and elders {presbuteros} who had come out to {get} Him, "As against a bandit/robber {lestes} have you come out -in the past with results that last forever - {exerchomai - perfect tense} with swords {machaira} and clubs/cudgels/shackles {xulon - is a wooden object that can be used as a club or to restrain the 'criminal'}?"

“And, daily . . . being with you in the temple . . . you absolutely did not {ouk} lay hands on Me. But, in contrast {alla} this is your hour, and the authority {exousia} of darkness!”

Translation for Translators

Then Jesus said to the chief priests, the officers of the Temple guards, and the Jewish elders who had come to seize him, “◀It is ridiculous that you have come here with swords and clubs to capture [MTY] me, as if I were a bandit!/Why have you come here with swords and clubs to capture [MTY] me, as if I were a bandit?▶ [RHQ] Day after day I was with you in the Temple courtyard, and you did not seize me! But this is the time [MTY] when God is allowing you to do what you want. It is also the time [MTY] when God is allowing Satan, who rules [MTY] in the darkness, to do what he wants.”

The Voice

Jesus turned to the chief priests, the captains of the temple, and the elders and spoke.

Jesus: Do you think I'm some sort of violent criminal? Is that why you came with swords and clubs? I haven't been hard to find—each day I've been in the temple in broad daylight, and you never tried to seize Me there. But this is your time—*night*—and this is your power—the power of darkness.

Bible Translations with Many Footnotes:

Lexham Bible

And Jesus said to the chief priests and officers of the temple and elders who had come out against him, “Have you come out with swords and clubs, as against a robber? Every day when [*Here “when ” is supplied as a component of the temporal genitive absolute participle (“was”)] I was with you in the temple courts , [*Here “courts ” is supplied to distinguish this area from the interior of the temple building itself] you did not stretch out your [*Literally “the”; the Greek article is used here as a possessive pronoun] hands against me! But this is your hour and the domain of darkness!”

NET Bible®

Then¹³¹ Jesus said to the chief priests, the officers of the temple guard,¹³² and the elders who had come out to get him, “Have you come out with swords and clubs like you would against an outlaw?¹³³ Day after day when I was with you in the temple courts,¹³⁴ you did not arrest me.¹³⁵ But this is your hour,¹³⁶ and that of the power¹³⁷ of darkness!”

¹³¹tn Here δέ (de) has been translated as “then” to indicate the implied sequence of events within the narrative.

¹³²tn This title, literally “official of the temple” (στρατηγὸς τοῦ ἱεροῦ, strathgo" tou Jierou), referred to the commander of the Jewish soldiers who guarded and maintained order in the Jerusalem temple. Here, since the term is plural, it has been translated “officers of the temple guard” rather than “commanders of the temple guard,” since the idea of a number of commanders might be confusing to the modern English reader.

¹³³tn Or “a revolutionary.” This term can refer to one who stirs up rebellion: BDAG 594 s.v. ληστὴς 2 has “revolutionary, insurrectionist, guerrilla” citing evidence from Josephus (J. W. 2.13.2-3 [2.253-254]). However, this usage generally postdates Jesus' time. It does refer to a figure of violence. Luke uses the same term for the highwaymen who attack the traveler in the parable of the good Samaritan (10:30).

¹³⁴tn Grk “in the temple.”

¹³⁵tn Grk “lay hands on me.”

¹³⁶tn Or “your time.”

¹³⁷tn Or “authority,” “domain.”

Rotherham's Emphasized B.

And Jesus said unto the High-priests, and Captains of the temple, and Elders, |who had come against him—

||As against a robber|| have ye come out |with swords and clubs|? |Daily| was I with you, in the temple, and yet ye stretched not forth your hands against me!...

But **[[this]]** is your hour and the authority^l of darkness.

^lOr: “license”—cp. Rev. ix. 3.

The Spoken English NT

Jesus said to the chief priests and Temple guards and elders who were there against him, “Have you come out against me with swords and clubs, as though you were after an armed robber? While I’ve been with you every day in the Temple, you’ve never even touched me.^v But no, this is your time—this is the authority of darkness.”^w And they arrested him.

^v Lit. “you didn’t reach out your hands against me.”

^w Lit. “this is your hour, and the authority of darkness.” His implication is that they had no authority in the daylight, in the open, in front of everyone.

Wilbur Pickering’s New T.

Then Jesus said to the chief priests, officers of the temple, and elders who had come against Him: “Have you come out with swords and clubs as against a bandit? When I was with you daily in the temple, you did not lay a hand on me. But this is your hour; even the authority of the darkness!”²⁰

(20) This was Satan’s hour, being part of the Father’s Plan.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

Then Jesus said to the chief priests and captains of the temple guard and elders having come against Him, "Have you_p come out with swords and clubs as [you_p would] against a robber [or, an insurrectionist]?"

"When I [was] daily being with you_p in the temple, you_p did not stretch your_p hands against Me [fig., you_p did not arrest Me]. But this is your_p hour and the power of darkness!"

Berean Literal Bible

And Jesus said to those having come out against Him, the chief priests, and captains of the temple and elders, “Have you come out with swords and clubs as against a robber? Every day of Me being with you in the temple, you did not stretch out the hands against Me; but this is your hour, and the power of the darkness.”

Context Group Version

And Jesus said to the chief priests, and magistrates of the temple, and elders, that had come upon him, As upon a bandit, did you (pl) come out with swords and staves? When I was daily with you (pl) in the temple, you (pl) did not stretch out your (pl) hands against me: but this is your (pl) hour, and the power of darkness.

Modern English Version

Then Jesus said to the chief priests, and captains of the temple guard, and the elders who had come for Him, “Have you come out with swords and clubs as against a rebel? Daily, while I was with you in the temple, you did not lay hands on Me. But this is your hour, and the power of darkness!”

Modern Literal Version 2020

Now Jesus said to the high-priests and magistrates of the temple and elders, who came* against him, Did you° come forth with swords and clubs, like against a robber? In my being with you° daily in the temple, you° did not stretch out your° hands against me, but this is your° hour and the authority of darkness.

New American Standard

And Jesus said to the chief priests and officers of the temple and elders who had come against Him, “Have you come out with swords and clubs as *you would* against a man inciting a revolt? While I was with you daily in the temple, you did not lay hands on Me; but this hour and the power of darkness are yours [Lit *this is your hour and the power of darkness*].”

New Matthew Bible

Then Jesus said to the high priests and officers of the temple, and the elders who had approached him, Have you come out as if to a thief, with swords and clubs? When I was daily with you in the temple, you did not stretch forth hands against me. But this is even your very hour, and the power of darkness.

The gist of this passage:

Jesus asks why this band of enforcers have shown with with clubs and sword, pursuing Jesus as if He were some common criminal. They apparently want to lay hands on Him under the cover of darkness.

Luke 22:52a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Ἰησοῦς (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424
πρός (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
τοὺς (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
παράγινομαι (παράγινομαι) [pronounced pah-ahg-EEN-ohm-ai]	<i>coming [arriving, being present]; appearing, making a public appearance; coming near, approaching; standing by, coming to the aid of</i>	masculine plural, aorist (deponent) middle participle; accusative case	Strong's #3854
ἐπί (ἐπί) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
αὐτόν (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: Jesus spoke directly to those who had come to Him—...

Jesus and His disciples had enjoyed a meal together, then they went outside, and Jesus had been praying. His disciples had fallen asleep and Jesus was speaking to them, and suddenly Judas showed up and came right to Jesus to give Him a kiss of betrayal.

Judas was flanked by the religious enforcement crowd. These were the hierarchy of Jewish religion along with the Temple guard. They did have some legal rights to handle some enforcement issues on their own. Jesus spoke to these men directly.

Luke 22:52b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
archiereus (ἀρχιερεύς) [pronounced ar-khee-er-YUCE]	chief priest, high priest	masculine plural noun; accusative case	Strong's #749
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
stratēgós (στρατηγός) [pronounced strat-ay-GOSS]	officer of the temple, temple guard; pretor; a general, (by implication or analogy) a (military) governor (prætor), the chief (prefect) of the (Levitical) temple-wardens, captain, magistrate	masculine plural noun; accusative case	Strong's #4755
του (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	neuter singular definite article, genitive/ablative case	Strong's #3588
hieron (ἱερόν) [pronounced hee-er-OM]	a sacred place; the Temple, a temple	neuter singular noun; genitive/ablative case	Strong's #2411
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
presbuteros (πρεσβύτερος) [pronounced pres-BOO-ter-oss]	elder, a senior; specifically an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter; old	masculine plural noun; accusative case	Strong's #4245

Translation: ...[to] the chief priests, the officers of the Temple and the elders:...

These were the priests (I would assume the ones in line to become the High Priest), the Temple guard (called the officers of the Temple) and the elders.

Bear in mind, the worst thing that Jesus had done to this point was to cleanse the Temple courtyard and to teach on Temple grounds. Those who were selling approved sacrifices in the Temple courtyard were thrown out by the Lord. There were places around the Temple itself, where people had places to teach, and Jesus had gone there daily to teach. Large numbers of people came to hear Him.

Luke 22:52c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced hohç]	like, as; how; about; in such a way; even as	comparative particle, adverb	Strong's #5613
ἐπί (ἐπί) [pronounced eh-PEE]	to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909

Luke 22:52c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lêstês (ληστής) [pronounced lace-TAYCE]	<i>thief, robber, plunderer, freebooter, brigand</i>	masculine singular noun; accusative case	Strong's #3027
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>to go out, to come out, to go away; to retire; to proceed from, to be descended from</i>	2 nd person plural, aorist active indicative	Strong's #1831
meta (μετά) [pronounced meht-AH]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
máchaira (μάχαιρα) [pronounced MAHKH-ah-rah]	<i>sword; a small sword, a curved sword, for a cutting stroke; a straight sword, for thrusting a knife; figuratively, war, judicial punishment</i>	feminine plural noun, genitive/ablative case	Strong's #3162
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
xulon (ξύλον) [pronounced XOO-lohn]	<i>wood, tree, timber (as fuel or material); by implication, a stick, club, staff, stocks or other wooden article or substance, including a beam, fetter</i>	neuter plural noun, accusative case	Strong's #3586

Translation: ...“You [all] have come out [against Me] with swords and clubs, as [thought I were] a (notorious) thief.

This assembly from the religious hierarchy was apparently quite large and they were well-armed for the time.

Jesus says to them, “You have come for Me with swords and clubs, as if I were some notorious gangster.”

Recall that these men were concerned with the Lord’s popularity, and therefore, made no attempts to take Him while He was at the Temple.

Luke 22:52 Jesus spoke directly to those who had come to Him—[to] the chief priests, the officers of the Temple and the elders: “You [all] have come out [against Me] with swords and clubs, as [thought I were] a (notorious) thief. (Kukis mostly literal translation)

Luke 22:53a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
Here spelled kath (καθ) [pronounced kahth].			
hēmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; accusative case	Strong's #2250

Luke 22:53a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὄν/ousa/on (ὄν/οὔσα/ὄν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	masculine singular, present participle; genitive/ablative case	Strong's #5607 (present participle of Strong's #1510)
εμου (ἐμοῦ) [pronounced eh-MOO]; μου (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
meta (μετά) [pronounced meht-AH]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
humôn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
hieron (ἱερόν) [pronounced hee-er- OM]	<i>a sacred place; the Temple, a temple</i>	neuter singular noun; dative, locative or instrumental case	Strong's #2411

Translation: [Yet,] I was with you [all] in the Temple each day;...

These men have come to take Jesus by force in the middle of the night, having Him pointed out by Judas, the traitor disciple. Jesus tells them that all of this cloak and dagger approach was unnecessary.

"Every day," Jesus said, "I was there, teaching in the Temple courtyard." The implication is, they could have nabbed Him at any time. They knew He was there.

Luke 22:53b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ekteinô (ἐκτείνω) [pronounced ek-TI-no]	<i>to stretch [out, forth, over], to extend, to cast [put] forth [towards, against one]</i>	2 nd person plural, aorist active indicative	Strong's #1614

Luke 22:53b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tas (τάς) [pronounced <i>tahss</i>]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
cheir (χείρ) [pronounced <i>khire</i>]	<i>hand (s); power; help; by the hand [help or agency] of any one, by means of any one; by the instrumentality of</i>	feminine plural noun; accusative case	Strong's #5495
epí (ἐπί) [pronounced <i>eh-PEE</i>]	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
me (μέ) [pronounced <i>meh</i>]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691

Translation: ...[but] you [all] did not stretch out [your] hands against Me [then].

Jesus indicates that He has been at the Temple everyday. They could have grabbed Him up then and there.

“However,” Jesus points out, “you did not grab me up then.”

Luke 22:53c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, nay (rather); yea, yes, in fact, moreover</i>	adversative particle	Strong's #235
autê (αὐτή) [pronounced <i>OW-tay</i>]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; feminine singular, nominative form	Strong's #3778
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
humôn (ὕμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Luke 22:53c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
hōra (ώρα) [pronounced HO-rah]	<i>day, hour, instant, season, time</i>	feminine singular noun; nominative case	Strong's #5610

Translation: Nevertheless, this is your hour...

“Nevertheless,” Jesus continues, “This is your hour.” Jesus means that they now have the upper hand, which is allowed by God the Father in His perfect plan.

“For some reason, you have chosen this to be your hour,” Jesus continues.

Luke 22:53d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
exousia (ἐξουσία) [pronounced ex-oo-SEE-ah]	<i>authority, jurisdiction, liberty, power, right, strength; privilege, that is, (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely magistrate, superhuman, potentate, token of control), delegated influence</i>	feminine singular noun, nominative case	Strong's #1849
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
skotos (σκότος) [pronounced SKOH-toss]	<i>[thick] darkness; blindness; spiritual darkness metaphorically for ignorance, ungodliness, immorality, out of fellowship, that which opposes or is the opposite of God</i>	neuter singular noun; genitive/ablative case	Strong's #4655

Translation: ...and [you are acting] under the authority of (thick) darkness.”

Jesus points out that these men are acting under cover of darkness.

The authority of these men is not God, it is the thick darkness. One might get from this that, these men are under the influence and power of Satan.

Luke 22:53 [Yet,] I was with you [all] in the Temple each day; [but] you [all] did not stretch out [your] hands against Me [then]. Nevertheless, this is your hour and [you are acting] under the authority of (thick) darkness.” (Kukis mostly literal translation)

Luke 22:52–53 Jesus spoke directly to those who had come to Him—[to] the chief priests, the officers of the Temple and the elders: “You [all] have come out [against Me] with swords and clubs, as [thought I were] a (notorious) thief. [Yet,] I was with you [all] in the Temple each day; [but] you [all] did not stretch out [your] hands against Me [then]. Nevertheless, this is your hour and [you are acting] under the authority of (thick) darkness.” (Kukis mostly literal translation)

These men have come out in great force against Jesus in the middle of the night, as if He were a criminal hiding out; but He has been right there, at the Temple all this week speaking. “You could have grabbed me at anytime,” is the implication, “but you have chosen to act under cover of darkness.”

Luke 22:52–53 Jesus then spoke directly to the chief priests, the officers of the Temple and the elders who had come to arrest Him: “You have all come out against Me this night carrying swords and clubs as if I were some sort of notorious gangster, but you know that I have been teaching in the Temple every single day. Why didn’t you grab Me up then? Nevertheless, this is your hour; you are now acting under the authority of the darkness.” (Kukis paraphrase)

The ESV (capitalized) is used below:

Jesus Questions the Religious Mob (Matthew, Mark, Luke and John)			
Matthew	Mark	Luke	John
Matthew 26:53–54 Do you think that I cannot appeal to My Father, and He will at once send Me more than twelve legions of angels? But how then should the Scriptures be fulfilled, that it must be so?"			
Matthew 26:55a At that hour Jesus said to the crowds, "Have you come out as against a robber, with swords and clubs to capture Me?"	Mark 14:48–49 And Jesus said to them, "Have you come out as against a robber, with swords and clubs to capture Me?"	Luke 22:52 Then Jesus said to the chief priests and officers of the temple and elders, who had come out against Him, "Have you come out as against a robber, with swords and clubs?"	
Matthew 26:55b Day after day I sat in the temple teaching, and you did not seize Me.	Mark 14:49a Day after day I was with you in the temple teaching, and you did not seize Me.	Luke 22:53a When I was with you day after day in the temple, you did not lay hands on Me.	

Jesus Questions the Religious Mob (Matthew, Mark, Luke and John)

Matthew	Mark	Luke	John
<p>Matthew 26:56 But all this has taken place that the Scriptures of the prophets might be fulfilled." Then all the disciples left him and fled.</p>	<p>Mark 14:49b But let the Scriptures be fulfilled." Mark 14:50 And they all left Him and fled.</p>	<p>Luke 22:53b But this is your hour, and the power of darkness."</p>	<p>John 18:12 So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound Him.</p>

Each gospel writer records what he remembers or what he has been told.

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Peter Thrice Denies the Lord

The ESV (capitalized) is used below.

The Order of Events from John

John gives us the actual order of events. John 18:12–14 **So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him. First they led him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people.**

Peter, all of this time, is following the Lord; and likely going to first to the home of Annas (Peter would have remained outside) and then to the home of Caiaphas (again, Peter would have remained outside). John 18:15–18

Annas first questions Jesus; and then Jesus is sent to Caiaphas. John 18:19 The high priest then questioned Jesus about his disciples and his teaching.

John 18:20–21 **Jesus answered him, "I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret. Why do you ask Me? Ask those who have heard Me what I said to them; they know what I said."**

John 18:22 **When He had said these things, one of the officers standing by struck Jesus with his hand, saying, "Is that how you answer the high priest?"**

John 18:23 **Jesus answered him, "If what I said is wrong, bear witness about the wrong; but if what I said is right, why do you strike Me?"**

John 18:24 **Annas then sent Him bound to Caiaphas the high priest.**

In John's narrative, Peter's third denial is given in John 25–27. In John's narrative, the next place we find Jesus is before Pilate.

[Chapter Outline](#)

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But seizing Him, they led and brought [Him] to the house of the High Priest. But the Peter was following from afar.

Luke
22:54

Having seized Him, the Temple guard [lit., *they*] departed [with Him] and led [Him] to the house of the High Priest. Peter was following [them] from a distance.

After seizing the Lord, the Temple Guard marched Jesus to the home of the High Priest. Peter followed them from a distance.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But seizing Him, they led and brought [Him] to the house of the High Priest. But the Peter was following from afar.
Complete Apostles Bible	And having arrested Him, they led Him and brought Him into the house of the high priest. And Peter was following from a distance.
Douay-Rheims 1899 (Amer.)	And apprehending him, they led him to the high priest's house. But Peter followed afar off.
Holy Aramaic Scriptures	And they seized Him and brought Him unto the house of The Rab Kahne {the Priest's Chief}. And Shimeun {Simeon} was coming after {following} Him from a distance.
James Murdock's Syriac NT	And they took him, and conducted him to the house of the high priest. And Simon followed after him, at a distance.
Original Aramaic NT	nd they seized him and brought him to the house of The High Priest, and Shimeon was coming after him from a distance.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they made him a prisoner and took him away to the house of the high priest. But Peter went after them at a distance.
Bible in Worldwide English	The men caught Jesus and took him away to the high priests house. Peter followed them far behind.
Easy English	Peter says that he does not know Jesus 54 Then they took hold of Jesus. They took him away and they brought him to the house of the leader of the priests. Peter was following them, but he did not go near Jesus.
Easy-to-Read Version—2008	They arrested Jesus and took him away to the house of the high priest. Peter followed Jesus but stayed back at a distance.
God's Word™	So they arrested Jesus and led him away to the chief priest's house. Peter followed at a distance.
J. B. Phillips	Jesus is arrested: Peter follows but denies his master three times Then they arrested him and marched him off to the High Priest's house. Peter followed at a distance, and sat down among some people who had lighted a fire in the middle of the courtyard and were sitting round it. A maid-servant saw him sitting there in the firelight, peered into his face, and said "This man was with him too." Vv. 55–56 are included for context.
The Message	A Rooster Crowed Arresting Jesus, they marched him off and took him into the house of the Chief Priest. Peter followed, but at a safe distance.
NIRV	Peter Says He Does Not Know Jesus Then the men arrested Jesus and led him away. They took him into the high priest's house. Peter followed from far away.

New Life Version Then they led Jesus away to the house of the head religious leader. Peter followed a long way behind Him.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible **PETER: "I DON'T KNOW THAT GUY"**
They grabbed him and led him to the house of the high priest. Peter followed at a distance.

Contemporary English V. Jesus was arrested and led away to the house of the high priest, while Peter followed at a distance.

New Berkeley Version
New Living Translation **Peter Denies Jesus**
So they arrested him and led him to the high priest's home. And Peter followed at a distance.

The Passion Translation The religious leaders seized Jesus and led him away, but Peter followed from a safe distance. They brought him to the home of the high priest, where people were already gathered out in the courtyard.

UnfoldingWord Simplified T. They seized Jesus and led him away. They brought him to the high priest's house. Peter followed them far behind.

Partially literal and partially paraphrased translations:

American English Bible So they arrested him and led him off to the house of the High Priest, as Peter followed behind at some distance.

Beck's American Translation
Breakthrough Version .
When they apprehended Him, they took and brought Him into the head priest's house. Peter was following at a distance.

Common English Bible **Peter denies knowing Jesus**
After they arrested Jesus, they led him away and brought him to the high priest's house. Peter followed from a distance.

New Advent (Knox) Bible So they apprehended him, and led him away to the house of the high priest; and Peter followed at a long distance.

NT for Everyone **Peter Denies Jesus**
So they arrested Jesus, took him off, and brought him into the high priest's house. Peter followed at a distance.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation Next they took and led him into the high priest's home. Peter followed from a distance. [more concise rendition here](#)

Revised Ferrar-Fenton Bible Then arresting Him, they took Him to the house of the High Priest, Peter following at a distance.

NIV, ©2011 **Peter Disowns Jesus**
Then seizing him, they led him away and took him into the house of the high priest. Peter followed at a distance.

Leicester A. Sawyer's NT And apprehending him, they led him away, and conducted him to the house of the chief priest; and Peter followed at a distance.

Montgomery NT So they seized him and led him away, and took him to the house of the high priest; while Peter was following him a long way off.

The Spoken English NT **Peter Denies That he Knows Jesus (Mt. 25:69-75; Mk 14:66-72; Jn 18:15-18, 25-27)**
They led Jesus along to the High Priest's house, and went in. Now, Peter was following him at a distance.

Urim-Thummim Version	Then they took him and led him and brought him into the high priest's palace. And Peter followed from a distance.
Weymouth New Testament	And they arrested Him and led Him away, and brought Him to the High Priest's house, while Peter followed a good way behind.
Wikipedia Bible Project	They grabbed him and led him away, and brought him to the chief priest's house. Peter followed at a distance.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>The trial of Jesus, Peter's denial (Mk 14:53; Mt 26:57)</p> <ul style="list-style-type: none"> • Then they seized him and took him away, bringing him to the High Priest's house. Peter followed at a distance. <p>Mt 26: 69-75; Mk 14: 66-72; Jn 18: 15...27</p> <p>The Christian Community Bible, at this point, offers up a footnote, where they explain, <i>Why did they kill Him?</i> This has been placed in the Addendum.</p>
The Heritage Bible	And together taking him, they led him, and brought him into the house of the head priest. And Peter followed afar off.
New American Bible (2011)	<p>Peter's Denial of Jesus.</p> <p>ⁱ After arresting him they led him away and took him into the house of the high priest; Peter was following at a distance.^j</p> <p>i. [22:54–62] Mt 26:57–58, 69–75; Mk 14:53–54, 66–72; Jn 18:12–18, 25–27.</p> <p>j. [22:54] 22:33.</p>
New Catholic Bible	<p>Peter Denies Jesus.^[s] Then they arrested Jesus and led him away. They brought him into the house of the high priest, and Peter followed at a distance.</p> <p>[s] Luke seems to report the true chronology of the events more exactly than Matthew and Mark. After his arrest, Jesus is quickly brought to the house of the high priest, where Annas his predecessor most likely also dwelled. Annas interrogates him but in a private manner (Jn 18:12-24). While Jesus is waiting for the trial, which according to Luke took place only in the morning, the guards pass time by insulting him and making fun of him.</p> <p>Peter finds himself in the same courtyard and, recognized by the bystanders, denies his Master. Jesus, who has probably heard everything from where he stood, looks at him (a point mentioned only by Luke), strengthening him in his faith that had been profoundly shaken (v. 61). Note how Luke does not emphasize the crescendo of the denials. Rather, he attenuates them, and moreover does not speak of curses and oaths.</p>
New English Bible–1970	<p>Peter's Denial of Jesus (Jerusalem) [Lk.22.54-62 –] - Mt.26.57-75, Mk.14.53-72, Jn.18.12-18, Jn.18.25-27</p> <p>Then they arrested him and led him away. They brought him to the High Priest's house, and Peter followed at a distance.</p>

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	And laying hold of Him, they led Him away and led Him into the house of the high priest. And Peter followed at a distance.
Holy New Covenant Trans. The Scriptures 2009	.
Tree of Life Version	And having seized Him, they led Him and brought Him to the house of the high priest. And Kēpha was following at a distance.
	Then they seized Yeshua and led Him away and brought Him into the house of the kohen gadol. But Peter was following from a distance.

Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament	...Taking but him [Men] lead {him} and [They] bring (in) {him} to the house [of] the priest (chief) The but Peter followed {him} afar...
Awful Scroll Bible	Moreover, taking-hold-together, of Him, they led Him, and brought- Him -into the chief-priest's house. And Peter was following, from afar.
Concordant Literal Version	Now apprehending Him, they led Him; they led Him into the house of the chief priest. "
exeGesés companion Bible	THE THREE DENIALS OF PETROS And they take him and lead him and bring him into the house of the archpriest: and Petros follows afar.
Orthodox Jewish Bible	And having seized Rebbe, Melech HaMoshiach, they led him away and brought him into the bais of the Rashei Hakohanim. And Kefa was following from a distance.
Rotherham's Emphasized B.	§ 90. Peter denies his Lord. Mt. xxvi. 57, 58, 69–75; Mk. xiv. 53, 54, 66–72; Jn. xviii. 15–18, 25–27. And [having arrested him] they led him away, and took him into the house of the High-priest; and [Peter] was following afar.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Peter's Denials Then they seized Him, and led Him away and brought Him to the [elegant] house of the [Jewish] ^[h] high priest. And Peter was following at a [safe] distance. [h] See note 3:2. Annas served from A.D. 6-15, before being deposed by Roman authorities; however, the Jews continued to recognize him as high priest de facto even though others, including his sons and son-in-law, held the official title and publicly appeared to serve as high priest. [Caiaphas] Served as high priest from A.D. 18-36, although Annas kept de facto authority.
An Understandable Version	Then they arrested Jesus and led Him away to the head priest's house [<i>i.e.</i> , Caiaphas. See Matt. 26:57]. But Peter followed Him from a distance [<i>i.e.</i> , as they went to the head priest's courtyard].
The Expanded Bible	Peter Says He Doesn't Know Jesus They ·arrested [seized] Jesus, and led him away, and brought him into the house of the high priest. Peter followed ·far behind them [at a distance].
Jonathan Mitchell NT	So, after taking Him into custody (or: apprehending and arresting Him), they led [Him off] and brought [Him] into the chief priest's house. Now Peter kept on following, at a distance.
P. Kretzmann Commentary	Verses 54-62 Christ before Caiaphas. The Denial of Peter. The fall of Peter: Then took they Him, and led Him, and brought Him into the high priest's house. And Peter followed afar off.
Syndein/Thieme	``Then 'seizing Him with violence' {sullambano}, they 'led Him away {like an animal}' {ago}, and 'led him into' {eisago} the high priest's house. And, Peter kept on 'following like a student' {akoloutheo} . . . 'at a distance'/'from far off' {makrothen}. {Note: Akoloutheo indicates the mental attitude of Peter as he followed his beloved Teacher. He still considers himself Jesus' student and thinks he is 'willing to follow Him into prison or death'.}
Translation for Translators	Peter said three times that he did not know Jesus. <i>Luke 22:54-62</i> They seized <i>Jesus</i> and led him away. They brought him to the high priest's house. Peter followed <i>them</i> at a distance.

The Voice They grabbed Him at this point and took Him away to the high priest's home. Peter followed—at a distance.

Bible Translations with Many Footnotes:

Lexham Bible

Jesus Before the Sanhedrin

And they arrested him and [*Here "and" is supplied because the previous participle ("arrested") has been translated as a finite verb] led him [*Here the direct object is supplied from context in the English translation] away and brought him [*Here the direct object is supplied from context in the English translation] into the house of the high priest. But Peter was following at a distance.

NET Bible®

Jesus' Condemnation and Peter's Denials

Then¹³⁸ they arrested¹³⁹ Jesus,¹⁴⁰ led him away, and brought him into the high priest's house.¹⁴¹ But Peter was following at a distance.

^{138tn} Here *kai* (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

^{139tn} Or "seized" (L&N 37.109).

^{140tn} Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

^{141sn} Putting all the gospel accounts together, there is a brief encounter with Annas (brought him into the high priest's house, here and John 18:13, where Annas is named); the meeting led by Caiaphas (Matt 26:57-68 = Mark 14:53-65; and then a Sanhedrin meeting (Matt 27:1; Mark 15:1; Luke 22:66-71). These latter two meetings might be connected and apparently went into the morning.

Wilbur Pickering's New T.

Peter denies Jesus

Then they seized, took and brought Him to the house of the High priest, with Peter following at a distance.

Literal, almost word-for-word, renderings:

A Faithful Version

And after arresting Him, they led Him away and brought Him into the house of the high priest. Now Peter was following at a distance.

Bond Slave Version

Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.

Far Above All Translation

But they seized him, and led him away, and brought him in to the house of the high priest. Meanwhile, Peter was following at a distance.

Green's Literal Translation

And laying hold of Him, they led Him away and led Him into the house of the high priest. And Peter followed at a distance.

Modern English Version

Peter's Denial of Jesus

Then they arrested Him, and led Him away, and brought Him into the high priest's house. Peter followed at a distance.

Modern Literal Version 2020

{Mark 14:53 & Matthew 26:57 & Luke 22:54a & John 18:24 Palace of Caiaphas, before dawn.}

But having taken him, they led *him away* and *then* led him into the house of the high-priest.

{Mark 14:54 & Matthew 26:58 & Luke 22:54b-62 & John 18:15-18 Courtyard of High Priest's residence, Fri. around dawn.}

But Peter was following from afar.

New American Standard

Jesus' Arrest

Now they arrested Him and led *Him away*, and brought *Him* to the house of the high priest; but Peter was following at a distance.

New King James Version

Peter Denies Jesus, and Weeps Bitterly

Having arrested Him, they led *Him* and brought Him into the high priest's house. But Peter followed at a distance.

NT (Variant Readings) **And they seized him, and led him [away], and brought him into the high priest's house. But Peter followed afar off.**

The gist of this passage: Jesus is arrested and led away to the home of the High Priest. Peter follows at what he assumes is a safe distance.

Luke 22:54a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sullambanō (συλλαμβάνω) [pronounced <i>sool-lam-BAHN-oh</i>]	<i>seizing (arresting, capturing), clasp- ing; also conceiving (literally or figuratively); by implication aiding; catching, helping, taking</i>	masculine plural, aorist active participle, nominative case	Strong's #4815
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
ágō (ἄγω) [pronounced <i>AHG-oh</i>]	<i>to go, to depart, to lead, to bring, to guide, to direct, to follow</i>	3 rd person plural, aorist active indicative	Strong's #71

Translation: **Having seized Him, the Temple guard [lit., they] departed [with Him]...**

Throughout, I have inserted direct objects where they would be found in the English. Many times, they are assumed in the Greek.

Since Jesus is revealed by Jesus, the Temple Guard grabs Him up. They depart with Jesus as their prisoner.

Luke 22:54b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
eisagō (εἰσάγω) [pronounced <i>ice-AG-oh</i>]	<i>to lead in, to bring in; to introduce</i>	3 rd person plural, aorist active indicative	Strong's #1521
The Westcott Hort text lacks the following pronoun; it is found in the Byzantine Greek text and the Scrivener Textus Receptus.			
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519

Luke 22:54b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
oikia (οικία) [pronounced oy-KEE-ah]	<i>house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods</i>	feminine singular noun; accusative case	Strong's #3614
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
archiereus (ἀρχιερεύς) [pronounced ar-khee-er-YUCE]	<i>chief priest, high priest</i>	masculine singular noun; accusative case	Strong's #749

Translation: ...and led [Him] to the house of the High Priest.

They lead Jesus to the home of the High Priest. I would think that this is highly irregular. Has the Temple Guard arrested anyone in the past and led them to the home of the High Priest for further instructions? My guess would be *no*.

There are two high priests at this time—Annas and Caiaphas. Annas served from A.D. 6-15, before being deposed by Roman authorities; however, the Jews continued to recognize him as high priest *de facto* even though others, including his sons and son-in-law, held the official title and publicly appeared to serve as high priest. Caiaphas Served as high priest from A.D. 18-36, although Annas kept *de facto* authority.²⁴

Jesus will be taken to the homes of both men.

Luke 22:54c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Petros (Πέτρος) [pronounced PEHT-ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; nominative case	Strong's #4074

²⁴ From <https://www.biblegateway.com/passage/?search=Luke%203&version=AMP> (footnotes for Luke 3:2); accessed June 4, 2023.

Luke 22:54c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akoloutheō (ἀκολουθέω) [pronounced <i>ak-ol-oo-THEH-oh</i>]	<i>to follow [one who precedes], to join [one as his attendant, as a disciple], to accompany [one]; to become or to be his disciple; to side with his party</i>	3 rd person singular, imperfect active indicative	Strong's #190
makróthen (μακρόθεν) [pronounced <i>mahk-ROHTH-en</i>]	<i>afar, from afar, from a distance, from far away</i>	adverb	Strong's #3113

Translation: Peter was following [them] from a distance.

Even though Jesus cooled Peter down (which meant that none of the disciples would try to oppose the Temple Guard here), Peter follows them all from a distance.

Luke 22:54 Having seized Him, the Temple guard [lit., *they*] departed [with Him] and led [Him] to the house of the High Priest. Peter was following [them] from a distance. (Kukis mostly literal translation)

Luke 22:54 After seizing the Lord, the Temple Guard marched Jesus to the home of the High Priest. Peter followed them from a distance. (Kukis paraphrase)

But kindling a fire in a midst of a courtyard and sitting together, the Peter in a midst of them. But seeing him, a female servant, a certain one, sitting face to face with the light [of the fire], and was looking (intently) at him, said, "And this one with Him was."

Luke 22:55-56

In the middle of the courtyard, they had kindled a fire and were sitting together, Peter in the midst of them. A certain female servant noticed him sitting in the light [of the fire], and was looking intently at him. She said, "This one, even, was with Jesus [lit., *Him*]."

A large number of people started up a fire in the middle of the High Priest's courtyard, all of them sitting together, and Peter was there as well. A certain female servant, while going about her duties, noticed Peter sitting in the firelight, and she looked carefully at him. Finally, she said, "This man was with Jesus."

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) But kindling a fire in a midst of a courtyard and sitting together, the Peter in a midst of them. But seeing him, a female servant, a certain one, sitting face to face with the light [of the fire], and was looking (intently) at him, said, "And this one with Him was."
- Complete Apostles Bible Now when they had lit a fire in the midst of the courtyard and sat down together, Peter sat in their midst. And a certain servant girl, seeing him sitting at the fire and gazing at him, said, "This man was also with Him."
- Holy Aramaic Scriptures Now, they had kindled a nura {a fire} in the middle of the courtyard, and they were sitting around it. And Shimeun {Simeon} was also sitting among them. And a certain laymatha {young servant girl} saw him sitting at the fire. And she looked at him and said, "This one was also with him!"

James Murdock's Syriac NT	And they kindled a fire in the middle of the court, and sat around it; and Simon also sat among them. And a certain maid saw him sitting at the fire, and she looked upon him, and said: This man also was with him.
Original Aramaic NT	But they kindled a fire in the midst of the courtyard and they were sitting around it and Shimeon was also sitting among them. And a certain Maidservant saw him as he sat at the fire and she stared at him and she said, "This man also was with him."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And a fire was lighted in the middle of the open square, and they were seated together, and Peter was among them. And a certain woman-servant, seeing him in the light of the fire, and looking at him with attention, said, This man was with him.
Bible in Worldwide English	They made a fire in the yard and sat around it. Peter sat down with them. A woman saw Peter sitting by the fire. She looked at him and said, This man was with him also.
Easy English	People lit a fire in the yard of the house and they sat round it. Peter went and he sat with them. A girl who worked there then saw Peter in the light from the fire. She looked carefully at him and she said, 'This man also was a friend of Jesus.'
Easy-to-Read Version–2008	The soldiers started a fire in the middle of the yard and sat together. Peter sat with them. A servant girl saw him sitting there. She could see because of the light from the fire. She looked closely at Peter's face. Then she said, "This man was also with Jesus."
God's Word™	Some men had lit a fire in the middle of the courtyard. As they sat together, Peter sat among them. A female servant saw him as he sat facing the glow of the fire. She stared at him and said, "This man was with Jesus."
Good News Bible (TEV)	A fire had been lit in the center of the courtyard, and Peter joined those who were sitting around it. When one of the servant women saw him sitting there at the fire, she looked straight at him and said, "This man too was with Jesus!"
J. B. Phillips	Peter followed at a distance, and sat down among some people who had lighted a fire in the middle of the courtyard and were sitting round it. A maid-servant saw him sitting there in the firelight, peered into his face, and said "This man was with him too." A portion of v. 54 is included for context.
<i>The Message</i>	In the middle of the courtyard some people had started a fire and were sitting around it, trying to keep warm. One of the serving maids sitting at the fire noticed him, then took a second look and said, "This man was with him!"
NIRV	Some people there started a fire in the middle of the courtyard. Then they sat down together. Peter sat down with them. A female servant saw him sitting there in the firelight. She looked closely at him. Then she said, "This man was with Jesus."
New Life Version	Peter Said He Did Not Know Jesus They built a fire in the yard and sat down. Peter sat down with them. One of the servant-girls saw Peter as he sat by the fire and looked right at him. She said, "This man was with Jesus also."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Some people had built a fire in the middle of the high priest's courtyard. They were sitting there around the fire, waiting to see what would happen. Peter went over and sat down with them.
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Contemporary English V.	While he sat there, a young slave girl looked long and hard at him, and then she said to the others, "This man was with him." Some people built a fire in the middle of the courtyard and were sitting around it. Peter sat there with them, and a servant girl saw him. Then after she had looked at him carefully, she said, "This man was with Jesus!"
The Living Bible	The soldiers lit a fire in the courtyard and sat around it for warmth, and Peter joined them there. A servant girl noticed him in the firelight and began staring at him. Finally she spoke: "This man was with Jesus!"
New Berkeley Version New Living Translation	. The guards lit a fire in the middle of the courtyard and sat around it, and Peter joined them there. A servant girl noticed him in the firelight and began staring at him. Finally she said, "This man was one of Jesus' followers!"
The Passion Translation	Someone had built a fire, so Peter inched closer and sat down among them to stay warm. A girl noticed Peter sitting in the firelight. Staring at him, she pointed him out and said, "This man is one of Jesus' disciples!"
UnfoldingWord Simplified T.	The people lit a fire in the middle of the courtyard and sat down together. Peter sat among them. A female servant saw Peter sitting there as the fire shone upon him. She looked at him carefully and said, "This man was also with the one whom they have arrested!"
William's New Testament	And when they had kindled a fire in the middle of the courtyard and had taken their seats together, Peter, too, was sitting among them. A servant girl saw him sitting by the fire and fixed her eyes on him and said, "This fellow was with Him too."

Partially literal and partially paraphrased translations:

American English Bible	There they lit a fire in the middle of the courtyard, where they all sat down together, and Peter went and sat down among them. But then a servant girl noticed [Peter] sitting there in the light of the fire... She looked at him very hard and said: '[This man] was with him also!'
Beck's American Translation Breakthrough Version	. When they lit a fire in the middle of the courtyard and were seated together, Peter was sitting in the middle of them. When a certain servant girl saw him sitting toward the light and stared at him, she said, "This man also was together with Him."
Len Gane Paraphrase	When they had started a fire in the midst of the hall and had sat together; Peter sat down among them. A certain maid watched him as he sat by the fire, looked at him closely, and said, "This man was also with him."
20 th Century New Testament	But, when they had lit a fire in the center of the court-yard and had all sat down there, Peter seated himself in the middle of them. Presently a maidservant saw him sitting near the blaze of the fire. Fixing her eyes on him, she said: "Why, this man was one of his companions!"

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Once they started a fire in the middle of the hall, and sat together, Peter sat down with them. But a maid noticed Peter as he sat there, and looked carefully at him, saying, "This man was also with Him."
Revised Ferrar-Fenton Bible	And when they had lit a fire in the middle of the court, and were standing around it, Peter seated himself among them. Peter's Denial. A maid-servant then noticing him sitting in the light, looked at him, remarking, "Why, this fellow was with Him!"

Free Bible Version	They started a fire in the middle of the courtyard and sat down by it. Peter was there among them. As he sat there, a servant girl noticed him in the firelight, and stared directly at him and said, "This man was with him." [The FBV, the Wikipedia Bible Project and the CLV both have the end of v. 56 placed with v. 57.]
God's Truth (Tyndale)	When they had kindled a fire in the midst of the palace, and were set down together Peter also sat down among them. And one of the wenches, beheld him as he sat by the fire, and set good eye sight on him and said: this same was also with him.
International Standard V	When they had kindled a fire in the middle of the courtyard and had taken their seats, Peter, too, sat down among them. A servant girl saw him sitting by the fire, stared at him, and said, "This man was with him, too."
Riverside New Testament	They lighted a fire in the center of the court and seated themselves around it, and Peter seated himself in the midst of them. A maid saw him sitting near the light, and, looking hard at him, said, "This man was with him too."
Leicester A. Sawyer's NT	And they having kindled a fire in the midst of the court, and sat down, Peter sat in the midst of them. And a certain female servant seeing him sitting by the light, and looking steadily at him, said, This man also was with him.
The Spoken English NT	They'd made a fire in the middle of the courtyard, and Peter sat down right there with them. A servant girl saw him sitting in front of the fire. She looked closely at him and said, "He was with him too!"
Urim-Thummim Version	And when they had kindled a fire in the center of the hall and were set down together, Peter sat down among them. But a certain maid looked at him as he sat by the fire, and gazed at him and said, this man was also with him.
Weymouth New Testament	And when they had lighted a fire in the middle of the court and had seated themselves in a group round it, Peter was sitting among them, when a maidservant saw him sitting by the fire, and, looking fixedly at him, she said, "This man also was with him."
Wikipedia Bible Project	They lit a fire in the middle of the courtyard and sat around it. Peter sat there with them. A servant girl noticed him as he sat there in the firelight, and stared at him. "This man was with him," she declared.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	A fire was kindled in the middle of the courtyard where people were gathered, and Peter sat among them. A maidservant noticed him. Looking at him intently in the light of the fire, she exclaimed, "This man also was with him!"
New American Bible (2002)	They lit a fire in the middle of the courtyard and sat around it, and Peter sat down with them. When a maid saw him seated in the light, she looked intently at him and said, "This man too was with him."
New Jerusalem Bible	They had lit a fire in the middle of the courtyard and Peter sat down among them, and as he was sitting there by the blaze a servant-girl saw him, peered at him, and said, 'This man was with him too.'
Revised English Bible–1989	They lit a fire in the middle of the courtyard and sat round it, and Peter sat among them. A serving-maid who saw him sitting in the firelight stared at him and said, "This man was with him too."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Having seized him, they led him away and brought him into the house of the <i>cohen hagadol</i> . Kefa followed at a distance; but when they had lit a fire in the middle of the
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	courtyard and sat down together, Kefa joined them. One of the servant girls saw him sitting in the light of the fire, stared at him and said, "This man also was with him." V. 54 is included for context.
Holy New Covenant Trans.	The soldiers started a fire in the middle of the yard and sat together. Peter sat with them. Because of the light from the fire, a servant girl saw Peter sitting there. The girl looked closely at Peter's face. Then she said, "This man was also with Jesus!"
The Scriptures 2009	And when they had lit a fire in the midst of the courtyard, and sat down together, Kēpha sat among them. And a certain servant girl, seeing him as he sat by the fire, looked intently at him and said, "And this one was with Him."
Tree of Life Version	Now they had lit a fire in the center of the courtyard and sat down together, and Peter was sitting among them. Then a servant girl saw him sitting at the fire. She looked straight at him and said, "This one was with Him too!"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[men] lighting but fire in [thing] middle [of] the courtyard and sitting (down together) sat The Peter Middle [of] them Seeing but him Girl (Young) Someone sitting to the light and Looking [to] him says and This with him was...
Awful Scroll Bible	And they kindling a fire, from-within the midst of the courtyard, and sitting-down-together, Peter was sitting-down, from-within the midst of them. And a certain maid servant perceiving him, sitting-down by the light, even ~focusing on him, said, "This one was also with Him!"
Concordant Literal Version	Now Peter followed afar off. Now at their kindling a fire in the middle of the courtyard and being seated together, Peter sat in their midst." Now a certain maid, perceiving him sitting toward the light, and looking intently at him, said, "This man also was with him!" [For whatever reason, a portion of v. 54 is placed with v. 55 in the CLV.]
exeGesés companion Bible	And they light a fire midst the courtyard and sit down together; and Petros sits down in their midst. <u>THE FIRST DENIAL OF PETROS</u> And a lass sees him as he sits by the light and stares at him, and says, This one is also with him.
Orthodox Jewish Bible	And some kindled a hadlakah (bonfire) in the middle of the courtyard, and having sat down together, Kefa was sitting in their midst. And a certain shifcha, seeing him sitting in the light of the hadlakah (bonfire), staring intently at Kefa, said, And this one was with him.
Rotherham's Emphasized B.	And <they having kindled up a fire in the midst of the court, and taken seats together> Peter was for sitting among them. But <a certain maid-servant, seeing him seating himself towards the light, and looking steadfastly at him> said— This one also was with him .

Expanded/Embellished Bibles:

An Understandable Version	And when they [<i>i.e., the priest's servants</i>] had built a fire in the middle of the courtyard, they sat down together [<i>i.e., to warm themselves. See Mark 14:67</i>], with Peter [<i>sitting</i>] among the group. Then a certain [<i>servant</i>] girl saw Peter sitting there in the light of the fire. As she stared at him she said, "This man was with Jesus, too."
The Expanded Bible	After the soldiers [^L they] started a fire in the middle of the courtyard and sat together, Peter sat with them. A servant girl saw Peter sitting there in the firelight, and looking closely at him, she said, "This man was also with him."

Jonathan Mitchell NT	Now after their lighting a fire in [the] midst of the courtyard and sitting down together, Peter was sitting down in their midst. So at seeing him sitting, facing toward the light (= the glow of the fire), and now staring intently at him, a certain serving girl says, "This man was also together with him."
Syndein/Thieme	``And after they had made a good fire in the center of the 'uncovered courtyard' and sat down together . . . Peter sat down among them. ``Then having seen him {Peter} seated facing the light, a certain young female slave said, "This one kept on being with Him {Jesus} also!"
Translation for Translators	They kindled a fire in the middle of the courtyard and sat down together. Peter sat among them. As the light <i>from the fire</i> shone <i>on his face</i> , a female servant saw him and looked intently at him. She said, "This man was also with <i>the man whom they have arrested!</i> "
The Voice	<i>He watched from the shadows as those who had seized Jesus made a fire in the center of the courtyard and sat down around it. Then Peter slipped in quietly and sat with them. But a young servant girl saw his face in the firelight. She stared for a while and then spoke.</i>
	Servant Girl: This fellow here was with Jesus. <i>I recognize him.</i>

Bible Translations with Many Footnotes:

Lexham Bible	And when they [^{*Here "when " is supplied as a component of the participle ("had kindled") which is understood as temporal]} had kindled a fire in the middle of the courtyard and sat down together, Peter sat down among them. And a certain female slave, seeing him sitting in the light and looking intently at him, said, "This man also was with him!"
NET Bible®	When they had made a fire in the middle of the courtyard and sat down together, Peter sat down among them. Then a slave girl, ¹⁴² seeing him as he sat in the firelight, stared at him and said, "This man was with him too!" ^{142tn} The Greek term here is παιδίσκη (paidiskh), referring to a slave girl or slave woman.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Now <u>they</u> having kindled a fire in the middle of the courtyard, and having sat down together, Peter was sitting in [the] middle of them. Then a certain slave-girl, having seen him sitting by the firelight, and having looked intently at him, said, "This [man] also was with Him!"
Charles Thomson NT	And as they had kindled a fire in the middle of the court, and were sitting around it, Peter sat down in the midst of them. And a maid servant having seen him sitting opposite to the light, and viewed him attentively, said, That man was also with him.
Context Group Version	And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them. And a certain female slave seeing him as he sat in the light [of the fire], and looking steadfastly on him, said, This man also was with him.
Modern Literal Version 2020	{Mark 14:66-72 & Matthew 26:69-75 & Luke 22:55-62 & John 18:25-27.} Now having lit a fire in the middle of the courtyard and all having sat down together, Peter was sitting in the midst of them. But a certain maidservant after she saw him sitting in the light of the fire, and having stared at him, said, This one was also together-with him.
New American Standard	After they kindled a fire in the middle of the courtyard and sat down together, Peter was sitting among them. And a slave woman, seeing him as he sat in the firelight, and staring at him, said, "This man was with Him as well."

NT (Variant Readings)

And when they had kindled a fire in the midst of the courtyard, and had sat down together, Peter sat in the midst of them.

And a certain maid seeing him as he sat in the light [of the fire], and looking steadfastly upon him, said, This man also was with him.

The gist of this passage:

A maid sees Peter sitting at the fire and, having looked him over, says aloud, "This man was also with Jesus."

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Luke 22:55a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
haptô (ἄπτω) [pronounced HAHP-toh]	<i>fastening to, adhering to; fastening fire to a thing, kindling, setting fire, lighting</i>	masculine plural, aorist active participle; genitive/ablative case	Strong's #681
My Westcott Hort text has περιαιψαντων, while the Scrivener Textus Receptus and the Byzantine Greek text both have αιψαντων. I believe that this is a typo in e-sword (in the Westcott Hort text).			
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
pûr (πῦρ) [pronounced purr]	<i>fire</i>	neuter singular noun; accusative case	Strong's #4442
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
mesos (μέσος) [pronounced MEH-soss]	<i>middle, midst, in the middle, among</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #3319
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
aulê (αὐλή) [pronounced ow-LAY]	<i>a yard (as open to the wind); by implication, a mansion, palace; dwelling; courtyard [about which a home is built]; sheepfold, hall</i>	feminine singular noun; genitive/ablative case	Strong's #833

Translation: In the middle of the courtyard, they had kindled a fire...

This appears to be taking place in the courtyard of the High Priest; and given the narrative, there appear to be quite a number of people gathered there. There are enough people there, that no one notices the odd man out (not immediately, anyway).

It was cold, so they had started up a fire. I picture a fire pit, being that this is apparently at a large home of the High Priest. Perhaps they are actually in his courtyard; or perhaps they are very nearby.

There have to be enough people there that Peter does not stand out; and that there are some other strangers there as well. I would say that ten is too few; and fifteen would be minimal.

Logically, we can speculate why they are there. Execution days bring out crowds of people; particularly people who want to see the accused meet his end. Let me suggest that the raid to capture Jesus was not necessarily a well-kept secret; and people with animus toward Him would have been most of the gathering.

Luke 22:55b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
sunkathízō (συγκαθίζω) [pronounced <i>soong-kath-IHD-zoh</i>]	<i>sitting down with; making to sit together, giving (or taking) a seat in (with) company</i>	masculine plural, aorist active participle, genitive/ablative case	Strong's #4776

Translation: ...and were sitting together,...

Those not quite with the ranking were left outside in the cold air, and Jesus was apparently inside, flanked by the Temple Guard, speaking to the High Priest.

It seems likely that there were there rumors of what was about to take place going about Jerusalem.

Luke 22:55c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Petros (Πέτρος) [pronounced <i>PEHT-ross</i>]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; nominative case	Strong's #4074
mesos (μέσος) [pronounced <i>MEH-soss</i>]	<i>middle, midst, in the middle, among</i>	masculine singular adjective; nominative case	Strong's #3319
autōn (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...Peter in the midst of them.

Peter is there with the various people who had gathered. Remember, this is the middle of the night, and normally, nothing would be happening at this time.

Luke 22:55 In the middle of the courtyard, they had kindled a fire and were sitting together, Peter in the midst of them. (Kukis mostly literal translation)

Luke 22:56a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidō (εἶδω) [pronounced <i>Ī-doh</i>]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	feminine singular, aorist active participle; nominative case	Strong's #1492
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
paidískē (παιδίσκη) [pronounced <i>payee-DIHS-kay</i>]	<i>a female slave or servant, maid(-en), bondmaid (-woman), girl, damsel</i>	feminine plural noun, nominative case	Strong's #3814
tís (τις) [pronounced <i>tihç</i>] ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	feminine singular, enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
kathêmai (κάθημαι) [pronounced <i>KATH-ay-mahoe</i>]	<i>those remaining, the ones who reside, dwellers; sitting [by, down]</i>	masculine singular, present (deponent) middle or passive participle; accusative case	Strong's #2521
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
phôs (φῶς) [pronounced <i>fohç</i>]	<i>a light; daylight, dazzling light; that which emits light (star, torch, lamp, fire); perfection, truth; a dispenser of truth; splendor, glory; purity</i>	neuter singular noun, accusative case	Strong's #5457

Translation: A certain female servant noticed him sitting in the light [of the fire],...

A female servant was among this crowd. She was probably working, seeing to the needs of the people there. I don't know that there would have been food, but whatever a servant did for people in the courtyard of the High Priest, that is what she is there to do.

Peter is sitting near the firelight, quietly looking into it. This servant notices him.

Luke 22:56b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
atenizō (ἀτενίζω) [pronounced <i>at-en-ID-zo</i>]	<i>fixed [or fastened] the eyes on, gazing [intently] [upon]; looking [earnestly, steadfastly] [upon, towards, into anything]; metaphorically, fixing one's mind on one</i>	feminine singular, aorist active participle; nominative case	Strong's #816
αὐτὸ (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...and was looking intently at him.

The servant begins to look more intently at Peter. She has a suspicion and she continues looking until she feels certain.

Luke 22:56c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (εἶπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
houtos (οὗτος) [pronounced <i>HOO-tos</i>]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative	Strong's #3778
sun (σύν) [pronounced <i>soon</i>]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
αὐτὸ (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
ἐν (ἐν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)

Translation: She said, "This one, even, was with Jesus [lit., Him]."

The female servant then announces, "This one was with Jesus."

I find this interesting for two reasons: (1) that the servant woman spoke up and spoke to the people there as she did; and (2) that she knew this about Peter. Had she been at the Temple and saw Jesus teach? Had she been at the Temple watching Jesus and His disciples come and go? If she is the servant of the High Priest, then her being at the Temple would not be unusual.

Luke 22:–56 A certain female servant noticed him sitting in the light [of the fire], and was looking intently at him. She said, “This one, even, was with Jesus [lit., *Him*].” (Kukis mostly literal translation)

Luke 22:55–56 In the middle of the courtyard, they had kindled a fire and were sitting together, Peter in the midst of them. A certain female servant noticed him sitting in the light [of the fire], and was looking intently at him. She said, “This one, even, was with Jesus [lit., *Him*].” (Kukis mostly literal translation)

Luke 22:55–56 A large number of people started up a fire in the middle of the High Priest’s courtyard, all of them sitting together, and Peter was there as well. A certain female servant, while going about her duties, noticed Peter sitting in the firelight, and she looked carefully at him. Finally, she said, “This man was with Jesus.” (Kukis paraphrase)

But the [Peter] disavowed [Him], saying, “I have not known Him, woman.”	Luke 22:57	[Peter] denied [Him], saying, “I do not know Him, woman.”
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Peter alleged that he did not know the Lord, saying, “I have not known this man at all.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But the [Peter] disavowed [Him], saying, “I have not known Him, woman.”
Complete Apostles Bible	But he denied Him, saying, "Woman, I do not know Him."
Douay-Rheims 1899 (Amer.)	But he denied him, saying: Woman, I know him not.
Holy Aramaic Scriptures	But, he denied it, and said, “Woman, I don’t know him!”
James Murdock’s Syriac NT	But he denied, and said: Woman, I have not known him.
Original Aramaic NT	But he denied it and he said, "Woman, I do not know him."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But he said, Woman, it is not true; I have no knowledge of him.
Easy English	Peter replied, ‘Woman, that is not true! I do not even know him.’
Easy-to-Read Version–2008	But Peter said this was not true. He said, "Lady, I don't know him."
<i>God’s Word</i> TM	But Peter denied it by saying, "I don't know him, woman."
Good News Bible (TEV)	But Peter denied it, "Woman, I don't even know him!"
J. B. Phillips	But he denied it and said, “I don’t know him, girl!”
NIRV	But Peter said he had not been with him. “Woman, I don’t know him,” he said.
New Life Version	Peter lied and said, “Woman, I do not know Him.”

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Peter denied it. “Lady, I don’t know that guy!”
Contemporary English V.	Peter said, "Woman, I don't even know that man!"
New Berkeley Version	.
New Living Translation	But Peter denied it. “Woman,” he said, “I don’t even know him!”

The Passion Translation Peter flatly denied it, saying, "What are you talking about, girl? I don't know him!"
 UnfoldingWord Simplified T. .

Partially literal and partially paraphrased translations:

American English Bible But [Peter] denied it, saying:
 'I don't know him, woman!'
 Beck's American Translation .
 Breakthrough Version But he denied it, saying, "I do not know Him, ma'am."
 A. Campbell's Living Oracles But he disowned him, saying, Woman, I know him not.
 New Advent (Knox) Bible And he disowned him; Woman, he said, I have no knowledge of him.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible But Peter denied it. "Woman, I do not know Him," he said.
 Conservapedia Translation Peter denied Him, saying, "Woman, I do not know Him." αὐτός: denied it or Him?
 Modern translations use it, which dilutes the meaning of the denial, or even omit the
 pronoun altogether to avoid the issue.
 Revised Ferrar-Fenton Bible .
 Montgomery NT But he denied it, saying, "Woman, I know nothing about him."
 Wikipedia Bible Project But Peter denied it. "I don't know him!" he replied.

Catholic Bibles (those having the imprimatur):

Jewish/Hebrew Names Bibles:

Holy New Covenant Trans. But Peter said that this was not true. He said, "Lady, I don't know him."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...The [Man] but denies {it} Saying not [I] have seen him Woman...
 Awful Scroll Bible But he expresses-against it, confirming, "Woman, I have not perceived Him."
 Concordant Literal Version Yet he denies, saying, "I am not acquainted with Him, woman!"
 exeGeses companion Bible And he denies him,
 wording, Woman, I know him not.
 Orthodox Jewish Bible But Kefa denied it, saying, I do not have daas of him, isha.
 Rotherham's Emphasized B. But [he] denied, saying—
 I know him not, woman!

Expanded/Embellished Bibles:

An Understandable Version But Peter denied it, saying, "Woman, I do not [even] know Him."
 The Expanded Bible But Peter said this was not true [denied it]; he said, "Woman, I don't know him."
 Jonathan Mitchell NT "This man was also together with him." Yet he denied, proceeding in saying, "I have
 neither seen nor do I know Him, woman!"
 Syndein/Thieme {Peter's 1st Denial of the Lord}
 ``But Peter denied, saying, "Woman, I absolutely do not {ouk} know Him - in the
 past with results that last forever {oida - perfect tense}!
 The Voice Peter (denying it): Woman, I don't even know the man.

Bible Translations with Many Footnotes:

Lexham Bible

But he denied *it* , [*Here the direct object is supplied from context in the English translation] saying, “Woman, I do not know him!”

NET Bible®

But Peter¹⁴³ denied it: “Woman,¹⁴⁴ I don’t know¹⁴⁵ him!”

^{143tn} Grk “he denied it, saying.” The referent (Peter) has been specified in the translation for clarity. The participle λέγων (legwn) is redundant and has not been translated.

^{144sn} Woman was a polite form of address (see BDAG 208-9 s.v. γυν), similar to “Madam” or “Ma’am” used in English in different regions.

^{145sn} The expression “I do not know him” had an idiomatic use in Jewish ban formulas in the synagogue and could mean, “I have nothing to do with him.”

The Spoken English NT

But he denied it. He was saying, “I don’t know him, miss.”^x

^x Lit. “woman,” which was a polite form of address in that culture.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation
Charles Thomson NT
Literal Standard Version
NT (Variant Readings)
Revised Young's Lit. Trans.

But he denied [or, disowned] Him, saying, "Woman, I do not know Him."

Upon which Peter denied him, saying, Woman, I do not know him.

And he disowned Him, saying, I have not known Him.

But he denied [him], saying, Woman, I know him not.

And having taken him, they led and brought him to the house of the chief priest. And Peter was following afar off, and they having kindled a fire in the midst of the court, and having sat down together, Peter was sitting in the midst of them, and a certain maid having seen him sitting at the light, and having earnestly looked at him, she said, 'And this one was with him!' and he disowned him, saying, 'Woman, I have not known him.' Vv. 54–56 are included for context.

Webster’s Translation

And he denied him, saying, Woman, I know him not.

The gist of this passage:

Peter denies to the slave girl, among these people, that he knew Jesus.

Luke 22:57a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong’s #3588
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161
arneomai (ἀρνέομαι) [pronounced ar-NEH-om-ahee]	to disavow, to reject, to abnegate, to deny, to refuse; to contradict	3 rd person singular, aorist (deponent) middle indicative	Strong’s #720

Translation: [Peter] denied [Him],...

Peter denied the woman’s allegation.

Luke 22:57b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
eidō (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive; to observe; to discern, to know</i>	1 st person singular, perfect active indicative	Strong's #1492
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
gunê (γυνή) [pronounced goo-NAY]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; vocative	Strong's #1135

Translation: ...saying, "I do not know Him, woman."

Peter claims that he does not know Jesus. He uses the perfect tense, meaning, "I have not known Him in the past with the result that I continue not knowing Him today."

Bear in mind, this is an odd denial. It is not as if Peter is just hanging out with some new people that day and something is happening. Everyone there knows what is happening; so everyone there has an opinion of the Lord.

Luke 22:57 [Peter] denied [Him], saying, "I do not know Him, woman." (Kukis mostly literal translation)

Luke 22:57 Peter alleged that he did not know the Lord, saying, "I have not known this man at all." (Kukis paraphrase)

And after a little (time), another [one], having seen him, made known, "Even you out from them you keep on being." But the Peter made known, "Man, not I keep on being."

Luke
22:58

And after a little while, another [person], having seen [and examined] him, declared, "You are even out from Jesus' disciples [lit., them]." But Peter declared [instead], "Man, I am not!"

Then, a little while later, another person by the fire looked Peter over carefully and said to everyone around him, "You also belonged to that Man's disciples!" But Peter made a public declaration, "Man, I am not one of His disciples!"

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And after a little (time), another [one], having seen him, made known, "Even you out from them you keep on being." But the Peter made known, "Man, not I keep on being."
Complete Apostles Bible	And after a little while another person saw him and said, "You also are one of them." But Peter said, "Man, I am not!"
Douay-Rheims 1899 (Amer.)	And after a little while, another seeing him, said: Thou also art one of them. But Peter said: O man, I am not.
Holy Aramaic Scriptures	And after a little while another saw him, and said unto him, "You are also from them!" But, Kepha {The Rock} said, "I am not!"
James Murdock's Syriac NT	And a little after, another [person] saw him, and said to him: Thou too art one of them. And Cephas said: I am not..
Original Aramaic NT	After a little while another saw him and he said to him, "You also are one of them.", but Kaypha said, "I am not."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And after a little time, another saw him and said, You are one of them; and he said, Man, I am not.
Easy English	After a short time, someone else looked at him. 'You also are one of their group,' he said. Peter replied, 'Man, I am not one of them.'
<i>God's Word</i> TM	A little later someone else saw Peter and said, "You are one of them." But Peter said, "Not me!"
Good News Bible (TEV)	After a little while a man noticed Peter and said, "You are one of them, too!" But Peter answered, "Man, I am not!"
J. B. Phillips	A few minutes later someone else noticed Peter, and said, "You're one of these men too." But Peter said, "Man, I am not!"
<i>The Message</i>	A short time later, someone else noticed him and said, "You're one of them." But Peter denied it: "Man, I am not."
New Life Version	After awhile another person saw him and said, "You are one of them also." Peter said, "No, sir, I am not."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	A little while later a man spotted him and said, "You're one of them." Peter answered, "Fellow, no, I'm not!"
Contemporary English V.	A little later someone else saw Peter and said, "You are one of them!" "No, I'm not!" Peter replied.
The Living Bible	After a while someone else looked at him and said, "You must be one of them!" "No sir, I am not!" Peter replied.
New Berkeley Version	.
The Passion Translation	A little while later, someone else spotted Peter and said, "I recognize you. You're one of his, I know it!" Peter again said, "I'm not one of his disciples."
UnfoldingWord Simplified T.	A little later someone else saw Peter and said, "You also are one of those who were with the man they arrested!" But Peter said, "Man, I am not one of them!"

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.

Breakthrough Version	And after a bit, when a different person saw him, he was declaring, "You also are from them." But Peter was declaring, "Sir, I am not."
New Advent (Knox) Bible	After a short while, another of the company said, when he caught sight of him, Thou too art one of them; and Peter said, Man, I am not.[5] [5] This second challenge by the fireside is treated by St Matthew and St Mark as all one with the first; St Luke does not record the encounter in the porch, which they interpret as the second denial (Mt. 26.71; Mk. 14.69).
NT for Everyone	They lit a fire in the middle of the courtyard and sat around it, and Peter sat in among them. A servant-girl saw him sitting by the fire. She stared hard at him. 'This fellow was with him!' she said.
20 th Century New Testament	A little while afterwards some one else--a man--saw him and said: "Why, you are one of them!" "No," Peter said, "I am not."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	A short time later, someone else saw him and said, "You also are one of them." But Peter said, "Man, I am not."
Conservapedia Translation	Shortly, another man saw him, and said, "You are another one of them!" But Peter said, "I am not."
Revised Ferrar-Fenton Bible	A short time after, another saw him, and said, "You, too, belong to them!" "Man, I do not," was Peter's reply.
Free Bible Version	A little later someone else looked at him and said, also one of them." "No, I'm not!" Peter replied.
International Standard V	A little later, a man looked at him and said, You are one of them, too. But Peter said, Mister, [Lit. Man] I am not!
Montgomery NT	A little later a man saw him, and said, "You too are one of them" But Peter declared, "Man, I am not."
Riverside New Testament	After a short space another — a man — saw him, and said, "You too are one of them." But Peter said, "Man, I am not."
The Spoken English NT	After a while, somebody else saw him, and was saying, "You're one of them too." But Peter was saying, "Man, I <i>am not</i> ."
Weymouth New Testament	Shortly afterwards a man saw him and said, "You, too, are one of them." "No, man, I am not," said Peter.
Wikipedia Bible Project	A little while later someone else looked at him, and said, "You're one of them too." But Peter said, "No, I'm not!"

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And after a short time another seeing him, said, And you are of them. And Peter said, Man, I absolutely am not.
New English Bible—1970	A little later someone else noticed him and said, 'You also are one of them.' But Peter said to him, 'No, I am not.'
New Jerusalem Bible	Shortly afterwards someone else saw him and said, 'You are one of them too.' But Peter replied, 'I am not, my friend.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	A little later, someone else saw him and said, "You're one of them too"; but Kefa said, "Man, I am not!"
Holy New Covenant Trans.	After a little while, a different person saw Peter and said, "You are one of the men who follow Jesus too." But Peter said, "Sir, I am not!"
The Scriptures 2009	And after a little while another saw him and said, "You are one of them too." But Kepha said, "Man, I am not!"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and after [thing] little Another [Man] Seeing him said and You from them are The but Peter said Man not [I] am...
Awful Scroll Bible	And after a little while, another perceiving him, was exposing-to-light, "You is also, of Him!" And Peter said, "Man, I am not!"
Concordant Literal Version	And after a bit, a different one, perceiving Him, averred, "You also are of them! Yet Peter averred, "Man, I am not!"
exeGesés companion Bible	<u>THE SECOND DENIAL OF PETROS</u> And after a little, another sees him, and says, You are also of them. And Petros says, Human, Not I.
Orthodox Jewish Bible	And after a short while, another, having seen him, said, And you are of them! But Kefa said, Man, I am not!
Rotherham's Emphasized B.	And after a little another beholding him_ said— Thou also art from among them . But Peter said— Man! I am not.

Expanded/Embellished Bibles:

An Understandable Version	Then a little while later, someone else saw Peter and said, "You are one of them also [<i>i.e., one of Jesus' disciples</i>]." But Peter replied, "Man, I am not."
Jonathan Mitchell NT	Later, after a short while, a different person, upon seeing him, affirmed, "You, yourself, are also [one] of them!" But Peter affirmed, "Man (Buddy; Mister; My good fellow), I am not!"
Syndein/Thieme	{Peter's 2nd Denial of the Lord} `Then a little later another of a different kind {heteros } seeing him {Peter} said, "You are 'one of them too'/'of them also'!" But Peter said, "Mister/Man {anthropos}, I am absolutely not {ouk}!"
Translation for Translators	A little later someone else saw Peter and said, "You (sg) also are one of those who were with the man <i>they arrested!</i> " But Peter said, "Man, I am not <i>one of them!</i> "
The Voice	A little later, a man also recognized him. Man: <i>I recognize you. You're one of Jesus' followers.</i> Peter: Man, you're wrong. I'm not.

Bible Translations with Many Footnotes:

Lexham Bible	And after a short time another person saw him and [*Here "and" is supplied because the previous participle ("saw") has been translated as a finite verb] said, "You also are one of them!" But Peter said, "Man, I am not!"
NET Bible®	Then ¹⁴⁶ a little later someone else ¹⁴⁷ saw him and said, "You are one of them too." But Peter said, "Man, ¹⁴⁸ I am not!" ^{146tn} Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative. ^{147sn} In Mark 14:69, the same slave girl made the charge. So apparently Peter was being identified by a variety of people. ^{148tn} Here and in v. 60 "Man" is used as a neutral form of address to a stranger.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And after a short [while], another [person] having seen him, was saying, "You also are [one] of them!" But Peter said, "Man, I am not!"
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Charles Thomson NT	And a little while after, another seeing him, said, Thou also art one of them. whereupon Peter said, Man, I am not.
English Standard Version	And a little later someone else saw him and said, "You also are one of them." But Peter said, "Man, I am not."
Far Above All Translation	And after a short time, another person saw him and said, are also of their company. But Peter said, "No, I am not, sir.
Literal Standard Version	And after awhile, another having seen him, said, you are of them! And Peter said, I am not.
Modern Literal Version 2020	And after a <i>little</i> bit, a different <i>one</i> saw him, and was saying, You also are <i>one</i> out-of them. But Peter said, Man, I am not.

The gist of this passage: Peter denies the Lord a second time.

Luke 22:58a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
meta (μετά) [pronounced <i>meht-AH</i>]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
brachus (βραχὺς) [pronounced <i>brahm-OOS</i>]	<i>short (distance), little (of time, place, quantity, or number); a short time, for a little while</i>	neuter singular adjective, accusative case	Strong's #1024
héteros (ἕτερος) [pronounced <i>HEH-ter-os</i>]	<i>another [of a different kind], other; different, altered</i>	correlative pronoun; masculine singular adjective, nominative case	Strong's #2087
eidō (εἶδω) [pronounced <i>Ī-doh</i>]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine singular, aorist active participle; nominative case	Strong's #1492
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: And after a little while, another [person], having seen [and examined] him,...

The courtyard must have been fairly large, and there are quite a number of people there. Remember, this is the middle of the night, and normally, there would be no one awake at this hour. During this time, at least three people begin to give Peter the once over, trying to place his face.

At this point, a man begins to look Peter over.

Luke 22:58b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phêmi (φημί) [pronounced fay-MEE]	<i>to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind]</i>	3 rd person singular, imperfect indicative	Strong's #5346
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
su (σύ) [pronounced soo]	<i>you, your</i>	2 nd person singular personal pronoun; nominative case	Strong's #4771
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
autôn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
ei (εἶ) [pronounced ī]	<i>you are, thou art</i>	2 nd person singular, present indicative	Strong's #1488 (second person singular present of #1510)

Translation: ...declared, "You are even out from Jesus' disciples [lit., them]."

The man then makes a public statement: "You are from that Man's disciples!" Given the exact way this man said the phrase, the people are not just sitting glassy eyed around the fire, but they are discussing the Lord and declaring their hatred for Him.

In other words, in this discussion around the fire, the people are talking about Jesus, Who had been taken. Then the people moved on to the topic of His disciples. Then, looking Peter over, one man said, "You are out from them!" (You see, the way these statements are made, this tells us what is being discussed.)

Luke 22:58c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Petros (Πέτρος) [pronounced PEHT-ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; nominative case	Strong's #4074

Luke 22:58c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phêmi (φημί) [pronounced fay-MEE]	<i>to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind]</i>	3 rd person singular, imperfect indicative	Strong's #5346
This may be a play on words, as this verb is used twice.			
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; vocative	Strong's #444
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
eimi (εἶμι) [pronounced eye-ME]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 st person singular, present active indicative	Strong's #1510

Translation: But Peter declared [instead], “Man, I am not!”

Peter simply declares (using this same word in the narrative), “Man, I am not!” His response is short and succinct. Before you are quick to criticize Peter, he watched how the Lord was man-handled and beat even on the short march to the home of the High Priest. He also heard the anger and hatred in the voices of these people. No doubt they are talking about crucifixion around this fire. Despite being a big, strong guy, Peter knows that he would be beat down and hurt badly, and possibly even executed by these people (or by the Temple guard).

We read in previous passages that Jesus tried to tell the disciples that He was about to be crucified, and this information simply did not register with them. I suspect, being among these haters of the Lord, that Peter is beginning to remember what Jesus had said, and was beginning to understand just how precarious his situation was at this time.

In fact, we are going to find out in the context of this passage that Jesus is right there, nearby, being physically and verbally abused by His captors. So Peter is observing this, and hearing the hatred of these people expressed.

Luke 22:58 And after a little while, another [person], having seen [and examined] him, declared, “You are even out from Jesus’ disciples [lit., them].” But Peter declared [instead], “Man, I am not!” (Kukis mostly literal translation)

Luke 22:58 Then, a little while later, another person by the fire looked Peter over carefully and said to everyone around him, “You also belonged to that Man’s disciples!” But Peter made a public declaration, “Man, I am not one of His disciples!” (Kukis paraphrase)

And passing approximately an hour one, another [of the same kind] a certain [one] confidently affirmed, saying, “On a truth, even this one with Him he was (continually). For even a Galilean he is.”

Luke
22:59

About an hour passes, [when] another [of the same kind] confidently affirmed [the same thing], saying, “In truth, this one was (continually) with Him, for he even is a Galilean.”

About another hour passed, when another person confidently affirmed what the other two people had said. He remarked, "It is certainly true that this one continued being with this Jesus, for this man is a clearly a Galilean."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And passing approximately an hour one, another [of the same kind] a certain [one] confidently affirmed, saying, "On a truth, even this one with Him he was (continually). For even a Galilean he is."
Complete Apostles Bible	Then after about one hour had passed, another was firmly insisting, saying, "Surely this fellow also was with Him, for he is a Galilean."
Douay-Rheims 1899 (Amer.)	And after the space, as it were of one hour, another certain man affirmed, saying: Of a truth, this man was also with him: for he is also a Galilean.
Holy Aramaic Scriptures	And after one hour, another was affirming, and said, "Truly this one also was with him, for, he is also a Galilaya {a Galilean}."
James Murdock's Syriac NT	And an hour after, another contended and said: Certainly, this man also was with him, for he likewise is a Galilean.
Original Aramaic NT	And after an hour another was disputing and he said, "Surely this man also was with him, for he is also a Galilean."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And after about an hour, another man said, with decision, Certainly this man was with him, for he is a Galilaeen.
Bible in Worldwide English	About an hour later another person said, Surely this man was with him. He comes from Galilee.
Easy English	After about an hour, another man said, 'I am sure that this man was a friend of Jesus. He also is from Galilee.'
Easy-to-Read Version–2008	About an hour later, another man said, "It's true. I'm sure this man was with him, because he is from Galilee."
God's Word™	About an hour later another person insisted, "It's obvious that this man was with him. He's a Galilean!"
Good News Bible (TEV)	And about an hour later another man insisted strongly, "There isn't any doubt that this man was with Jesus, because he also is a Galilean!"
J. B. Phillips	A few minutes later someone else noticed Peter, and said, "You're one of these men too." But Peter said, "Man, I am not!"
The Message	About an hour later, someone else spoke up, really adamant: "He's got to have been with him! He's got 'Galilean' written all over him."
NIRV	About an hour later, another person spoke up. "This fellow must have been with Jesus," he said. "He is from Galilee."
New Life Version	About an hour later another person said the same thing, "For sure, this man was with Jesus also because he is from Galilee."
New Simplified Bible	Another hour passed. Someone else said: »It is true this man was with him for he is a Galilean.«

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	About an hour later another man got into it with him, repeatedly insisting, "There is absolutely no doubt that this person was with him. They are both Galileans." [11]
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	¹¹ 22:59Galileans had a northern accent (Matthew 26:73).
Contemporary English V.	About an hour later another man insisted, "This man must have been with Jesus. They both come from Galilee."
The Living Bible	About an hour later someone else flatly stated, "I know this fellow is one of Jesus' disciples, for both are from Galilee."
New Berkeley Version	.
New Living Translation	About an hour later someone else insisted, "This must be one of them, because he is a Galilean, too."
The Passion Translation	About an hour later, someone else identified Peter and insisted he was a disciple of Jesus, saying, "Look at him! He's from Galilee, just like Jesus. I know he's one of them."
UnfoldingWord Simplified T.	About an hour later someone else said loudly, "The way that this man speaks shows that he is from the region of Galilee. Certainly this man was also with the man whom they arrested!"
William's New Testament	About an hour later another man emphatically asserted, "He certainly was with Him, for he is a Galilean!"

Partially literal and partially paraphrased translations:

American English Bible	Then, after standing around for another hour, someone started insisting, saying: 'It's true; this man was with him, because he's also a Galilean!'
Beck's American Translation	.
Breakthrough Version	And after as if one hour went by, someone else was strongly insisting, saying, "Based on truth, this man also was with Him. You see, he also is a Galilean."
A. Campbell's Living Oracles	About an hour after, another averred the same thing, saying, This man was surely with him, for he is a Galilean.
New Advent (Knox) Bible	Then there was an interval of about an hour, before another man insisted, It is the truth that this fellow was in his company; why, he is a Galilean.
20 th Century New Testament	About an hour later another man declared positively: "This man also was certainly with him. Why, he is a Galilean!"

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	And about an hour afterwards, another declared the same thing, saying, "By my oath, this fellow was also with Him; for he is a Galilean."
Free Bible Version	About an hour later, another person insisted, sure he was with him too—he's a Galilean."
International Standard V	About an hour later, another man emphatically asserted, "This man was certainly with him, because he is a Galilean!"
Montgomery NT	But an hour afterwards another man kept insisting, saying. "Really, this fellow was with him. Why, he is a Galilean."
Weymouth New Testament	After an interval of about an hour some one else stoutly maintained: "Certainly this fellow also was with him, for in fact he is a Galilaeen."
Wikipedia Bible Project	About an hour later, another person insisted, "I'm absolutely sure he was with him too—he's a Galilean."

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And about one hour intervening, a certain other forcefully asserted, saying, Upon truth this one also was with him, because also he is a Galilaeen.
New American Bible (2011)	About an hour later, still another insisted, "Assuredly, this man too was with him, for he also is a Galilean."
New Catholic Bible	About an hour later, another person strongly insisted, "This man was unquestionably with him, for he is a Galilean."

Revised English Bible–1989 About an hour passed and someone else spoke more strongly still: “Of course he was with him. He must have been; he is a Galilean.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible About an hour later, another man asserted emphatically, “There can be no doubt that this fellow was with him, because he too is from the Galil!”

Hebraic Roots Bible And about an hour intervening, a certain other one boldly charged, saying, Truly this one also was with Him, for he also is a Galilean.

Holy New Covenant Trans. About an hour later, another man kept insisting, “It is true! This man was with Jesus. He is from the Galilee!”

Tree of Life Version And about an hour later, another began to insist, saying, “Certainly this fellow was with Him, for he too is a Galilean!”

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...and passing about hour one Another Someone insisted Saying on truth and This with him was and for Galilean [He] is...

Awful Scroll Bible And if-as standing-throughout one hour, a certain other was forcing-through, confirming, “Of plainness, this one also was with Him, for he even is a Galilæan.”

Concordant Literal Version And after an interval of about one hour some other one stoutly insisted, saying, “Of a truth, this man also was with him, for he is a Galilean also.”

exeGesés companion Bible **THE THIRD DENIAL OF PETROS**
And one hour passes
and another thoroughly affirms, wording,
Of a truth this one also is with him:
for he is a Galilily.

Orthodox Jewish Bible And about one hour had passed, and still another was insisting, saying, Beemes (in actuality) this one was with him also, for he also is a Gelili (inhabitant of the Galil)!

Rotherham’s Emphasized B. And ||about one hour having passed|| |a certain other| began stoutly to insist, saying—
||Of a truth|| |this one also| was with’ him; for indeed he is |a Galilæan|.

Expanded/Embellished Bibles:

An Understandable Version And about an hour later someone else stated emphatically, “I know for sure that this man was also with him [*i.e., Jesus*], for he is from Galilee [*too*].” [*Note: Peter’s accent gave him away. See Matt. 26:73*].

The Expanded Bible About an hour later, another man insisted, “Certainly this man was with him, because he is ·from Galilee [a Galilean], too.”

Jonathan Mitchell NT Then, after the intervening of about an hour, someone else began strongly insisting (or: firmly maintaining), then saying, “Of a truth (or: Really; Quite certainly), this man was with him, for he is a Galilean, too!”

Syndein/Thieme ``And after an interval of about an hour still another of the same of this certain kind {allos} insisted/’asserted confidently’ {diischurizomai} . . . saying, “Of a truth . . . this one kept on being with Him also . . . for, indeed, he too is a Galilean!”

Translation for Translators About an hour later someone else said emphatically *about Peter*, “*The way that this man speaks shows that he is from Galilee district. Certainly this man was also with the man whom they arrested, who is from Galilee!*”

The Voice An hour or so passed, and then another person pointed to Peter.
Another Person: This fellow is obviously Galilean. He must be a member of Jesus’ group.

Bible Translations with Many Footnotes:

Lexham Bible	<i>And after</i> [*Here “after” is supplied as a component of the temporal genitive absolute participle (“had passed”)] <i>about one hour had passed, someone else was insisting, saying, “In truth this man also was with him, because he is also a Galilean!”</i>
NET Bible®	<i>And after about an hour still another insisted,</i> ¹⁴⁹ <i>“Certainly this man was with him, because he too is a Galilean.”</i> ¹⁵⁰ <small>¹⁴⁹In Grk “insisted, saying.” The participle λέγων (legwn) is redundant in English and has not been translated here. ¹⁵⁰sn According to Mark 14:70 it was Peter’s accent that gave him away as a Galilean.</small>
The Spoken English NT	<i>About an hour later, another person started insisting: “He was definitely^y with him-after all, he’s a Galilean!”</i> <small>^y Lit. “truly.”</small>
Wilbur Pickering’s New T.	<i>Then after about an hour had passed, another started insisting, “Surely this fellow also was with him, because he is a Galilean”.</i>

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	<i>And about an hour having passed, a certain other [person] was insisting, saying, "Upon truth [fig., Certainly] this [man] also was with Him, for he is also a Galilean."</i>
Berean Literal Bible	<i>And about one hour having elapsed, a certain other strongly affirmed it, saying, “Of a truth, this one also was with Him; for he is also a Galilean.”</i>
English Standard Version	<i>And after an interval of about an hour still another insisted, saying, "Certainly this man also was with him, for he too is a Galilean."</i>
Far Above All Translation	<i>Then after about one hour had passed, a certain other person made positive assertions and said, man was truly with him as well, and indeed he is a Galilean.</i>
Modern English Version	<i>About an hour later another man firmly declared, “Certainly, this man also was with Him, for he is a Galilean.”</i>
Modern Literal Version 2020	<i>And after approximately a one hour interval, then a certain other was stoutly affirming, saying, This one was also with him in truth; for* he is a Galilean.</i>
New King James Version	<i>Then after about an hour had passed, another confidently affirmed, saying, “Surely this fellow also was with Him, for he is a Galilean.”</i>
New Matthew Bible	<i>And about the space of an hour afterwards, another affirmed, saying, Surely this fellow was with him, for he is from Galilee.</i>
Revised Young's Lit. Trans.	<i>And one hour, as it were, having intervened, a certain other was confidently affirming, saying, 'Of a truth this one also was with him, for he is also a Galilean;’...'</i>
A Voice in the Wilderness	<i>Then after about an hour had passed, another confidently affirmed, saying, Truly this fellow also was with Him, for he is a Galilean.</i>

The gist of this passage: Peter is sitting by a fire with strangers, but a man recognizes him as having been with Jesus, perhaps picking up on his Galilean accent.

Luke 22:59a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong’s #2532
διίστημι (διίστημι) [pronounced dee-IHS-tay-mee]	<i>passing; going away; going on; going further, being parted, after the space of</i>	feminine singular, aorist active participle, genitive/ablative case	Strong’s #1339

Luke 22:59a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōseí (ὡσεὶ) [pronounced <i>hoh-SIGH</i>]	<i>as if, as it were, as, as though, like as</i> (when used comparatively); <i>approximately, roughly, about</i> (when used before words of number or measure to indicate and approximate value)	comparative or approximative adverb	Strong's #5616
hōra (ὥρα) [pronounced <i>HO-rah</i>]	<i>day, hour, instant, season, time</i>	feminine singular noun; genitive/ablative case	Strong's #5610
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehn</i>]	<i>one</i> [in number, in terms of unity]; emphatic use: <i>even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	feminine singular, numeral adjective, genitive/ablative case	Strong's #1520

Translation: *About an hour passes,...*

Literally, this reads, *having passed about one hour.*

This tells us many things. First of all, there are a large number of people there talking with one another, many of them strangers to one another. For the most part, they are gathered there out of hatred for Jesus.

Jesus is very nearby, probably being abused in a variety of ways. The people are, on the one hand, feeling the warmth of the fire; and, on the other, observing the vicious beating being given to the Lord. They are able to witness this. Hating Jesus, this is a vicarious expression of their hatred for Him.

Jesus was not right there all of the time. In these early hours, He is being shuffled from one place to another. Since Peter began by following Him, they are probably not far from the residence of Caiaphas or Annas. This might be in the courtyard of either priest.

Furthermore, what is taking place goes on for about an hour or more (bear in mind that two others have already made a similar accusation against Peter).

Luke 22:59b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allos (ἄλλος) [pronounced <i>AL-lohs</i>]	<i>another [of the same kind], other; an additional person</i>	masculine singular adjective; nominative case	Strong's #243
tís (τις) [pronounced <i>tihç</i>] ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine singular, enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100

Luke 22:59b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diischurízomai (διίσχυρίζομαι) [pronounced <i>dee-is-khoo-RIHD-zom-ahee</i>]	<i>to maintain firmly, to insist, to assert, to asseverate, to confidently (constantly) affirm</i>	3 rd person singular, imperfect (deponent) middle/passive indicative	Strong's #1340
This verb is only used by Luke in Luke 22:59 Acts 12:15.			
légō (λέγω) [pronounced <i>LEH-goh</i>]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]	<i>on, close by, at; at the time of, during, in; [of sovereignty or oversight] over</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
alêtheia (ἀλήθεια, ας, ῆ) [pronounced <i>ahl-Ā-thi-ah</i>]	<i>[absolute, unimpeachable, divine] truth, divine viewpoint, veracity, verity; reality; of a truth, in reality, in face, certainly; conduct which is in accordance with truth/divine viewpoint</i>	feminine singular noun; genitive/ablative case	Strong's #225

Translation: ...[when] another [of the same kind] confidently affirmed [the same thing], saying, "In truth,..."

Another man who is there has been looking over Peter (presumably) and listening to him. He believes that he can make a clear and confident assertion. He begins by saying, *In truth*.

Luke 22:59c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
houtos (οὗτος) [pronounced <i>HOO-tos</i>]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative	Strong's #3778
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Luke 22:59c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐν (ἐν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)

Translation: ...this one was (continually) with Him,...

In some way, the man makes reference to Peter, saying, “This one...” Whether this is right after Peter has spoken, or the man could have turned his head or pointed his finger. Everyone knew who he was talking about.

He uses the imperfect tense of the verb *to be*, meaning that Peter was with the Lord in the past with the result that he continues to be with Him.

No matter what Peter has said or not said, he is portrayed as more than sympathetic to the Lord at this point.

Luke 22:59d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
γάρ (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
Galilaïos (Γαλιλαῖος) [pronounced gal-ee-AH-yoss]	<i>circuit, circle, belonging to Galilea, native of Galilee; transliterated, Galilean</i>	masculine plural proper noun, adjective; nominative case	Strong's #1057
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Translation: ...for he even is a Galilean.”

The person making the assertion has something to back it up. “Listen, this man is a Galilean.” Peter would have had an accent. I don't believe that he spoke very much, up to this point; but he has said enough to be identified as a Galilean. Jesus primarily taught in the Galilee region. His disciples were known to be Galileans.

Luke 22:59 About an hour passes, [when] another [of the same kind] confidently affirmed [the same thing], saying, “In truth, this one was (continually) with Him, for he even is a Galilean.” (Kukis mostly literal translation)

Luke 22:59 About another hour passed, when another person confidently affirmed what the other two people had said. He remarked, “It is certainly true that this one continued being with this Jesus, for this man is a clearly a Galilean.” (Kukis paraphrase)

At least two translations take the first portion of v. 61 and add it onto the end of v. 60.

But said the Peter, “Man, I have not seen what you are talking about.” And immediately, yet, crowed a rooster.

Luke
22:60

But Peter said, “I do not know what you are talking about.” Then immediately, a rooster crowed.

Peter answer him, saying, “I have no idea what you are talking about.” Then, seconds after, a rooster crowed.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But said the Peter, “Man, I have not seen what you are talking about.” And immediately, yet, crowed a rooster.
Complete Apostles Bible	But Peter said, "Man, I do not know what you are saying!" And immediately, while he was still speaking, a rooster crowed.
Douay-Rheims 1899 (Amer.)	And Peter said: Man, I know not what thou sayest. And immediately, as he was yet speaking, the cock crew.
Holy Aramaic Scriptures	Kepha {The Rock} said, “Man, I don’t know what you are saying!!!” And immediately while he spoke, the tharnagla {the rooster} cried out.
James Murdock’s Syriac NT	Cephas said: Man, I know not what thou sayest. And immediately, while he was speaking, the cock crew.
Original Aramaic NT	Kaypha said, "Man, I do not know what you are saying", and at once, while he was speaking, a rooster crowed.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Peter said, Man, I have no knowledge of these things of which you are talking. And straight away, while he was saying these words, there came the cry of a cock.
Bible in Worldwide English	Peter said, Man, I do not know what you are talking about. And right then, while he was talking, the cock called.
Easy English	Peter replied, ‘Man, I do not know what you are talking about.’ While Peter was still speaking, a cockerel sang loudly.
God’s Word™	But Peter said, "I don't know what you're talking about!" Just then, while he was still speaking, a rooster crowed.
J. B. Phillips <i>The Message</i>	.
New Life Version	Peter said, “Man, I don’t know what you’re talking about.” At that very moment, the last word hardly off his lips, a rooster crowed.
New Simplified Bible	But Peter said, “Sir, I do not know what you are saying.” And at once, while he was talking, a rooster crowed.
	Peter responded: »I do not know what you are talking about!« Immediately, while he spoke he heard the cockcrow.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Peter said, “Fellow, I have no idea what on earth you’re talking about.” Peter was still talking when a rooster crowed.
Contemporary English V.	Peter replied, "I don't know what you are talking about!" Right then, while Peter was still speaking, a rooster crowed.
New Berkeley Version	.

The Passion Translation	But Peter was adamant. "Listen, I don't know what you're talking about. Don't you understand? I don't even know him." While the words were still in his mouth, the rooster crowed.
UnfoldingWord Simplified T. William's New Testament	. But Peter said, "Man, I do not know what you mean." And all at once, while he was still speaking, a cock crowed.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	But Peter said, "Sir, I do not know what you are saying." And at once, as he was still speaking, a rooster crowed.
Breakthrough Version	.
A. Campbell's Living Oracles	Peter answered, Man, I know nothing of this matter. And just as he spoke the word, a cock crew.
New Advent (Knox) Bible	Man, said Peter, I do not understand what thou meanest; and all at once, while the words were on his lips, the cock crew.
NT for Everyone	'My good fellow,' said Peter, 'I don't know what you're talking about.' And at once, while he was still speaking, the cock crowed.
20 th Century New Testament	But Peter said: "I do not know what you are speaking about." Instantly, while he was still speaking, a cock crowed.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	But Peter said, "I don't know what you're talking about." And at that exact moment, as he was speaking, the cock crowed.
Revised Ferrar-Fenton Bible	But Peter responded, "I do not know, man, what you are talking about!" And immediately a bugle sounded while he was speaking.
Free Bible Version	"I've no idea what you're talking about!" Peter replied. Right then, while he was still speaking, the cock crowed. The Lord turned and looked at Peter. [The final phrase is placed with v. 61 in most translations.]
God's Truth (Tyndale)	And about the space of an hour after, another affirmed saying: verily even this fellow was with him, for he is of Galile, and Peter said: man I wot (know) not what you say. And immediately while he yet spoke, the cock crew. V. 60 is included for context.
International Standard V	But Peter said, Mister, [Lit. Man] I dont know what youre talking about! Just then, while he was still speaking, a rooster crowed.
Montgomery NT	"Man," said Peter, "I do not know what you mean." And immediately, while he was still speaking, the cock crew.
The Spoken English NT	But Peter said, "Man, I don't know what you're talking about." Right away, while he was still saying that, a rooster crowed.
Weymouth New Testament	"Man, I don't know what you mean," replied Peter. No sooner had he spoken than a cock crowed.
Wikipedia Bible Project	But Peter replied, "I don't know what you're talking about!" And straight away, while he was still speaking, the cock crowed. The Lord turned around, and looked at Peter.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Again Peter denied, "My friend, I don't know what you are talking about." He had not finished saying this, when a cock crowed.
The Heritage Bible	And Peter said, Man, I absolutely do not know what you say. And instantly, as he was talking, the cock called out.

Revised English Bible–1989 But Peter said, “I do not know what you are talking about.” At that moment, while he was still speaking, a cock crowed; and the Lord turned and looked at Peter. Peter remembered the Lord's words, “Tonight before the cock crows you will disown me three times.” V. 61 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible But Kefa said, “Man, I don’t know what you’re talking about!” And instantly, while he was still speaking, a rooster crowed.

Holy New Covenant Trans. But Peter said, “Man, I don’t know what you are talking about!” Immediately, while Peter was still speaking, a rooster crowed.

The Scriptures 2009 But Kepha said, “Man, I do not know what you are saying!” And immediately, while he was still speaking, a cock crowed.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...says but The Peter Man not [I] have seen what [You] say and immediately yet speaking him calls Cock...

Awful Scroll Bible But Peter said, "Man, I have not perceived, what you confirm!" And off-from-that-matter, he yet speaking, a rooster crows.

Concordant Literal Version Yet Peter said, "Man, I am not aware what you are saying." And instantly, at his still speaking, a cock crows."

exeGesés companion Bible And Petros says, Human,
I know not what you word.
And immediately, while he yet speaks,
the rooster voices:...

Orthodox Jewish Bible But Kefa said, Ben Adam, I do not have daas what you are saying. And immediately, while Kefa was speaking, a tarnegol crowed.

Rotherham’s Emphasized B. But Peter said—
Man! I know not what thou art saying!
And [instantly/ while yet/ he was speaking] a cock crew.

Expanded/Embellished Bibles:

Jonathan Mitchell NT So Peter says, "Man (Sir; Mister), I have not seen, so I don't know what you are now saying (= what you mean)!" Then, at the appropriate moment (or: immediately) – while [he is] still speaking – a cock crows.

Syndein/Thieme {Peter's 3rd Denial of the Lord}²⁵
“But Peter said, "Mister/Man, I keep on absolutely not {ouk} knowing - in the past with results that last forever - {oida - perfect tense} what you are talking about!"
And, immediately, while he {Peter} was still speaking . . . the rooster crowed.

The Voice **Peter:** Look, I have no idea what you’re talking about.
And he hadn’t even finished the sentence when a nearby rooster crowed.

Bible Translations with Many Footnotes:

Lexham Bible But Peter said, “Man, I do not know what you are talking about!” And immediately, while [*Here “while ” is supplied as a component of the temporal genitive absolute participle (“was speaking”)] he was still speaking, a rooster crowed.

NET Bible© But Peter said, “Man, I don’t know what you’re talking about!” At that moment,¹⁵¹ while he was still speaking, a rooster crowed.¹⁵²

²⁵ I corrected the text from this web page which reads *Peter's 2nd denial...*

^{151tn} Grk “And immediately.” Here καί (kai) has not been translated because of differences between Greek and English style.

^{152tn} A real rooster crowing is probably in view here (rather than the Roman trumpet call known as gallicinium), in part due to the fact that Mark 14:72 mentions the rooster crowing twice. See the discussion at Matt 26:74.

Wilbur Pickering’s New T.

But Peter said, “Man, I don’t know what you’re talking about!” And immediately, while he was still speaking, a rooster²¹ crowed.

(21) Instead of ‘a’ rooster, perhaps 3% of the manuscripts have ‘the’ rooster (as in TR, AV, NKJV).

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	But Peter said, "Man, I do not know what you are saying!" And immediately, while he [was] still speaking, a rooster crowed.
Berean Literal Bible	But Peter said, “Man, I do not know what you say.” And immediately while he was speaking, the rooster crowed.
Modern Literal Version 2020	But Peter said, Man, I do not know what you are saying. And instantly, <i>while</i> he is still speaking, <i>the</i> rooster crowed.
New King James Version	But Peter said, “Man, I do not know what you are saying!” Immediately, while he was still speaking, the rooster [NU, M a rooster] crowed.
Revised Young's Lit. Trans.	And one hour, as it were, having intervened, a certain other was confidently affirming, saying, 'Of a truth this one also was with him, for he is also a Galilean;' and Peter said, 'Man, I have not known what you say;' and presently, while he is speaking, a cock crew. V. 59 is included for context.

The gist of this passage: Peter gets accused for the third time of being associated with Jesus; and his accuser adds in the fact that Peter is a Galilean like the Lord is.

Luke 22:60a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
εἶπὼ (ἔπρω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong’s #2036
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
ὁ (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong’s #3588
Πέτρος (Πέτρος) [pronounced PEHT-ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; nominative case	Strong’s #4074

Translation: But Peter said,...

We don’t know if Peter has been a part of an ongoing conversation or not. That is, he certainly is not the main topic of what is being discussed there, but, at least thrice, he gets rightly accused of being a follower of Jesus. The evidence given for Peter being a disciple of the Lord is, he is also a Galilean (possibly this was known due to Peter’s accent).

Luke 22:60b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; vocative	Strong's #444
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
eidō (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive; to observe; to discern, to know</i>	1 st person singular, perfect active indicative	Strong's #1492
ho (ὃ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	2 nd person singular, present active indicative	Strong's #3004

Translation: ...“I do not know what you are talking about.” ...

Peter claims to have no idea what this accuser is talking about.

Luke 22:60c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
parachrēma (παραχρήμα) [pronounced par-akh-RAY-mah]	<i>immediately, forthwith, instantly; presently; soon</i>	adverb	Strong's #3916
éti (ἔτι) [pronounced EH-tee]	<i>yet, still; even; now; any more</i>	adverb	Strong's #2089
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>speaking, talking; that which was spoken [uttered], the things being said; utterances</i>	masculine singular, present active participle, genitive/ablative case	Strong's #2980
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
phōneō (φωνέω) [pronounced foe-NEH-oh]	<i>to sound, to emit a sound, to speak; to cry (out, aloud), speak with a loud voice; to call, to call one's self; to summon, to send for, to invite</i>	3 rd person singular, aorist active indicative	Strong's #5455

Luke 22:60c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aléktōr (ἀλέκτωρ) [pronounced al-EHK-tore]	rooster, cock, male fowl	masculine singular noun, nominative case	Strong's #220

Translation: ...Then immediately, a rooster crowed.

A rooster crows right after Peter denies the Lord for the third time. This is what the Lord had predicted that Peter would do back in v. 34.

Luke 22:60 **But Peter said, "I do not know what you are talking about." Then immediately, a rooster crowed.** (Kukis mostly literal translation)

Luke 22:60 **Peter answer him, saying, "I have no idea what you are talking about." Then, seconds after, a rooster crowed.** (Kukis paraphrase)

And turning around, the Lord looked to the Peter; and remembered the Peter the proclamation of the Lord, how He said to him that "Before the rooster cried aloud today, you will deny Me thrice." And going outside, he wept bitterly.

Luke 22:61-62

And turning around, the Lord looked at Peter, and Peter [then] remembered the words of the Lord, how He said to him that, "Before the rooster crows today, you will have denied Me three times." [Peter] went outside and wept bitterly.

Jesus, standing not too far from Peter, turned and look at him. At that point, Peter remembered the words of the Lord, how He had said, "Before the rooster crows today, you will have denied Me three times." At that, Peter slipped away and wept bitterly.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) **And turning around, the Lord looked to the Peter; and remembered the Peter the proclamation of the Lord, how He said to him that "Before the rooster cried aloud today, you will deny Me thrice." And going outside, he wept bitterly.**
- Complete Apostles Bible **And the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had said to him, "Before a rooster crows, you will deny Me three times." And going outside, Peter wept bitterly.**
- Douay-Rheims 1899 (Amer.) **And the Lord turning looked on Peter. And Peter remembered the word of the Lord, as he had said: Before the cock crow, thou shalt deny thrice. And Peter going out, wept bitterly.**
- Holy Aramaic Scriptures **And Eshu {Yeshua} turned and looked at Kepha {The Rock}, and Shimeun {Simeon} remembered the word of Maran {Our Lord} which He had spoken unto him, that 'Before the rooster will cry out, you will deny Me three times.' And having gone outside, Shimeun {Simeon} wept bitterly.**

James Murdock's Syriac NT	And Jesus turned, and looked upon Cephas. And Simon remembered the word of our Lord, which he spoke to him: Before the cock shall crow, thou wilt deny me three times. And Simon went out, and wept bitterly.
Original Aramaic NT	And Yeshua turned and he gazed at Kaypha, and Shimeon remembered the saying of Our Lord that he had told him: "Before a rooster shall crow, you shall deny me three times." And Shimeon went outside and wept bitterly.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord, turning, gave Peter a look. And the words of the Lord came to Peter's mind, how he had said, This night, before the hour of the cock's cry, you will be false to me three times. And he went out, weeping bitterly.
Bible in Worldwide English	The Lord turned and looked at Peter. Then Peter remembered that the Lord had said to him, Before the cock calls in the morning, you will say three times that you do not know me. Peter went out and cried very much.
Easy English	Then the Lord Jesus turned round and he looked at Peter. Peter remembered what Jesus had said to him: 'You will say tonight that you do not know me. You will say it three times before the cockerel sings in the morning.' Then Peter went out of the yard and he wept a lot.
Easy-to-Read Version–2008	Then the Lord turned and looked into Peter's eyes. And Peter remembered what the Lord had said, "Before the rooster crows in the morning, you will say three times that you don't know me." Then Peter went outside and cried bitterly.
God's Word™	Then the Lord turned and looked directly at Peter. Peter remembered what the Lord had said: "Before a rooster crows today, you will say three times that you don't know me." Then Peter went outside and cried bitterly.
J. B. Phillips	The Lord turned his head and looked straight at Peter, and into his mind flashed the words that the Lord had said to him ... "You will disown me three times before the cock crows today." And he went outside and wept bitterly.
The Message	Just then, the Master turned and looked at Peter. Peter remembered what the Master had said to him: "Before the rooster crows, you will deny me three times." He went out and cried and cried and cried.
NIRV	The Lord turned and looked right at Peter. Then Peter remembered what the Lord had spoken to him. "The rooster will crow today," Jesus had said. "Before it does, you will say three times that you don't know me." Peter went outside. He broke down and cried.
New Life Version	The Lord turned and looked at Peter. He remembered the Lord had said, "Before a rooster crows, you will say three times that you do not know Me." Peter went outside and cried with a troubled heart.
New Simplified Bible	The Lord turned and looked at Peter. Peter remembered the word of the Lord, how he said to him: »Before the cockcrow this day you will deny me three times.« He left there and wept bitterly.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Jesus turned and looked at Peter. Suddenly Peter remembered what Jesus had said: "The rooster won't crow in the morning until you—three times—publicly deny that you know me." Peter left, sobbing.
Contemporary English V.	The Lord turned and looked at Peter. And Peter remembered that the Lord had said, "Before a rooster crows tomorrow morning, you will say three times that you don't know me." Then Peter went out and cried hard.
The Living Bible	At that moment Jesus turned and looked at Peter. Then Peter remembered what he had said—"Before the rooster crows tomorrow morning, you will deny me three times." And Peter walked out of the courtyard, crying bitterly.
New Berkeley Version New Living Translation	. At that moment the Lord turned and looked at Peter. Suddenly, the Lord's words flashed through Peter's mind: "Before the rooster crows tomorrow morning, you will deny three times that you even know me." And Peter left the courtyard, weeping bitterly.
The Passion Translation	At that moment, the Lord, who was being led through the courtyard by his captors, turned around and gazed at Peter. All at once Peter remembered the words Jesus had prophesied over him, "Before the rooster crows in the morning, you will deny three times that you even know me." Peter burst into tears, ran off from the crowd, and wept bitterly.
UnfoldingWord Simplified T.	The Lord Jesus turned around and looked right at Peter. Then Peter remembered what the Lord had said to him, "This night, before the rooster crows, you will deny three times that you know me." And he went out of the courtyard and cried with great sorrow.

Partially literal and partially paraphrased translations:

American English Bible	Then the Lord turned and looked at Peter, and Peter remembered the words that the Lord had said to him: 'Before the rooster crows today, you'll deny knowing me three times.' And at that, [Peter] went outside and wept bitterly.
Beck's American Translation Breakthrough Version	. And after the Master turned, He looked at Peter, and Peter quietly remembered the Master's statement, how He said to him, "Before <i>the time</i> for a rooster to crow today, you will flatly deny Me three times." And after he went outside, he cried bitterly.
Common English Bible	The Lord turned and looked straight at Peter, and Peter remembered the Lord's words: "Before a rooster crows today, you will deny me three times." And Peter went out and cried uncontrollably.
A. Campbell's Living Oracles	Then the Lord, turning, looked upon Peter, and Peter called to mind the word which the Lord had said to him, Before the cock crow, you will disown me thrice. And he went out and wept bitterly.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	Then the Master, turning round, looked upon Peter; and Peter called to mind the word of his Master, how He had told him, "Before the bugle sounds you will have thrice denied Me." And, rushing out, he wept bitterly.
Free Bible Version	And Peter remembered what the Lord had said, how he'd told him: "Before the cock crows today, you'll deny me three times." Peter went out and wept bitterly.

Riverside New Testament	But Peter said, "Man, I do not know what you are talking about." Immediately while he was speaking the cock crew, and the Master turned and looked at Peter, and Peter remembered the word of the Master, how he had said to him, "Before the cock crows to-day you will disown me three times." And he went out and wept bitterly. V. 60 is included for context.
Leicester A. Sawyer's NT	And the Lord turned and looked at Peter; and Peter was reminded of the Lord's word, that he said to him, Before a cock crows to-day you shall deny me thrice; and going out, Peter wept bitterly.
The Spoken English NT	The Lord turned and looked right at Peter. And Peter remembered the Lord's words-how Jesus had told him, "Before a rooster crows today, you're going to disown me three times." And he went outside and cried bitterly.
UnfoldingWord Literal Text	Turning, the Lord looked at Peter, and Peter remembered the word of the Lord, when he said to him, "Before a rooster crows today you will deny me three times." Peter went outside and wept bitterly.
Weymouth New Testament	The Master turned and looked on Peter; and Peter recollected the Master's words, how He had said to him, "This very day, before the cock crows, you will disown me three times." And he went out and wept aloud bitterly.
Wikipedia Bible Project	And Peter remembered the Lord's statement, how he'd told him "before the cock crows today you'll deny me three times." Peter went out and cried, completely miserable.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And the Lord turned around, and looked at Peter. And Peter remembered the spoken word of the Lord, how he said to him that, Before the cock calls out you will utterly deny me three times. And going outside, Peter sobbed bitterly.
New American Bible (2011)	But Peter said, "My friend, I do not know what you are talking about." Just as he was saying this, the cock crowed, the Lord turned and looked at Peter;* and Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." ^k He went out and began to weep bitterly. V. 60 is included for context. * [22:61] Only Luke recounts that the Lord turned and looked at Peter. This look of Jesus leads to Peter's weeping bitterly over his denial (Lk 22:62). k. [22:61] 22:34.
New Catholic Bible	Peter said, "My friend, I do not know what you are talking about." At that very moment, while he was still speaking, a cock crowed, and the Lord turned and looked at Peter. Then Peter recalled the word that the Lord had spoken to him: "Before the cock crows today, you will deny me three times." And he went out and wept uncontrollably. V. 60 is included for context.
New English Bible—1970	At that moment, while he was still speaking, a cock crew; and the Lord turned and looked at Peter. And Peter remembered the Lord's words, 'Tonight before the cock crows you will disown me three times.' A portion of v. 60 is included for context. ⁶² Some manuscripts add: He went outside, and wept bitterly, (as in Matthew 26.75).
New Jerusalem Bible	Peter said, 'My friend, I do not know what you are talking about.' At that instant, while he was still speaking, the cock crowed, and the Lord turned and looked straight at Peter, and Peter remembered the Lord's words when he had said to him, 'Before the cock crows today, you will have disowned me three times.' V. 60 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The Lord turned and looked straight at Kefa; and Kefa remembered what the Lord had said, "Before the rooster crows today, you will deny me three times." And he went outside and cried bitterly.
Hebraic Roots Bible	And turning, Yahshua looked at Peter. And Peter remembered the Word of our Master, how He told him, Before a cock would crow, you will deny Me three times. And going outside, Peter wept bitterly.
Holy New Covenant Trans.	Then the Lord Jesus turned and looked into Peter's eyes. And Peter remembered what the Lord had said to him: "Before the rooster crows in the morning, you will say that you don't even know me three times." Then Peter went outside and cried bitterly.
The Scriptures 2009	And the Master turned and looked at Kěpha, and Kěpha remembered the word of the Master, how He had said to him, "Before a cock crows, you shall deny Me three times." And Kěpha went out and wept bitterly.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and Being Turned The Lord looks [to] the peter and remembers The Peter the word [of] the lord as [He] says [to] him for before cock to call today [You] will deny me thrice and Proceeding outside [He] cries bitterly...
Alpha & Omega Bible	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 CRIED HARD.
Awful Scroll Bible	And the Lord being turned around, discerns-from-within Peter. And Peter puts-under-remembrance, the word of the Lord, as to He said to him that, "Before a rooster is to crow, you will express-against-of Me three times." And Peter going-out without, weeps bitterly.
Concordant Literal Version	And being turned, the Lord looks at Peter, and Peter is reminded of the declaration of the Lord, as He said to him, "Ere a cock crows today, you will be renouncing Me thrice." And coming outside, Peter laments bitterly."
exeGesés companion Bible	and Adonay turns and looks on Petros: and Petros remembers the word of Adonay - how he said to him, Ere the rooster voices, you deny me thrice. - and Petros goes out, and weeps bitterly.
Orthodox Jewish Bible	And having turned, Adoneinu looked at Kefa, and Kefa was reminded of the dvar of Moshiach Adoneinu when he said to him, Before the tarnegol crows hayom (today) you will make hakhchashah (denial) of me shalosh paamim. And having gone outside Kefa wept bitterly.
Rotherham's Emphasized B.	And the Lord turned and looked at Peter; and Peter was put in mind of the declaration of the Lord, how he had said to him— <Before [a cock] crow this day> Thou wilt deny me thrice! {And [going forth outside] he wept bitterly.}

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	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 [deeply grieved and distressed].
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An Understandable Version	Then the Lord turned and gave Peter a <i>[penetrating]</i> glance. And Peter remembered the words of the Lord, how He had said to him, “You will deny <i>[knowing]</i> me three times before the rooster crows today.” Then Peter went out and cried bitterly.
The Expanded Bible	At once, while Peter was still speaking, a rooster crowed. Then the Lord turned and looked straight at Peter. And Peter remembered what the Lord had said: “Before the rooster crows this day, you will say three times that you don’t know me [deny me three times].” Then Peter went outside and cried painfully [wept bitterly]. A portion of v. 60 is included for context.
Jonathan Mitchell NT	And then, after being turned, the Lord looked within (or: on; at) Peter, and Peter was reminded of the Lord's saying (or: gush-effect; spoken word; declaration) as He said to him, "Before a rooster (or: cock) is to crow today, you will proceed denying and disowning Me three times." And so, after going outside, he wept bitterly.
P. Kretzmann Commentary	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 crow, thou shalt deny Me thrice. And Peter went out and wept bitterly.
Syndein/Thieme	Kretzmann’s commentary for Luke 22:54–62 has been placed in the Addendum . “And, the Lord . . . turning around . . . glanced at Peter. And Peter remembered {hupomimnesko} the Word of the Lord . . . that He {Jesus} had said to him, "Before the rooster crows today, you will deny Me three times." “And Peter, going out . . . wept bitterly. {Note: Remember that Peter was still a student/disciple at this point. The Word is pointing out that as great a mature believer that Peter would become, he started out making mistakes - great mistakes. All the great men in the bible (excepting our Lord of course) are shown to be human and sinners and people who make great mistakes! All that proves is how 'small'/'nothingness' we ALL are without Him. He is everything and we are nothing. But by His grace, we can share in all that HE IS! We are rewarded, but the glory is all His!}
Translation for Translators	But Peter said, “Man, I do not know what you (sg) are talking about!” Immediately, while he was still speaking, a rooster crowed. The Lord <i>Jesus</i> turned around and looked right at Peter. Then Peter remembered what the Lord had said to him, “This night, before the rooster crows, you (sg) will deny three times <i>that you know</i> me.” And Peter went out <i>of the courtyard</i> and cried very sorrowfully. V. 60 is included for context.
The Voice	And he hadn’t even finished the sentence when a nearby rooster crowed. The Lord turned toward Peter, and their eyes met. Peter remembered Jesus’ words about his triple denial before the rooster would crow, so he left the courtyard and wept bitter tears. A portion of v. 60 is included for context.

Bible Translations with Many Footnotes:

Lexham Bible	And the Lord turned around and [*Here “and ” is supplied because the previous participle (“turned around”) has been translated as a finite verb] looked intently at Peter. And Peter remembered the word of the Lord, [Some manuscripts have “the Lord’s statement”] how he said to him, “Before the rooster crows today, you will deny me three times.” And he went outside and [*Here “and ” is supplied because the previous participle (“went”) has been translated as a finite verb] wept bitterly.
NET Bible®	Then ¹⁵³ the Lord turned and looked straight at Peter, and Peter remembered the word of the Lord, ¹⁵⁴ how he had said to him, “Before a rooster crows today, you will deny me three times.” And he went outside and wept bitterly. ¹⁵⁵ ^{153tn} Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

^{154tn}“The word of the Lord” is a technical expression in OT literature, often referring to a divine prophetic utterance (e.g., Gen 15:1, Isa 1:10, Jonah 1:1). In the NT it occurs 15 times: 3 times as ῥῆμα το κυρίου (rJhma tou kuriou; here and in Acts 11:16, 1 Pet 1:25) and 12 times as λόγος το κυρίου (logo" tou kuriou; Acts 8:25; 13:44, 48, 49; 15:35, 36; 16:32; 19:10, 20; 1 Thess 1:8, 4:15; 2 Thess 3:1). As in the OT, this phrase focuses on the prophetic nature and divine origin of what has been said. Because of its technical nature the expression has been retained in the translation in preference to a smoother rendering like “remembered what the Lord had said” (cf. TEV, NLT).

^{155sn}When Peter went out and wept bitterly it shows he really did not want to fail here and was deeply grieved that he had.

Wilbur Pickering’s New T.

And the Lord turned and looked directly at Peter;²² then Peter remembered the Lord’s word, how He had said to him, “Before a rooster crows, you will deny me three times”.

And going outside he wept bitterly.

(22) I take it that here the Lord broke the Satanic spell, and Peter could think normally again.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And the Lord, having turned around, looked attentively at Peter. And Peter remembered the word of the Lord, how He said to him, "Before a rooster crows, you will deny [or, disown] Me three times." [cp. Luke 22:34] And having gone outside, Peter wept bitterly. upon
Charles Thomson NT	Upon which the Lord, turning about, looked upon Peter. And Peter recollected the word of the Lord, how he said to him, Before cock crowing thou wilt three times deny me. And Peter went out and wept bitterly.
Context Group Version	And the Lord turned, and looked on Peter. And Peter remembered the word of the Lord, how that he said to him, Before the rooster crows this day you shall deny me three times. And he went out, and wept bitterly.
New Matthew Bible	And immediately, while he yet spoke, the cock crew. And the Lord turned back and looked upon Peter. And Peter remembered the words of the Lord, how he said to him, Before the cock crows, you will deny me three times. And Peter went out and wept bitterly. A portion of v. 60 is included for context.
NT (Variant Readings)	And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow °this day thou shalt deny me thrice. And he went out, and wept bitterly. °Byz. omits "this day"

The gist of this passage: Jesus turns to look at Peter, and Peter recalls the Lord’s words. Peter walks out, weeping.

61-62

Luke 22:61a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong’s #2532

Luke 22:61a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
strophō (στρέφω) [pronounced STREF-oh]	<i>turning [quite] around, reversing (literally or figuratively); converting, turning (again, back again, self, self about)</i>	masculine singular, aorist passive participle; nominative case	Strong's #4762
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
emblēpō (ἐμβλέπω) [pronounced em-BLEEP-oh]	<i>to look (at, on, upon), to observe fixedly, to discern clearly, to behold, to gaze up, to see; metaphorically, to look at with the mind, to consider</i>	3 rd person singular, aorist active indicative	Strong's #1689
tō (τῷ) [pronounced toē]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; dative, locative and instrumental cases	Strong's #3588
Petros (Πέτρος) [pronounced PEHT-ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; nominative case	Strong's #4074

Translation: *And turning around, the Lord looked at Peter,...*

Jesus, despite being beaten and berated, He was listening to Peter (or He heard the rooster crow). At that point, Jesus looked at Peter. Obviously, what is taking place places Peter and the Lord in close proximity to one another. That is, perhaps they are a stone's throw from one another at this point (60–90 yards).

Despite being beaten, Jesus can hear very well, and He can hear Peter, not too far away being accused. At this point, there is enough light for Jesus to look over and see Peter.

Interestingly enough, only Luke makes mention of this, and we certainly must ask, *how is Luke aware of this?* I would propose two logical theories: (1) Luke directly interviewed Peter at some point. Matthew mentions Peter by name 23 times, Mark 22 times (a much shorter gospel), Luke 20 times, John 34 times, Acts 59 times. Let us consider this option for a moment: Luke is associated directly with Paul in the book of Acts; but not with Peter. Peter and Paul's paths crossed at least once in Galatians 2:11–14 (compare Acts 15:30–35), when Paul had to sort Peter out for withdrawing from gentiles at one point (Peter ate regularly with the gentiles until James showed up). The similarity of these situations is, Peter would have felt shame in both incidents. Perhaps Peter came up to Paul (or Luke) later and said, "You know, I have not felt that shamed since Jesus looked over at me after I denied Him for the third time." (2) Someone else who was also there saw this take place. Did another Apostle accompany Peter? I consider this unlikely, as none of the gospels mention anyone except Peter.²⁶ Was someone else there who believed in Jesus as a result of that evening (or later events)? We have already seen similar events which suggest that those at first hostile toward the Lord later believe in Him. Obviously, Luke could have

²⁶ In the back of my mind, I keep thinking there is a cryptic reference to someone who may have been a disciple who was there.

been inspired by the Holy Spirit while writing, much like a prophet; but why would God have Luke obtain most of his information from personal interviews, but give him this detail?

Under #2, let me suggest that this person may have been the servant of the High Priest. Remember, in the initial confrontation, Peter took a swing at him with a sword, but only sliced off an ear. Then Jesus restored this man's ear to him. Would he not have been the perfect person to have been able to observe all that was taking place, and, at some point in time, run into Luke and give Luke all of this information? Who would have been in a better position to consider his own boss, the High Priest; as compared to Jesus; as compared to the pain and suffering that Jesus was put through? Given all of this, I might suggest 50% that he is the man to provide Luke with this information many years later; 40% for Peter, and 10% for someone else. To continue this theory, this servant will be alluded to at least two more times in the gospels, and his name will be given in John 18:10. John, in his gospel, knows this man's name and something about his brother (we find this in the passage comparisons, [here](#) and [here](#)). To have been mentioned so many times in Scripture certainly suggests that, after these things took place, that the servant of the High Priest believed in the Lord.

Luke 22:61b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hupomimnêskô (ὑπομιμνήσκω) [pronounced <i>hoop-om-im-NACE-koh</i>]	<i>(to cause one) to remember, to bring to remembrance, to recall to mind: to put one in remembrance, to admonish (of something); to be reminded</i>	3 rd person singular, aorist active indicative	Strong's #5279
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Petros (Πέτρος) [pronounced <i>PEHT-ross</i>]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; nominative case	Strong's #4074
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
hrēma (ῥῆμα, ατος, τό) [pronounced <i>HRAY-mah</i>]	<i>speech, discourse, utterance; saying; words, that which is spoken; command, order, direction proclamation; thing, object, matter, event; idea</i>	neuter singular noun; genitive/ablative case	Strong's #4487
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

Translation: ...and Peter [then] remembered the words of the Lord,...

Peter, seeing the Lord look at him, then remembered what Jesus had said to him.

Again, Peter and the Lord have to be reasonably close for this to have taken place. By close, I mean, Peter had to be able to see the Lord. This would suggest that Peter isn't simply out in the street while the Lord is being questioned by Caiaphas or by Annas; but perhaps in the courtyard of either man, along with dozens of others.

Luke 22:61c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὥς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as</i>	comparative particle, adverb	Strong's #5613
epō (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
autō (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
hōti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
prin (πρίν) [pronounced <i>prihn</i>]	<i>before, formerly</i>	adverb	Strong's #4250
aléktōr (ἀλέκτωρ) [pronounced <i>al-EHK-tore</i>]	<i>rooster, cock, male fowl</i>	masculine singular noun, nominative case	Strong's #220
phōneō (φωνέω) [pronounced <i>foe-NEH-oh</i>]	<i>to sound, to emit a sound, to speak; to cry (out, aloud), speak with a loud voice; to call, to call one's self; to summon, to send for, to invite</i>	aorist active infinitive	Strong's #5455
sêmeron (σήμερον) [pronounced <i>SAY-mer-on</i>]	<i>today; this (very) day; what has happened today</i>	adverb	Strong's #4594
aparnéomai (ἀπαρνέομαι) [pronounced <i>ahp-ahr-NEH-ohm-ahēe</i>]	<i>to deny utterly, to disown; to abstain; to affirm that one has no acquaintance or connection with someone; to forget one's self, lose sight of one's self and one's own interests</i>	2 nd person singular, future (deponent) middle/passive indicative	Strong's #533
me (μέ) [pronounced <i>meh</i>]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
trís (τρίς) [pronounced <i>trece</i>]	<i>three times, thrice</i>	adverb	Strong's #5151

Translation: ...how He said to him that, "Before the rooster crows today, you will have denied Me three times."

Even though I put this into quotation marks, this is not an exact quote. I believe all of the words are the same (except for the first one), but they are in a different order.

Jesus, speaking as a prophet, told Peter what would take place (Peter, at that time, was no doubt bragging about himself and what a great disciple he was).

We do not know the exact workings of the thinking of a prophet. Did Jesus see this actually take place in His mind's eye? Did these words just come out of the Lord's mouth? Or was this a thought placed in the mind of the humanity of Jesus, just the same as any other thought that you might be carrying in your own head? I lean towards the latter explanation, myself; although any of the three suggestions could apply to a prophet.

Luke 22:61 **And turning around, the Lord looked at Peter, and Peter [then] remembered the words of the Lord, how He said to him that, "Before the rooster crows today, you will have denied Me three times."** (Kukis mostly literal translation)

Luke 22:62			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
exerchomai (ἐξέρχομαι) [pronounced <i>ex-EHR-khoh-mai</i>]	<i>going out, coming out, exiting; going away; retiring; proceeding from, being descended from</i>	masculine singular, aorist active participle; nominative case	Strong's #1831
exō (ἔξω) [pronounced <i>EHX-oh</i>]	<i>outside, without, out of doors; outward</i>	adverb	Strong's #1854
klaiō (κλαίω) [pronounced <i>KLAH-yoh</i>]	<i>to bewail, to weep [aloud], to sob, to wail aloud</i>	3 rd person plural, aorist active indicative	Strong's #2799
pikrōs (πικρῶς) [pronounced <i>pik-ROCE</i>]	<i>bitterly; metaphorically with poignant grief</i>	adverb	Strong's #4090

Translation: [Peter] went outside and wept bitterly.

Peter is at the courtyard of the High Priest. There was apparently a large gathering there, despite this being the middle of the night.

When Peter recognized his own failure, he went outside (that is, out to the street) from there and wept.

Luke 22:62 [Peter] went outside and wept bitterly. (Kukis mostly literal translation)

Luke 22:61–62 **And turning around, the Lord looked at Peter, and Peter [then] remembered the words of the Lord, how He said to him that, "Before the rooster crows today, you will have denied Me three times."** [Peter] went outside and wept bitterly. (Kukis mostly literal translation)

Luke 22:61–62 **Jesus, standing not too far from Peter, turned and look at him. At that point, Peter remembered the words of the Lord, how He had said, "Before the rooster crows today, you will have denied Me three times."** At that, Peter slipped away and wept bitterly. (Kukis paraphrase)

Of all the similar narratives, this was one of the most difficult to assemble.

Each time, Peter is accused, there may be more than one accuser—particularly in the final instance.

Peter Denies the Lord (Matthew, Mark, Luke and John)

Matthew	Mark	Luke	John
		Luke 22:54 Then they seized Him and led Him away, bringing Him into the high priest's house, and Peter was following at a distance.	John 18:15–16a Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the courtyard of the high priest, but Peter stood outside at the door.
Matthew 26:69 Now Peter was sitting outside in the courtyard. And a servant girl came up to him and said, "You also were with Jesus the Galilean."	Mark 14:66–67 And 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 the Nazarene, Jesus."	Luke 22:55–56 And when they had kindled a fire in the middle of the courtyard and sat down together, Peter sat down among them. Then a servant girl, seeing him as he sat in the light and looking closely at him, said, "This man also was with Him."	John 18:16b–17a So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in. The servant girl at the door said to Peter, "You also are not one of this man's disciples, are you?"
Matthew 26:70 But he denied it before them all, saying, "I do not know what you mean."		Luke 22:57 But he denied it, saying, "Woman, I do not know Him."	John 18:17b He said, "I am not."
Matthew 26:71 And when he went out to the entrance, another servant girl saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." Matthew 26:72 And again he denied it with an oath: "I do not know the Man."	Mark 14:68 But he denied it, saying, "I neither know nor understand what you mean." And he went out into the gateway and the rooster crowed. Mark 14:69 And the servant girl saw him and began again to say to the bystanders, "This man is one of them."	Luke 22:58 And a little later someone else saw him and said, "You also are one of them." But Peter said, "Man, I am not."	John 18:18 Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves. Peter also was with them, standing and warming himself. John 18:25 Now Simon Peter was standing and warming himself. So they said to him, "You also are not one of his disciples, are you?" He denied it and said, "I am not."

Peter Denies the Lord (Matthew, Mark, Luke and John)

Matthew	Mark	Luke	John
			John 18:26 One of the servants of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?"
<p>Interestingly enough, John finds another reason to mention the servant of the High Priest; the one that Peter cut off his ear (I think he is the one who provided the information about this evening to Luke).</p>			
Matthew 26:73 After a little while the bystanders came up and said to Peter, "Certainly you too are one of them, for your accent betrays you."	Mark 14:70 But again he denied it. And after a little while the bystanders again said to Peter, "Certainly you are one of them, for you are a Galilean."	Luke 22:59 And after an interval of about an hour still another insisted, saying, "Certainly this man also was with Him, for he too is a Galilean."	
<p>This could be the remarks of three separate people.</p>			
Matthew 26:74 Then he began to invoke a curse on himself and to swear, "I do not know the Man." And immediately the rooster crowed.	Mark 14:71 But he began to invoke a curse on himself and to swear, "I do not know this Man of whom you speak."	Luke 22:60 But Peter said, "Man, I do not know what you are talking about." And immediately, while he was still speaking, the rooster crowed.	
Matthew 26:75 And Peter remembered the saying of Jesus, "Before the rooster crows, you will deny me three times." And he went out and wept bitterly.	Mark 14:72 And immediately the rooster crowed a second time. And Peter remembered how Jesus had said to him, "Before the rooster crows twice, you will deny me three times." And he broke down and wept.	Luke 22:61 And the Lord turned and looked at Peter. And Peter remembered the saying of the Lord, how he had said to him, "Before the rooster crows today, you will deny me three times." Luke 22:62 And he went out and wept bitterly.	John 18:27 Peter again denied it, and at once a rooster crowed.
<p>What appears to be the case is, the text in Mark is the full story, when it comes to the rooster crowing. Peter will have denied the Lord three times before the rooster crowed twice.</p>			
<p>This can be explained by a person's perception. One person heard the words of Jesus as "Before the rooster crows, you will deny me three times." Jesus did say these exact words, but with the addition of the word <i>twice</i>. "Before the rooster crows (twice), you will deny me three times." Peter, who remembered every single word, also heard the rooster crow the second time. Peter, therefore, recounted exactly what the Lord prophesied, word-for-word. It is possible this is how three people heard what Jesus said, but without the word <i>twice</i> (Matthew and John certainly; and maybe a third person who spoke to Luke).</p>			

Peter Denies the Lord (Matthew, Mark, Luke and John)

Matthew

Mark

Luke

John

Even though as many as three people heard this prophecy of the Lord incorrectly, what they recorded in the Scriptures was, strictly speaking, true. Jesus really did say those exact words; He also said the word *twice*. Their recording of the events and Jesus' words are correct and also true.

Peter, who was there, has an exact recounting of the events. The rooster would crow twice and by that time, he would have denied the Lord three times. His memory would have been better, because he did not even meet his own standards here.

Again, a case where the memories are imperfect, but what they actually record is accurate.

[Chapter Outline](#)

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The Temple Guard Mocks Jesus

And the men, the ones holding Him, were mocking Him while striking [Him]. And covering Him, they were asking, saying, "Prophecy, who is the one striking You?" And others, many, blaspheming, they were speaking against Him.

Luke
22:63–65

And the men who kept on holding Jesus [lit., *Him*], were mocking Him while striking [Him]. Having blindfolded Him, they kept inquiring, saying, "Prophecy, who is striking You?" Many others, speaking blasphemies, continued speaking against Him.

The men who held Jesus in custody, would mock Him and they hit Him. They would cover up His eyes, and then torment Him, saying, "Prophecy, who just struck You in the face?" Many others, standing off to the side, spoke blasphemy as they spoke against the Lord.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And the men, the ones holding Him, were mocking Him while striking [Him]. And covering Him, they were asking, saying, "Prophecy, who is the one striking You?" And others, many, blaspheming, they were speaking against Him.
Complete Apostles Bible	Now the men who were holding Jesus were mocking Him and beating Him. And having blindfolded Him, they were striking His face and asking Him, saying, "Prophecy! Who is the one who struck You?" And many other things they blasphemously spoke against Him.
Douay-Rheims 1899 (Amer.)	And the men that held him mocked him and struck him. And they blindfolded him and smote his face. And they asked him saying: Prophecy: Who is it that struck thee? And blaspheming, many other things they said against him.
Holy Aramaic Scriptures	And the men who were holding Eshu {Yeshua}, were scoffing at Him, and they had covered Him, and they were striking Him on His face, and saying, "Prophecy who struck you!" And many other things they were blaspheming and speaking against Him.
James Murdock's Syriac NT	And the men who had taken Jesus, insulted him, and blinded him,

and smote him on his face, and said: Prophecy thou, who smote thee?
 And many other things they revilingly uttered, and spoke against him.
 Original Aramaic NT And the men who were holding Yeshua were mocking him, and they were covering him
 And striking him on his face, and they were saying, "Prophecy, who is hitting you?"
 And they were uttering many other blasphemies and they were speaking against him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And the men in whose hands Jesus was, made sport of him and gave him blows. And, covering his eyes, they said to him, Are you prophet enough to say who gave you that blow?
 And they said a number of other evil things against him.

Bible in Worldwide English The men who guarded Jesus made fun of him and beat him. They tied something over his eyes. Then they hit him in the face and said, Tell us if you know who hit you!
 And they said many other wrong things to him.

Easy English **The soldiers laugh at Jesus and they hit him**
 The men that were holding Jesus were laughing at him. They hit him many times. They covered his eyes with a cloth and they said to him, 'Show us that you are a prophet. Tell us who hit you!' And they said many other bad things against him.

Easy-to-Read Version–2008 The men guarding Jesus made fun of him and beat him. They covered his eyes so that he could not see them. Then they hit him and said, "Be a prophet and tell us who hit you!" And they shouted all kinds of insults at him.

God's Word™ The men who were guarding Jesus made fun of him as they beat him. They blindfolded him and said to him, "Tell us who hit you." They also insulted him in many other ways.

Good News Bible (TEV) The men who were guarding Jesus made fun of him and beat him. They blindfolded him and asked him, "Who hit you? Guess!" And they said many other insulting things to him.

J. B. Phillips Then the men who held Jesus made a great game of knocking him about. And they blindfolded him and asked him, "Now prophet, guess who hit you that time!" And that was only the beginning of the way they insulted him.

The Message **Slapping Him Around**
 The men in charge of Jesus began poking fun at him, slapping him around. They put a blindfold on him and taunted, "Who hit you that time?" They were having a grand time with him.

NIRV **The Guards Make Fun of Jesus**
 There were men guarding Jesus. They began laughing at him and beating him. They blindfolded him. They said, "Prophecy! Who hit you?" They also said many other things to make fun of him.

New Life Version Those who watched Jesus so He could not get away made fun of Him and beat Him. They covered His eyes with a cloth and asked Him, "Tell us who hit You!" They said many other bad things against Jesus. Reviled

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible Peter left, sobbing. The men who were holding Jesus under arrest started to make fun of him. Then they started beating him too. They put a blindfold on him, hit him, and said, "Okay, prophecy. Who hit you that time?" They slandered him with insults like nobody's business. V. 62 is included for context.

Contemporary English V.	The men who were guarding Jesus made fun of him and beat him. They put a blindfold on him and said, "Tell us who struck you!" They kept on insulting Jesus in many other ways.
The Living Bible	Now the guards in charge of Jesus began mocking him. They blindfolded him and hit him with their fists and asked, "Who hit you that time, prophet?" And they threw all sorts of other insults at him.
New Berkeley Version New Living Translation	. The guards in charge of Jesus began mocking and beating him. They blindfolded him and said, "Prophecy to us! Who hit you that time?" And they hurled all sorts of terrible insults at him.
The Passion Translation	Those who were guarding Jesus mocked and beat him severely. They also made fun of him, blindfolding him and slapping his face and saying, "Prove that you are a prophet and tell us which one of us hit you!" They blasphemed and heaped insult after insult upon him.
UnfoldingWord Simplified T.	The men who were guarding Jesus made fun of him and beat him. They put a blindfold on him and said to him, "Show us that you are a prophet! Tell us who it was that struck you!" They said many other evil things about him, insulting him.
William's New Testament	Then the men who held Him in custody flogged Him and made sport of Him, and after blindfolding Him they asked Him, "Play the prophet and tell us who it is that struck you!" And they continued to say many other abusive things to Him.

Partially literal and partially paraphrased translations:

American English Bible	Well, the men who had taken [Jesus] into custody then started making fun of him, and they [slapped] him 64as they were covering [his head] and shouting: 'Now prophecy... Tell us who's disciplining you!' They were also saying all sorts of slanderous things about him.
Beck's American Translation Breakthrough Version	. And the men holding Him were mocking Him as they hit <i>Him</i> . And after they blindfolded Him, they were asking, saying, "Preach. Who is the <i>one</i> who struck You?" And many different <i>things</i> were they saying to Him, speaking hurtful words.
Common English Bible	Jesus taunted The men who were holding Jesus in custody taunted him while they beat him. They blindfolded him and asked him repeatedly, "Prophecy! Who hit you?" Insulting him, they said many other horrible things against him.
Len Gane Paraphrase	Then the men who held Jesus made fun of him and hit him. After they had blindfolded him, they slugged him on the face and asked him, saying, "Prophecy, who is it that hit you." And many other blasphemous things they said about him.
A. Campbell's Living Oracles	Meantime, they who had Jesus in charge, mocked and beat him; and having blindfolded him, struck him on the face, and asked him, saying, Divine who it is that smote you. And many other abusive things they said against him.
New Advent (Knox) Bible	The men who held Jesus prisoner beat him and mocked him; they blindfolded him and struck him on the face, and then questioned him, Come, prophecy; tell us who it is that smote thee.[6] And they used many other blasphemous words against him. [6] vv. 63-64: It is possible that St Luke, here again, has not narrated the facts in their historical order; it would seem from the account given by St Matthew and St Mark that our Lord was insulted only after his condemnation by the priests.
NT for Everyone	The men who were holding Jesus began to make fun of him and knock him about. They blindfolded him. 'Prophecy!' they told him. 'Who is it that's hitting you?' And they said many other scandalous things to him.
20 th Century New Testament	The men that held Jesus kept making sport of him and beating him. They blindfolded him and then questioned him. "Now play the Prophet," they said; "who was it that struck you?" And they heaped many other insults on him.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	The men who were holding Jesus began to mock Him and beat Him. They blindfolded Him and kept demanding, "Prophecy! Who hit You?" And they said many other blasphemous things against Him.
Revised Ferrar-Fenton Bible	The Derision of the Son of Man. Now, those who had Jesus in charge ridiculed and assaulted Him; and, blindfolding Him, they struck Him in the face, and asked Him, saying, "Guess who it is that strikes You?" And many other insults they uttered against Him.
Free Bible Version	The men guarding Jesus began to mock him and beat him. They put a blindfold on him, and then asked him, "If you can prophesy, tell us who hit you that time!" and shouted many other insults at him.
God's Truth (Tyndale)	And the men that stood about Jesus, mocked him, and smote him, and blindfolded him, and smote his face. And asked him saying: arede (make known,guess), who it is that smote you? And many other things despitefully said they against him.
International Standard V	Jesus is Insulted and Beaten (Matthew 26:67-68; Mark 14:65) Then the men who were holding Jesus in custody began to make fun of him while they beat him. They blindfolded him and asked him over and over again, "Prophecy! Who is the one who hit you?" And they kept insulting [Or blaspheming] him in many other ways.
NIV, ©2011	The Guards Mock Jesus The men who were guarding Jesus began mocking and beating him. They blindfolded him and demanded, "Prophecy! Who hit you?" And they said many other insulting things to him.
The Spoken English NT	Jesus is Beaten and Insulted (Mt. 26:67-68; Mk 14:65) The men who were holding Jesus were making fun of him as they beat him. They blindfolded him, and were asking him, "Prophecy-who is it that hit you?" And they were saying lots of other insults to him too.
Weymouth New Testament	Meanwhile the men who held Jesus in custody repeatedly beat Him in cruel sport, or blindfolded Him, and then challenged Him. "Prove to us," they said, "that you are a prophet, by telling us who it was that struck you." And they said many other insulting things to Him.
Wikipedia Bible Project	The men holding Jesus prisoner mocked him and beat him up. The put a blindfold on him, and asked him, "So tell us if you're a prophet—who just hit you?" They shouted many other insults at him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And the guards, who had arrested Jesus, mocked and beat him. They blindfolded him, struck him, and then asked, "Who hit you? Tell us, prophet!" And they hurled many other insulting words at him. Mt 26: 67-68; Mk 14:65
The Heritage Bible	And the men pressing Jesus mocked him, and scourged him. And having blindfolded him, beating his face, also asked him, saying, Prophecy, who is the one hitting you? And many other things, blaspheming, they said to him.
New American Bible (2011)	¹ The men who held Jesus in custody were ridiculing and beating him. They blindfolded him and questioned him, saying, "Prophecy! Who is it that struck you?" And they reviled him in saying many other things against him. I. [22:63–65] Mt 26:67–68; Mk 14:65.
New Catholic Bible	The men who were guarding Jesus began to mock him and to beat him. They also blindfolded him and kept asking him, "Prophecy! Who hit you?" And they continued to taunt him with insult after insult.

New English Bible—1970 ***Jesus Mocked and Beaten (Jerusalem) [Lk.22.63-65 -] - Mt.26.67-68, Mk.14.65***
 The men who were guarding Jesus mocked at him. They beat him, they blindfolded him, and they kept asking him, 'Now, prophet, who hit you? Tell us that.' And so they went on heaping insults upon him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Meanwhile, the men who were holding Yeshua made fun of him. They beat him, blindfolded him, and kept asking him, "Now, 'prophecy'! Who hit you that time?" And they said many other insulting things to him.

Holy New Covenant Trans. Some men were guarding Jesus. This is the way they made fun of Jesus: they covered his eyes so that he couldn't see them. Then they hit him on the face and said, "Prophecy for us! Let God tell you which one of us hit you!" The men were saying many terrible things to Jesus.

The Scriptures 2009 And the men who were holding עשוהי were mocking Him, beating Him. And having blindfolded Him, they were striking Him on the face and were asking Him, saying, "Prophecy! Who is it that struck You?" And they said to Him much more, blaspheming.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...and The Men The [Men] Holding him ridiculed him Beating {him} and Blindfolding him [Men] asked Saying forecast! Who? is The [Man] Striking you and other many [things] Profaning {him} [Men] said to him...

Awful Scroll Bible And the men holding-together Jesus, were jesting-from-among, beating Him. And covering-over His eyes, they were striking Him on the face, and were asking-before Him, speaking out, "Be exposing-to-light-beforehand, who is striking You?" And many other things, injuring-the-enlightened-exposure, they were speaking out against Him.

Concordant Literal Version And the men who are pressing Jesus, scoffed at Him, lashing Him." And putting a covering about Him, they beat His face and inquired of Him, saying "Prophecy! Who is it that hits you? And many different things they said against Him, blaspheming."

exeGesés companion Bible **YAH SHUA BLASPHEMED**
 And the men holding Yah Shua mock him and flog him:
 and they entirely cover him,
 and strike him on the face, and ask him,
 wording, Prophecy, who smote you?
 And they word
 much more blasphemously against him.

Orthodox Jewish Bible And the men, the ones having Rebbe, Melech HaMoshiach in custody, were ridiculing and beating him. And having blindfolded him, they were setting a she'elah in front of him, saying, Give a dvar nevuah, who is the one having given you a klap (blow)? And with much other Chillul Hashem gadfanut they were speaking against Rebbe, Melech HaMoshiach.

Rotherham's Emphasized B. **§ 91. *Jesus is mocked and taken before the Jewish Council.***
Mt. xxvi. 57–68; Mk. xiv. 53–65; Jn. xviii. 24.
 And [the men who held him bound] kept mocking him, with blows; and [blindfolding him] questioned him, saying—
 Prophecy! which is he that smote thee?
 and [many other things, with profane speech] were they saying unto him.

Expanded/Embellished Bibles:

- The Amplified Bible* Now the men who were holding Jesus in custody were mocking *and* ridiculing Him [and treating Him with contempt] and beating Him. They blindfolded Him and asked, "Prophecy, who is it that struck You?" And they were saying many other [evil and slanderous] things against Him, blaspheming [speaking sacrilegiously and abusively about] Him.
- An Understandable Version Now the men who were holding Jesus [*in custody*] began mocking Him and beating Him. And they blindfolded Him and asked Him, "Prophecy, who is it that hit you?" And they said many other derogatory things against Him.
- The Expanded Bible **The People Make Fun of Jesus**
The men who were guarding Jesus began making fun of [mocking] him and beating him.
They blindfolded him and said, "Prove that you are a prophet [^LProphecy!], and tell us who hit you." They said many cruel [insulting; blasphemous] things to Jesus.
Now the men – those continuing to hold Jesus in custody – began making fun of Him, treating Him like a child and jesting, while repeatedly lashing [Him].
Then, after putting a covering around (perhaps: over) Him, they continued asking, one after another saying, "Prophecy, who is the person hitting You and treating you like a child?"
And so they went on saying many different things, while repeatedly blaspheming with vilifying, abusive, insulting and light-hindering speech to Him (i.e., into His [face]).
- P. Kretzmann Commentary **Verses 63-65**
Jesus treated with contempt:
And the men that held Jesus mocked Him, and smote Him.
And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophecy, who is it that smote Thee?
And many other things blasphemously spake they against Him.
Kretzmann's **commentary** for Luke 22:63–65 has been placed in the **Addendum**.
``And the 'noble men' {aner} who were 'holding Jesus under guard' {sunecho} kept on mocking {empaizo} Him . . . {mental abuse} and beating/thrashing/smiting {dero} Him {physical abuse}.
``And, blindfolding Him {Jesus}, they kept on 'beating Him with their fists' {tupto} to His face . . . and kept on interrogating {eperotao} Him saying, "Prophecy! {propheteuo - an order} Who is the one striking {paio} You?"
``And blaspheming/slandering {blasphemeo} many other things of a different kind {heteros}, they kept on saying against Him.
- Syndein/Thieme
- Translation for Translators **The soldiers made fun of Jesus.**
Luke 22:63-65
The men who were guarding Jesus made fun of him and beat him. They put a blindfold on him and *beat him again*. Then they said to him, "Because you(sg) say [IRO] that you are a prophet, *prove it* by telling us who it was that struck you!" They said many other evil things about him, insulting him.
- The Voice
At this point, the men who were holding Jesus began to mock Him and beat Him. They put a blindfold on Him.
Men Holding Jesus: Hey, Prophet! Use Your prophetic powers to tell us who just whacked You!
They kept on with this sort of insulting, degrading treatment for quite some time.

Bible Translations with Many Footnotes:

- Lexham Bible And the men who were guarding him began to mock [*The imperfect tense has been translated as ingressive here ("began to mock")] him while [*Here "when " is supplied as a

NET Bible®

component of the participle (“beat”) which is understood as temporal] **they beat him** , [*Here the direct object is supplied from context in the English translation] **and after** [*Here “after” is supplied as a component of the participle (“blindfolding”) which is understood as temporal] **blindfolding him they repeatedly asked** [*This imperfect verb is translated as iterative (“repeatedly asked”)] **him** , [*Here the direct object is supplied from context in the English translation] **saying, “Prophecy! Who is the one who struck you?” And they were saying many other things against him, reviling him** . [*Here the direct object is supplied from context in the English translation] **Now¹⁵⁶ the men who were holding Jesus¹⁵⁷ under guard began to mock him and beat him. They¹⁵⁸ blindfolded him and asked him repeatedly,¹⁵⁹ “Prophecy! Who hit you?”¹⁶⁰ They also said many other things against him, reviling¹⁶¹ him.**

¹⁵⁶tn Here καί (kai) has been translated as “now” to indicate the transition to a new topic.

¹⁵⁷tn Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

¹⁵⁸tn Here καί (kai) has not been translated because of differences between Greek and English style.

¹⁵⁹tn The verb ἐπιηρτων (ephrwtwn) has been translated as an iterative imperfect. The participle λέγοντες (legontes) is redundant in English and has not been translated here.

¹⁶⁰tn Grk “Who is the one who hit you?”

^{sn} Who hit you? This is a variation of one of three ancient games that involved blindfolds.

¹⁶¹tn Or “insulting.” Luke uses a strong word here; it means “to revile, to defame, to blaspheme” (L&N 33.400).

Wilbur Pickering’s New T.

Guards mistreat Jesus

The men who were guarding Jesus started mocking and beating Him. And having blindfolded Him they would hit His face and²³ ask Him, saying: “Prophecy! Who was it who struck you?” And they kept saying many other insulting things to Him.

(23) Perhaps 2% of the Greek manuscripts, of objectively inferior quality, omit “they would hit His face and” (as in NIV, NASB, TEV, etc.).

Literal, almost word-for-word, renderings:

Charles Thomson NT

Now the men, who had Jesus in custody, insulted him while they smote him. Having covered his eyes they struck him on the face, and asked him, saying, Prophecy. Who is he who smote thee?

And uttered many other invectives against him.

Context Group Version

And the men that held [Jesus] mocked him, and beat him. And they blindfolded him, and asked, saying, Prophecy: who is he who struck you? And many other things they spoke against him, reviling him.

Far Above All Translation

Next, the men who *were* holding Jesus mocked him, flogging *him*, and blindfolded him and struck him on the face and *then* questioned him, saying, “Prophecy, who is it who struck you?” And they kept speaking many other blasphemies against him.

Green’s Literal Translation

And the men who were holding Jesus mocked Him, beating Him. And blindfolding Him, they were striking His face and questioning Him, saying, Prophecy, who is the one stinging You? And blaspheming, many other things they said to Him. slandering

Modern English Version

The Mocking and Whipping of Jesus

The men who guarded Jesus mocked Him and whipped Him. When they had blindfolded Him, they struck Him on the face and asked Him, “Prophecy! Who struck You?” And many other things they blasphemously spoke against Him.

Modern Literal Version 2020

{Mark 14:55-65 & Matthew 26:59-68 & Luke 22:63-65.}

And the men holding Jesus were mocking him, whipping him. And having covered him, they were beating his face, and asked him, saying, Prophecy. Who is it who struck you? And they were saying many other things to him, blaspheming.

NT (Variant Readings)

And the men that held [Jesus] mocked him, and beat him.
 And[when] they [had] blindfolded him, [they struck him on the face], and asked him,
 saying, Prophecy! who is he that struck thee?

Niobi Study Bible

And many other things spake they against him, reviling him.
Jesus Mocked and Beaten

And the men who held Jesus mocked Him and smote Him.
 And when they had blindfolded Him, they struck Him on the face and asked Him,
 saying, "Prophecy! Who is it that smote you?"

Revised Young's Lit. Trans.

And many other things they spoke blasphemously against Him.
 And the men who were holding Jesus were mocking him, beating him; and having
 blindfolded him, they were striking him on the face, and were questioning him,
 saying, 'Prophecy who he is who smote you?' and many other things, speaking
 evilly, they spake in regard to him.

The gist of this passage:

At this same time that Peter is slipping away, the guards who are holding Jesus
 begin to mock and beat Him.

63-65

Luke 22:63			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
andres (ἄνδρες) [pronounced <i>AHN-drehç</i>]	<i>men, males; adult males; men or women; people; husbands</i>	masculine plural noun; nominative case	Strong's #435
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
sunechô (συνέχω) [pronounced <i>soon-EKH-oh</i>]	<i>holding together, compressing (the ears, with a crowd or siege); arresting (a prisoner); figuratively compelling, perplexing, afflicting, gripping, being preoccupied; constraining, holding, keeping in, pressing, lying sick of, stopping, being in a strait, being taken with</i>	masculine plural, present active participle, nominative case	Strong's #4912
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
empaizô (ἐμπαίζω) [pronounced <i>ehmp-AHEED-zoh</i>]	<i>to play with, trifle with; to mock, to ridicule, to deride, to scorn; to delude, to deceive</i>	3 rd person singular, imperfect active indicative	Strong's #1702

Luke 22:63			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autō (αὐτῶ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
dérō (δέρω) [pronounced DEHR-oh]	<i>flaying, skinning, (by implication) scourging, thrashing, beating, smiting</i>	masculine plural, present active participle, nominative case	Strong's #1194

Translation: *And the men who kept on holding Jesus [lit., Him], were mocking Him while striking [Him].*

This would be the Temple guard. No doubt, they and the other religious types worked themselves up in a fervor over Jesus.

They held Jesus in custody over the period of at least an hour (remember Peter's denials); and during that time, they simply brutalized the Lord. They mocked Him as they struck Him. Exactly what was done is described in v. 64.

Luke 22:63 *And the men who kept on holding Jesus [lit., Him], were mocking Him while striking [Him].* (Kukis mostly literal translation)

Imagine the servant to the High Priest who is possibly observing all of this. There was a violent scene which could have quickly escalated, when these men all came to take Jesus. Peter was ready to fight; and Jesus stops him and diffuses the situation, allowing Himself to be taken peacefully.

Here is one more reason why this servant may be the witness upon whom Luke depends: if this servant is not always right at the side of the High Priest, would he not have seen Peter (the man who struck off his ear) and call out loudly, "Right over there, that is one of this Man's followers. He struck me with a sword!" But that does not happen. Maybe that servant is not there at this time; but logically he would be; and Peter has thrice had attention called to him. How easy it would have been for this servant to confirm the suspicions about Peter, seeing what was happening.

On the other hand, this man knows the High Priest intimately; he knows the workings of the religious hierarchy; and now he observes just how far afield from righteousness they seem to have wandered. Could this man be reordering his thinking right now, taking all of these events in; knowing the actions of each person?

Luke 22:64a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
perikaluptō (περικαλύπτω) [pronounced per-ee-kal-OOP-toe]	<i>covering (up, over, all around, entirely) (the face, a surface); blindfolding, overlaying</i>	masculine plural, aorist active participle, nominative case	Strong's #4028

Luke 22:64a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: Having blindfolded Him,...

For the brutal game that they played, they had to cover up the Lord's face (or, at least His eyes).

Luke 22:64b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eperōtaō (ἐπερωτάω) [pronounced ep-er-o-AH-oh]	<i>to question, to ask for, to inquire, to seek; to ask (after, questions), to demand, to desire</i>	3 rd person plural, imperfect active indicative	Strong's #1905
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
prophēteúō (προφητεύω) [pronounced pro-fay-TWO-oh]	<i>prophecy, predict (something, the future); declare (based upon divine revelation); speak divine truth, be a prophet, act as a prophet</i>	2 nd person singular, aorist active imperative	Strong's #4395
tís (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong's #5101
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
paîd (παῖω) [pronounced PAH-you]	<i>striking, hitting (as if by a single blow and less violently than τύπτω [G5180]); slapping, stinging (like a scorpion)</i>	masculine plural, aorist active participle, nominative case	Strong's #3817
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

Translation: ...they kept inquiring, saying, “Prophecy, who is striking You?”

They would then call upon the Lord to prophecy who was hitting Him. One of the guards would slap the Lord hard, then another would ask, “Which one of us hit You?”

I would think that an open hand slap is what was taking place here. A tough, 200 lb. soldier who slaps anyone can do some serious damage. The soldiers probably learned from experience that a fist on the head of someone can hurt that fist as much as the head.

There is likely another reason, and this may have been based upon an order which was given; or upon their general modus operandi. Jesus is going to be asked many questions in the near future. Those who are orchestrating this probably unaware as to how many people will stand in judgment over the Lord, but they know some of the places where He will be sent. Logically, the Lord cannot have a broken jaw. Otherwise, He cannot answer any questions. They are intending to use His Own words against Him (if possible).

Luke 22:64 **Having blindfolded Him, they kept inquiring, saying, “Prophecy, who is striking You?”** (Kukis mostly literal translation)

Luke 22:65			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
héteros (ἕτερος) [pronounced <i>HEH-ter-os</i>]	<i>another [of a different kind], other; different, altered</i>	correlative pronoun; neuter plural, adjective, accusative case	Strong's #2087
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, great, large; often, mostly, largely as a substantive: many things</i>	neuter plural adjective, accusative case	Strong's #4183
blasphêmeô (βλασφημέω) [pronounced <i>blahs-fay-MEH-oh</i>]	<i>vilifying; speaking impiously; blaspheming, speaking blasphemies, defaming, railing against, reviling, speaking evil against</i>	masculine plural, present active participle, nominative case	Strong's #987
Should this not match the adjectives above?			
légô (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person plural, imperfect active indicative	Strong's #3004
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: Many others, speaking blasphemies, continued speaking against Him.

Not all of them played the *slapping game*. Some stood off on the side and blasphemed the Lord, cursing Him and speaking against Him.

Luke 22:65 Many others, speaking blasphemies, continued speaking against Him. (Kukis mostly literal translation)

Luke 22:63–65 And the men who kept on holding Jesus [lit., *Him*], were mocking Him while striking [Him]. Having blindfolded Him, they kept inquiring, saying, “Prophecy, who is striking You?” Many others, speaking blasphemies, continued speaking against Him. (Kukis mostly literal translation)

These are the Temple guards, and they have clearly exceeded their authority at this point.

Luke 22:63–65 The men who held Jesus in custody, would mock Him and they hit Him. They would cover up His eyes, and then torment Him, saying, “Prophecy, who just struck You in the face?” Many others, standing off to the side, spoke blasphemy as they spoke against the Lord. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Jesus Before the Sanhedrin

Normally I do not divide a verse up; but the division of verses here was so bad, it was my only logical choice. Several translations, including Philips and the Message, simply placed the portion of v. 67 (that I left out) with v. 68. Nearly every translation begins a new paragraph with v. 67b.

And as comes about day, was gathered the council of the people: both chief priests and scribes and they lead Him to the assembly of them, saying, “If You [even] You are the Christ, tell us.”

Luke 22:66–67a

And as the day come about, the council of the people was assembled—both chief priests and scribes—and the Temple Guard [lit., *they*] led Him into their assembly, saying, “If You [even] You are the Christ [that is, *the Jewish Messiah*], tell us!”

When the day broke, the council (or presbytery) was assembled—this included the chief priests and scribes. The Temple Guard led Jesus into their assembly (or sanhedrin), and they demand of Jesus, “If You are the Christ, then tell us!”

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) And as comes about day, was gathered the council of the people: both chief priests and scribes and they lead Him to the assembly of them, saying, “If You [even] You are the Christ, tell us.”
- Complete Apostles Bible And when it became day, the council of the elders of the people, the chief priests and scribes, came together and led Him into their council, saying, "If You are the Messiah, tell us."
- Douay-Rheims 1899 (Amer.) And as soon as it was day, the ancients of the people and the chief priests and scribes came together. And they brought him into their council saying: If thou be the Christ, tell us. This was all v. 66 in the Douay-Rheims Bible.
- Holy Aramaic Scriptures And when it dawned, the Qashishe {the Elders}, and the Rabay Kahne {the Priest's Chiefs}, and the Saphre {the Scribes}, assembled, and they took Him up unto their council house. And they said unto Him, “If you are Meshikha {The Anointed One}, tell us!”

James Murdock's Syriac NT	And when the day dawned, the Elders and chief priests and Scribes assembled together; and they led him to the place of their meeting, and said to him: If thou art the Messiah, tell us.
Original Aramaic NT	And when day had dawned, the Elders and the Chief Priests and the Scribes were gathered together and they brought him to the place of their assembly. And they were saying to him, "If you are The Messiah, tell us."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when it was day, the rulers of the people came together, with the chief priests and the scribes, and they took him before their Sanhedrin, saying, If you are the Christ, say so.
Bible in Worldwide English	In the morning the leaders of the people, the chief priests and scribes met together. They took Jesus to their court. They said, If you are the Christ, tell us.
Easy English	The Jewish leaders ask Jesus questions When it became day, the Jewish leaders met together. The leaders of the priests and the teachers of God's Law were at the meeting. Then other men brought Jesus to stand in front of them. They asked him, 'Are you the Messiah? If you are, tell us.'
Easy-to-Read Version–2008	The next morning, the older leaders of the people, the leading priests, and the teachers of the law came together. They led Jesus away to their high council. They said, "If you are the Messiah, then tell us that you are."
God's Word™	In the morning the council of the people's leaders, the chief priests and the scribes, gathered together. They brought Jesus in front of their highest court and asked him, "Tell us, are you the Messiah?"
Good News Bible (TEV)	When day came, the elders, the chief priests, and the teachers of the Law met together, and Jesus was brought before the Council. "Tell us," they said, "are you the Messiah?"
J. B. Phillips	In the early morning Jesus is formally interrogated Then when daylight came, the assembly of the elders of the people, which included both chief priests and scribes, met and marched him off to their own council. There they asked him, "If you really are Christ, tell us!"
The Message	When it was morning, the religious leaders of the people and the high priests and scholars all got together and brought him before their High Council. They said, "Are you the Messiah?"
NIRV	Jesus Is Brought to Pilate and Herod At dawn the elders of the people met together. These included the chief priests and the teachers of the law. Jesus was led to them. "If you are the Messiah," they said, "tell us."
New Life Version	When it was morning the leaders of the people and the religious leaders and the teachers of the Law got together. They took Jesus to the court of the religious leader. They said, "Tell us if you are the Christ."
New Simplified Bible	The next day the assembly of the elders of the people was gathered together. They included chief priests and scribes. They led him away to their council, saying: »If you are the Christ, tell us.«

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	SON OF GOD GOES TO COURT When daylight came, the top Jewish Council[12] convened to hear the case against Jesus. These were the top priests, along with the scholars known as scribes. They
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had Jesus led into the council chamber. The Jewish leaders said to Jesus, "Tell us if you're the Messiah."

¹²22:66 This council was known as the Sanhedrin. They were a group of 70 Jewish leaders led by the high priest. They functioned as the top legislative and judicial body among Jews. They were a bit like a combination Congress-Supreme Court. They made the laws and they punished the people who broke them. They did not, however, have the authority to execute anyone. The Roman occupiers kept that authority for themselves.

Contemporary English V.

At daybreak the nation's leaders, the chief priests, and the teachers of the Law of Moses got together and brought Jesus before their council. They said, "Tell us! Are you the Messiah?"

The Living Bible

Early the next morning at daybreak the Jewish Supreme Court assembled, including the chief priests and all the top religious authorities of the nation. Jesus was led before this Council and instructed to state whether or not he claimed to be the Messiah. Apparently, the Living Bible placed a portion of v. 68 in this paragraph.

New Berkeley Version
New Living Translation

Jesus before the Council

At daybreak all the elders of the people assembled, including the leading priests and the teachers of religious law. Jesus was led before this high council, [Greek *before their Sanhedrin.*] and they said, "Tell us, are you the Messiah?"

The Passion Translation

At daybreak the high priests, the experts of the law, and the top religious leaders convened and had Jesus brought before their council. They asked him point blank, "Tell us, are you the Christ, the Messiah, or not?"

UnfoldingWord Simplified T.

At dawn the next morning, many of the Jewish leaders gathered together. In this group were the chief priests and the men who taught the Jewish laws. They took Jesus to the Jewish council chamber. There they said to him, "If you are the Messiah, tell us!"

William's New Testament

As soon as day came, the elders of the people, the high priests, and the scribes assembled, and brought Him back before their council, and said, "Tell us, if you are the Christ."

Partially literal and partially paraphrased translations:

American English Bible

Well, as the day was dawning, the people's body of elders assembled with the Chief Priests and Scribes, and then they brought [Jesus] before the Jewish High Court, where they said to him:

'If you really are the Anointed One, then say so!'

The AEB links the Jewish High Court to the Wikipedia entry for the [Sanhedrin](#).

Beck's American Translation
Breakthrough Version

And as it became day, the board of older men of the ethnic group, head priests, and Old Testament transcribers were gathered together. And they took Him off to their council, saying, "If You are the Anointed King, tell us."

Common English Bible

Jesus before the Jerusalem leadership

As morning came, the elders of the people, both chief priests and legal experts, came together, and Jesus was brought before their council.

They said, "If you are the Christ, tell us!"

A. Campbell's Living Oracles

As soon as it was day, the national senate, with the chief priests and scribes, were assembled, and having caused him to be brought into their council-chamber, said to him, If you be the Messiah, tell us.

NT for Everyone

When the day broke, the official assembly of the people, the chief priests and the scribes came together, and they took him off to their council.

'If you are the Messiah,' they said, 'tell us!'

20th Century New Testament At daybreak the National Council met--both the Chief Priests and the Teachers of the Law--and took Jesus before their High Council. "If you are the Christ," they said, "tell us so."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	At daybreak the council of the elders of the people, both the chief priests and scribes, met together. They led Jesus into their council and said, "If You are the Christ, tell us."
Revised Ferrar-Fenton Bible	The Judean Mock Trial. As soon as it was day, the representatives of the people, chief priests, and professors assembled; and they led Him into their senate, saying, "If You are the Messiah, tell us."
Free Bible Version	Early in the morning the council of elders gathered together with the chief priests and religious teachers. Jesus was led before the council. "If you really are the Messiah then tell us," they said.
International Standard V	As soon as day came, the elders of the people, the high priests, and the scribes assembled and brought him before their Council. [Or Sanhedrin] They said, "If you are the Messiah, [Or Christ] tell us."
Weymouth New Testament	As soon as it was day, the whole body of the Elders, both High Priests and Scribes, assembled. Then He was brought into their Sanhedrin, and they asked Him, "Are you the Christ? Tell us."
Wikipedia Bible Project	At dawn the elder's council gathered, chief priests and religious teachers. They dragged him before the council, and demanded, "If you really are the Messiah, then tell us!"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	At daybreak, the council of the elders of the people, among whom were the chief priests and the scribes, assembled again. Then they had Jesus brought before them, and they began questioning him, "Tell us, are you the Christ?" Mt 26: 57-66; Mk 14: 53-64
New Catholic Bible	Jesus before the Sanhedrin. ^[t] When the dawn came, the council of the elders of the people, both the chief priests and the scribes, assembled, and they brought him before their Sanhedrin. ^[u] Then they said, "If you are the Christ, tell us!" [t] Luke 22:66 In contrast to Matthew and Mark, Luke does not mention the false testimonies brought against Jesus. In any case, the authorities have resolved to put him to death and seek only to have their decision confirmed. Jesus speaks solemnly about his mission and his person. He is the Envoy of God, united with him in a very particular way, and his kingdom will be inaugurated henceforth, from his Resurrection (v. 69; Ps 110:1; Dan 7:13). [u] Luke 22:66 Sanhedrin: see note on Mk 14:55. Mark 14:55 Sanhedrin: the highest tribunal of the Jews. In New Testament times, it numbered 71 members: chief priests, elders, and scribes, plus the high priest who presided over the proceedings. The Romans gave the tribunal much authority but not over capital punishment (see Jn 18:31). See also note on Mt 27:1-2. Matthew 27:1 According to Matthew and Mark, the members of the Sanhedrin came together officially for a second time in the morning to pronounce the sentence of condemnation. In the light of a different scenario found in Luke and John, scholars believe it is more probable that during the night Jesus appeared before Annas for a private interrogation and then was brought to Caiaphas. In the morning he appeared before the Sanhedrin, where he was declared deserving of

death. The Jewish tribunal did not have the power over life and death. Therefore, Jesus was led before Pontius Pilate, who from A.D. 26 to 36 was the governor (procurator) in Judea, which passed into the direct dominion of Rome in A.D. 6.

New English Bible–1970

Jesus before the Council

[Lk.22.66-71 →] - Mt.26.59-66, Mk.14.55-64, Jn.18.19-24

WHEN DAY BROKE, the elders of the nation, chief priests, and doctors of the law assembled, and he was brought before their Council. 'Tell us,' they said, 'are you the Messiah?'

New Jerusalem Bible

When day broke there was a meeting of the elders of the people, the chief priests and scribes. He was brought before their council, and they said to him, 'If you are the Christ, tell us.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

At daybreak, the people's council of elders, including both head *cohanim* and *Torah*-teachers, met and led him off to their *Sanhedrin*, where they said, "If you are the *Mashiach*, tell us."

Holy New Covenant Trans.

When morning came, the elders of the people, the most important priests, and the teachers of the law came together. They led Jesus away to the Jewish Council. They said, "Since you are the Messiah, tell us that you are!"

The Scriptures 2009

And when it became day, the elders of the people, both chief priests and scribes, came together and they led Him into their council, saying, "If You are the Messiah, say it to us."

Tree of Life Version

As it become day, the elders of the people gathered together, both ruling *kohanim* and *Torah* scholars, and they led Him away to their council, saying, "If You are *Mashiach*, tell us."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...and as becomes Day is gathered The Council (Elderly) [of] the people {are gathered} Priests (Chief) also and Clerics and [Men] lead him to the council [of] them Saying if You are The Christ say! {it} [to] us...

Alpha & Omega Bible

WHEN IT WAS DAY, THE COUNCIL OF ELDERS OF THE PEOPLE ASSEMBLED, BOTH CHIEF PRIESTS AND SCRIBES, AND THEY LED HIM AWAY TO THEIR COUNCIL CHAMBER, SAYING, "IF YOU ARE THE CHRIST (*The Messias, GOD in the flesh*), TELL US."

Awful Scroll Bible

And as it became day, the body of elders, of the people, both the chief-priests and the scribes, are being gather-together, and they led- Him -up to their Sitting-together, speaking out, "If You is the Anointed One, be told us."

Concordant Literal Version

And as it became day, the eldership of the people was gathered, both chief priests and scribes, and they led Him away into their Sanhedrin, saying, If you are the Christ, tell us.

exeGesés companion Bible

YAH SHUA IN FRONT OF THE SANHEDRIM

And being day, the elders of the people and the archpriests and the scribes gather together, and bring him into their sanhedrim, wording, If you are the Messiah, say to us.

Orthodox Jewish Bible

And when boker came, the Ziknei HaAm were gathered together, both the Rashei Hakohanim and the Sofrim, and they led him away to their Sanhedrin, Saying, If you are the Rebbe Melech HaMoshiach, tell us.

Rotherham's Emphasized B. And [when it became day] the Eldership of the people was gathered together—both High-priests and Scribes,—and they led him away into their high-council, saying—
<If [thou] art the Christ> tell us!

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>Jesus before the Sanhedrin When day came, the Council of the elders of the people (Sanhedrin, Jewish High Court) assembled, both chief priests and scribes; and they led Jesus away to the council chamber, saying, "If You are the Christ (the Messiah, the Anointed), tell us."</p>
An Understandable Version	<p>And when it became daylight, the body of [<i>Jewish</i>] elders of the people, [<i>consisting of</i>] both leading priests and experts in the Law of Moses, was gathered together. Then they led Jesus away to their Council [<i>called the "Sanhedrin"</i>], and asked Him, "Tell us if you are the Christ [<i>i.e., God's specially chosen one</i>]."</p>
The Expanded Bible	<p>Jesus Before the Leaders When day came, the council of the elders of the people, both the ·leading [^T chief] priests and the ·teachers of the law [scribes], came together and led Jesus to ·their highest court [the high council/Sanhedrin]. They said, "If you are the ·Christ [Messiah], tell us."</p>
Jonathan Mitchell NT	<p>Eventually, as it became day, the body of the elders (= the Sanhedrin) of the people was led together (was gathered and assembled) – [including] both chief (or: ranking) priests and scribes (scholars and theologians) – and they led Him away into their Sanhedrin (the supreme Jewish council), saying, "If you are the Christ (the Anointed One; = the Messiah), tell us!"</p>
P. Kretzmann Commentary	<p>Verses 66-71 Summary of the trial: And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led Him into their council, saying, Art Thou the Christ! Tell us.</p>
Syndein/Thieme	<p>``And, as soon as it became day, the council of the elders of the people gathered together . . . both the chief priests and the scribes/'experts in the law'. And, they 'brought up'/'led into a higher place' {anago} Him {Jesus} to their council saying `` "If {ei} you are the Christ - and it is true - {1st class condition}, {this is the 1st class condition of assumption - meaning they assume that He says He is - they do not believe this} tell us."</p>
Translation for Translators	<p>The Jewish leaders asked Jesus about his identity. <i>Luke 22:66-71</i> At dawn <i>the next morning</i>, many of the <i>Jewish</i> leaders gathered together. The group included the chief priests and the men who taught the <i>Jewish</i> laws. They took Jesus to the Jewish Council. There the men of the Council said to him, "If you (sg) are the Messiah, tell us!"</p>
The Voice	<p>When dawn had given way to full day, the Sanhedrin council assembled, consisting of religious leaders of the <i>Sadducean party</i>, along with the chief priests and religious scholars. They took Him to their headquarters for <i>interrogation</i>. Sanhedrin: If you are the Anointed One whom God promised us, tell us plainly.</p>

Bible Translations with Many Footnotes:

Lexham Bible	<p>Jesus Before the Sanhedrin And when day came, the council of elders of the people gathered, both chief priests and scribes, and they led him away to their Sanhedrin, [Or "council"] saying, "If you are the Christ, tell us!"</p>
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NET Bible®

When day came, the council of the elders of the people gathered together, both the chief priests and the experts in the law.¹⁶² Then¹⁶³ they led Jesus¹⁶⁴ away to their council¹⁶⁵ and said, “If¹⁶⁶ you are the Christ,¹⁶⁷ tell us.”

^{162tn} Or “and the scribes.” See the note on the phrase “experts in the law” in 5:21.

^{163tn} Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

^{164tn} Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

^{165sn} Their council is probably a reference to the Jewish Sanhedrin, the council of seventy leaders.

^{166tn} This is a first class condition in the Greek text.

^{167tn} Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

^{sn} See the note on Christ in 2:11.

The Spoken English NT

Jesus is Brought before the High Court (Mt. 26:57-68; Mk 14:61-64; Jn 18:12-14, 19-24)

As it started to get light,^z the council of the elders of the people got together, including the chief priests and the scripture experts. And the guards led Jesus off to their High Council.^{aa} They were saying, “If you’re the Messiah, tell us.” This is Luke 22:66–67 in the SENT Bible. Therefore, a handful of translations made an attempt to fix the mess of these verse divisions (which took place long after the Scriptures were written).

^z Lit. “And as it was becoming day.”

^{aa} Lit. “their Sanhedrin.” This was the high court of the land, under the Romans. Pilate, the Roman occupation governor, had the last word in matters requiring the death penalty.

Wilbur Pickering’s New T.

**Crucifixion day
Jesus judged by the Council**

As soon as it was day, the elders of the people, both the chief priests and scribes, came together and brought Him before their council, saying, “If you are the Messiah, tell us”.

Literal, almost word-for-word, renderings:

Charles Thomson NT

And soon as it was day, the national senate, with the chief priests, and the Scribes, convened. And having caused him to be brought up before their Sanhedrim, they said, Art thou the Christ?

Context Group Version

And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into their Sanhedrin, saying, If you are the Anointed, tell us.

Far Above All Translation

Then when day had come, the council of the elders of the people met, consisting of senior priests and scribes, and they led him up to their Sanhedrin council and said, “Are you the Christ? Tell us.” their own Sanhedrin

Modern Literal Version 2020

{Mar 15:1 & Mat 27:1-2 Luke 22:66-23:1 John 18:28a Jerusalem early Fri. morning.} And as it became day, the eldership of the people were gathered together, both high-priests and scribes, and they led him up into their council, saying, If you are the Christ, tell us.

New Matthew Bible

And as soon as it was day, the elders of the people and the high priests and scribes came together, and they led him into their council, saying, Are you the very Christ? Tell us.

Niobi Study Bible

Jesus Faces the Sanhedrin

And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led Him into their council, saying, "Are you the Christ? Tell us."

The gist of this passage: Jesus is called before the Sanhedrin, and He is asked, "Are you the Christ?"

Luke 22:66a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ὡς (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as</i>	comparative particle, adverb	Strong's #5613
γίνομαι (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096
ἡμέρα (ἡμέρα) [pronounced <i>hay-MEH-raw</i>]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; nominative case	Strong's #2250

Translation: *And as the day come about,...*

So far, Jesus has been taken to see the chief priest, Annas and possibly to Caiaphas (he will be mentioned again in this chapter).

Recall that all of this began very late at night. All that Luke has told us about it Jesus being taken by the Temple Guard to the home of the High Priest; and then the narrative focused upon Peter, and something which took place over the period of an hour or so, where Peter denies the Lord three times.

There is no precise timeline given by Luke for when Jesus was identified and grabbed up. Jesus and the disciples had the Passover meal together, and Jesus went out to pray and the disciples had fallen asleep. Based upon that information, it was probably somewhere between 10 pm and midnight.

The general abuse of Jesus taking place while Peter is denying Him, probably takes us to 2 or 3 in the morning (these are very rough estimates). The Lukian narrative has, at this point, perhaps a 3 or 4 hour gap.

Luke 22:66b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
συναγωγή (συνάγω) [pronounced <i>soon-AG-oh</i>]	<i>to collect, to assemble (selves, together), to gather (selves together, up, together); to convene; specifically to entertain (hospitably); to bestow, to come together, to lead into, to resort, to take in</i>	3 rd person singular, aorist passive indicative	Strong's #4863
το (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588

Luke 22:66b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
presbytérion (πρεσβυτέριον) [pronounced <i>pres-boo-TEHR-ee-on</i>]	<i>council of (order of) elders, senate, council, Israelite Sanhedrin; transliterated, presbytery</i>	neuter singular noun, nominative case	Strong's #4244
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
laos (λαός) [pronounced <i>lah-OSS</i>]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; genitive/ablative case	Strong's #2992
archiereus (ἀρχιερεύς) [pronounced <i>ar-khee-er-YUCE</i>]	<i>chief priest, high priest</i>	masculine plural noun; nominative case	Strong's #749
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
grammateus (γραμματεὺς) [pronounced <i>gram-mat-YOOCE</i>]	<i>scribe; writer; secretary; religious teacher/expert; town-clerk</i>	masculine plural noun, nominative case	Strong's #1122

Translation: ...the council of the people was assembled—both chief priests and scribes—...

The council of the people was then assembled, which included the chief priests and scribes. I don't think it was limited only to them, but they would have been important members of this assembly.

I have not sat down and studied these meetings for quite awhile. What appears to be the case is, Jesus has met privately with both Annas and Caiaphas; and the Sanhedrin assembly here will meet twice, a second time to condemn Jesus. At some point, by comparison of the passages, we should be able to figure this out, as all of these meetings would have taken place prior to dawn except for the second meeting of the Sanhedrin (or, possibly both meetings with the sanhedrin).

I believe that Caiaphas, the other High Priest, is over the council.

At this point, these are the assumptions I will make: Jesus has stood before Annas and Caiaphas privately in their homes. He has also gone before the Sanhedrin twice. Either both early morning meetings or one is pre-dawn and the other is morning. Caiaphas would preside over those meetings. The likely reason for the break would be to get their witnesses and evidence in order, because it is clear that, in the first meeting, they cannot get witnesses to agree; and they need all of their ducks in a row in order to require a capitol punishment for Jesus from Herod or Pontius Pilate.

Although the Sanhedrin has a great deal of power, they cannot put Jesus to death. Therefore, Jesus will be sent to Pilate and to Herod in order to get their blessing to kill Jesus.

Luke 22:66c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
απαγῶ (ἀπάγω) [pronounced <i>ahp-AHG-oh</i>]	<i>to lead away; especially of those who are led off to trial, prison, or punishment; to carry, to lead, to lead away, and metaphorically to be swept away, to be seduced</i>	3 rd person plural, aorist active indicative	Strong's #520
αὐτόν (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
εἰς (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
τό (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
συνέδριον (συνέδριον) [pronounced <i>soon-EHD-ree-on</i>]	<i>council, any assembly (especially of magistrates, judges, ambassadors), a joint session, the Jewish Sanhedrin; by analogy, a subordinate tribunal</i>	neuter singular noun, accusative case	Strong's #4892
αὐτῶν (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...and the Temple Guard [lit., they] led Him into their assembly,...

My assumption throughout this narrative is the Temple Guard is in charge of Jesus, and taking Him from point A to point B. This is the security for the Temple; and the fact that Jesus simply comes into the Temple courtyard and teaches riles the religious hierarchy considerably.

The word for *assembly* is *sunédriion* (συνέδριον) [pronounced *soon-EHD-ree-on*], and it means, *council, any assembly (especially of magistrates, judges, ambassadors), a joint session, the Jewish Sanhedrin; by analogy, a subordinate tribunal*. Even though it can be transliterated *Sanhedrin*, does not mean that this is the assembly of the Sanhedrin. Strong's #4892.

Luke 22:66a-c And as the day come about, the council of the people was assembled—both chief priests and scribes—and the Temple Guard [lit., they] led Him into their assembly,... (Kukis mostly literal translation)

Luke 22:66d–67			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légô (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
ei (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
su (σύ) [pronounced soo]	<i>you, your</i>	2 nd person singular personal pronoun; nominative case	Strong's #4771
ei (εἶ) [pronounced I]	<i>you are, thou art</i>	2 nd person singular, present indicative	Strong's #1488 (second person singular present of #1510)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, nominative case	Strong's #5547
légô (λέγω) [pronounced LEH-goh]	<i>speak (of, out), say; teach; tell; exhort, advise, command, direct; call, name; mention</i>	2 nd person plural, aorist active imperative	Strong's #3004
hêmin (ἡμῖν) [pronounced hay-MIHN]	<i>to us, of us, by us; for us</i>	1 st person plural reflexive pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)

Translation: ...saying, "If You [even] You are the Christ [that is, the Jewish Messiah], tell us!"

The question here is certainly the most fundamental issue to all mankind. However, the assembly is asking this in order to have clear testimony of blasphemy.

Now, bear in mind, throughout the evening, the Temple Guard have been speaking blasphemies. Those blasphemies are ignored. They want Jesus to say, "I am the Christ, your Messiah," and they can conclude, "This Man speaks blasphemies. No further testimony is needed. He should be executed!"

Is this going to be enough to convince Herod of Pilate that capitol punishment is the proper approach?

Luke 22:66d–67a ...saying, "If You [even] You are the Christ [that is, the Jewish Messiah], tell us!" (Kukis mostly literal translation)

Luke 22:66–67a And as the day come about, the council of the people was assembled—both chief priests and scribes—and the Temple Guard [lit., *they*] led Him into their assembly, saying, “If You [even] You are the Christ [that is, *the Jewish Messiah*], tell us!” (Kukis mostly literal translation)

Luke 22:66–67a When the day broke, the council (or presbytery) was assembled—this included the chief priests and scribes. The Temple Guard led Jesus into their assembly (or sanhedrin), and they demand of Jesus, “If You are the Christ, then tell us!” (Kukis paraphrase)

But He spoke to them, “If to you [all] I might speak, you [all] would not, never believe. But if I might ask, you would not, never answer [additional text: *Me or release (Me)*]. From the [?], but now will be the Son of the Man residing at a right-hand of the power of the God.

Luke
22:67b–69

Jesus [lit., *He*] then said to them, “If I spoke to you, you would not ever believe [what I say]; if I asked [anything of you], you would not ever answer [*Me or release (Me)*]. But from henceforth, the Son of Man will be residing at the right hand of the power of God.”

Jesus then said to them, “If I told you Who I Am, you would definitely not believe Me, and if I asked anything from you, you would not even answer Me. However, in the very near future, the Son of Man will be at the right hand of the power of God.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But He spoke to them, “If to you [all] I might speak, you [all] would not, never believe. But if I might ask, you would not, never answer [additional text: <i>Me or release (Me)</i>]. From the [?], but now will be the Son of the Man residing at a right-hand of the power of the God.
Complete Apostles Bible	But He said to them, "If I tell you, you will by no means believe. But if I also question you, you will by no means answer Me or release Me. Hereafter the Son of Man will sit on the right hand of the power of God."
Douay-Rheims 1899 (Amer.)	If I shall tell you, you will not believe me. And if I shall also ask you, you will not answer me, nor let me go. But hereafter the Son of man shall be sitting on the right hand of the power of God.
Holy Aramaic Scriptures	He said unto them, “If I tell you, you will not believe Me. And if I should ask you, you will not answer Me a word, nor will you release Me. From now on, The Son of Man will be seated at the right hand of The Khayla d'Alaha {The Power of God}.
James Murdock’s Syriac NT	He said to them: If I tell you, ye will not believe in me. And if I should ask you, ye will not return me an answer; nor will ye release me. From this time, the Son of man will sit on the right hand of the majesty of God.
Original Aramaic NT	He said to them, "If I tell you, you will not believe me. And if I will ask you, you will not give me an answer, neither will you release me. Henceforth The Son of Man will be sitting at the right hand of the power of God."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But he said, If I say so you will not have belief; And if I put a question to you, you will not give an answer.
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But in the future the Son of man will be seated at the right hand of the power of God.

Bible in Worldwide English	Jesus said, If I tell you, you will not believe. And if I ask you anything, you will not answer. From this time on the Son of Man will sit beside God who has all power.
Easy English	Jesus replied, 'If I do tell you, you will not believe me. I could also ask you a question. But if I do that, you will not answer me. But from now on, the Son of Man will be sitting in the most important place. He will be sitting at the right side of the Most Powerful God.'
Easy-to-Read Version–2008	Jesus said to them, "If I tell you I am the Messiah, you will not believe me. And if I ask you, you will not answer. But beginning now, the Son of Man will sit at the right side of God All-Powerful."
God's Word™	Jesus said to them, "If I tell you, you won't believe me. And if I ask you, you won't answer. But from now on, the Son of Man will be in the highest position in heaven."
J. B. Phillips	"If I tell you, you will never believe me, and if I ask you a question, you will not answer me. But from now on the Son of Man will take his seat at the right hand of almighty God."
The Message	He answered, "If I said yes, you wouldn't believe me. If I asked what you meant by your question, you wouldn't answer me. So here's what I have to say: From here on the Son of Man takes his place at God's right hand, the place of power."
New Life Version	He said to them, "If I tell you, you will not believe Me. If I ask you something, you will not tell Me. From now on, the Son of Man will be seated at the right hand of the All-powerful God."
New Simplified Bible	But he said to them: »If I tell you, you will not believe: and if I ask you, you will not answer.« »Soon the Son of man will be seated at the right hand of the power of God.«

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Jesus answered, "If I tell you, you're not going to believe it. And if I try to defend myself by asking you questions about it, you won't answer. But I'll tell you this, from now on the Son of Humans will have a seat at the right hand of God. There is no seat with greater power than the seat at God's right hand."
Contemporary English V.	Jesus replied, "If I said so, you wouldn't believe me. And if I asked you a question, you wouldn't answer. But from now on, the Son of Man will be seated at the right side of God All-Powerful.
The Living Bible	But he replied, "If I tell you, you won't believe me or let me present my case. But the time is soon coming when I, the Messiah, [literally, "the Son of Man."] shall be enthroned beside Almighty God."
New Berkeley Version The Passion Translation	. Jesus responded, "If I tell you the truth, you won't believe me. And if I question you, you will not answer me or release me. But from today on, the Son of Man will be enthroned in the place of honor, power, and authority with Almighty God."
UnfoldingWord Simplified T.	But he replied, "If I say that I am he, you will not believe me. If I ask you what you think about the Messiah, you will not answer me. But from now on, I, the Son of Man, will be sitting next to almighty God and ruling!"

Partially literal and partially paraphrased translations:

American English Bible	And he replied: 'If I told you, you wouldn't even start to believe it! 'Also, if I asked you any questions, you wouldn't answer at all! 'But from now on, the Son of Man will be sitting at the powerful right hand of The God!'
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Beck's American Translation . Breakthrough Version	He told them, "If I tell you, you will not in any way trust. If I ask you a question, you will not in any way answer. But from the present on, the Human Son will be sitting on the right side of God's ability."
A. Campbell's Living Oracles	He answered, If I tell you, you will not believe: and if put a question, you will neither answer me, nor acquit me. Hereafter the Son of Man shall be seated at the right hand of Almighty God.
New Advent (Knox) Bible	Why, he said, if I tell you, you will never believe me: and if I ask you questions, I know you will not answer them, nor acquit me. I will only tell you that a time is coming when the Son of Man will be seated in power at God's right hand.
NT for Everyone	'If I tell you,' he said to them, 'you won't believe me. And if I ask you a question, you won't answer me. But from now on the son of man will be seated at the right hand of God's power.' from this hour

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	"Are you the Christ? Tell us." And He said to them, "If I tell you, you will not believe, And if I ask you, you will not answer me, or let me go. After today, the Son, a human being, shall sit at the right hand of the power of God."
Revised Ferrar-Fenton Bible	"If I were to tell you," he answered them, "you would not believe; and if I were to argue, you would neither discuss the matter nor discharge Me. From now, however, the Son of Man will be seated at the right hand of the power of God."
God's Truth (Tyndale)	And he said unto them: if I shall tell you, you will not believe. And if also I ask you, you will not answer me or let me go. Hereafter shall the son of man sit on the right hand of the power of God.
International Standard V	But he told them, "If I tell you, you won't believe me, and if I ask you a question, you won't answer me. But from now on the Son of Man will be seated at the right hand of the mighty God." [Or the power of God].
Weymouth New Testament	"If I tell you," He replied, "you will certainly not believe; and if I ask you questions, you will certainly not answer. But from this time forward the Son of Man will be seated at the right hand of God's omnipotence."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Jesus replied, "You will not believe, if I tell you, and neither will you answer, if I ask you. Yet, from now on, <i>the Son of Man will have his seat at the right hand of the Mighty God.</i> " Jn 10: 24-25 Ps 110:1; Acts 2:36
The Heritage Bible	And he said to them, If I say it to you, you will absolutely not believe; And if I also ask you, you will absolutely not answer me, or release me. From now on the Son of Man will be sitting out from the right hand of the power of God.
New American Bible (2011)	Jesus Before the Sanhedrin.* ^m When day came the council of elders of the people met, both chief priests and scribes, ⁿ and they brought him before their Sanhedrin.* They said, "If you are the Messiah, tell us," but he replied to them, "If I tell you, you will not believe, ^o and if I question, you will not respond. But from this time on the Son of Man will be seated at the right hand of the power of God." ^p Vv. 66a–67 are included for context. * [22:66–71] Luke recounts one daytime trial of Jesus (Lk 22:66–71) and hints at some type of preliminary nighttime investigation (Lk 22:54–65). Mark (and Matthew who follows Mark) has transferred incidents of this day into the nighttime

interrogation with the result that there appear to be two Sanhedrin trials of Jesus in Mark (and Matthew); see note on Mk 14:53.

* [22:66] Sanhedrin: the word is a Hebraized form of a Greek word meaning a "council," and refers to the elders, chief priests, and scribes who met under the high priest's leadership to decide religious and legal questions that did not pertain to Rome's interests. Jewish sources are not clear on the competence of the Sanhedrin to sentence and to execute during this period.

m. [22:66–71] Mt 26:59–66; Mk 14:55–64.

n. [22:66] Mt 27:1; Mk 15:1.

o. [22:67] Jn 3:12; 8:45; 10:24.

p. [22:69] Ps 110:1; Dn 7:13–14; Acts 7:56.

New English Bible–1970

'If I tell you,' he replied, 'you I will not believe me; and if I ask questions, you will not answer. [Dn.7.13, Ps.110.1.] But from now on, the Son of Man will be seated at the right hand of Almighty God.' Literally: of the Power of God.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

He answered, "If I tell you, you won't believe me; and if I ask you, you won't answer. But from now on, the Son of Man will be **sitting at the right hand of HaG'vurah,**" [Psalm 110:1] YAHWEH

Holy New Covenant Trans.

Jesus said to them, "If I were to tell you I am the Messiah, you would not believe me. And if I ask you, you won't answer or let me go. But I will sit at the right side of God's throne — from now on."

The Scriptures 2009

And He said to them, "If I say to you, you would not believe it at all, and if I asked you, you would not answer Me at all. "From now on the Son of Adam shall **sit on the right hand of the power of** Psalm 110:1 Elohim."

Tree of Life Version

But Yeshua said to them, "If I tell you, you will never believe; and if I ask you, you will never answer. But from now on, the Son of Man is seated at the right hand of the power of God."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...[He] says but [to] them if [to] you* [I] may say {it} not not [You*] may believe {it} if but [I] may ask {you*} not not [You*] may answer {me} from the [one] now but will be The Son [of] the man Sitting from [them] right [of] the power [of] the god...

Alpha & Omega Bible

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 MANKIND WILL BE SEATED AT THE RIGHT HAND OF THE POWER OF THEOS (*The Alpha & Omega*)." †(Psalm 110:1)

Awful Scroll Bible

And He said to them, "If- I -shall tell yous, yous shall in no way confide. "And if- I also -shall ask yous, in no way, be yous resolving- it -out, or shall loose- Me -away. (")From now on, will the Son of Man be sitting-down, at the right hand of the Power, of God."

Concordant Literal Version

Yet He said to them, "If I should tell you, under no circumstances would you be believing." Yet if I should ever be asking also, under no circumstances would you be answering or releasing Me." Yet from now on the Son of Mankind shall be sitting at the right hand of the power of God."

exeGesés companion Bible

And he says to them, Whenever I say to you, you never no way trust: and also, whenever I ask you,

you no way neither answer me nor release me.
From now on the Son of humanity
sits at the right of the dynamis of Elohim.

Orthodox Jewish Bible

But he said to them, If I say this to you, you will by no means have emunah.
And if I set a she'elah before you, you will by no means give answer.
But from now on the Ben HaAdam (Moshiach, DANIEL 7:13-14) will be YOSHEV
LIMIN as the gevurat Hashem. (TEHILLIM 110:1)

Rotherham's Emphasized B.

But he said unto them—
<If I should tell [you]> in nowise would ye believe,
And <if I should put questions> in nowise would ye answer;
But [henceforth] shall the Son of Man be seated on the right hand of the power of
God.^a

^aDan. vii. 13; Ps. cx. 1 ff.

Expanded/Embellished Bibles:

The Amplified Bible

But He said to them, "If I tell you, you will not believe [what I say], 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."

An Understandable Version

But He replied, "You would not believe me if I [did] tell you [who I am]. And if I asked you [who I am] you would not answer. But from now on the Son of man will be seated at the right side of the powerful God."

Jonathan Mitchell NT

So He said to them, "If I should tell you, you folks would by no means believe Me (or: you certainly would not trust Me or put your faith in Me).

"Yet if I should be asking, there is no way you folks would make a decided reply or release Me.

"However, from the present time (from now on) the Son of the Man (the Human Being; = the expected Messiah) will be continuously 'sitting out of the midst of God's right [hand] of power (or: permanently [positioned] on the right [hand] of the power of God).'" [Ps. 110:1]

Syndein/Thieme

And He {Jesus} said to them {the counsel}, "If {ean} I would tell you -maybe I will, maybe I will not {3rd class condition} - you would 'absolutely not ever' {ou me} believe. {ou me - double negative - very strong negative - literally 'absolutely not never'}

``Now, if {ean} I possibly interrogate you - maybe I will, maybe I will not {3rd class condition} you would 'absolutely not ever' {ou me} 'have an answer for'/'give a discerning answer from the ultimate source of yourself to' {apokrinomai } Me.

``But from now on the Son of Man will be seated at the right hand of the power {dunamis} of God."

{Note: After the resurrection, Jesus Christ in Hypostatic Union - 100% Man and 100% Deity - in union forever and ever will be seated in heaven at the right hand of God. He is true Sovereignty in His Deity, true Jewish Sovereignty via being the Son of David, Lord of Lords, King of Kings, and our Great High Priest forever and ever! Amen!}

Translation for Translators

But he replied, "If I tell you that, you will not believe me. If I ask you *what you think about the Messiah*, you will not answer me. But some day you will see me, the one who came from heaven, sitting next to almighty God and ruling [MTY]!"

The Voice

Jesus: If I give you an answer, you won't believe it. And if I ask you a question, you won't answer it. *But this I will say to you:* from now on, the Son of Man will take His seat at the right hand of the power of God.

Bible Translations with Many Footnotes:

Lexham Bible

But he said to them, “If I tell you, you will never believe, and if I ask you, [*Here the direct object is supplied from context in the English translation] you will never answer! But from now on the Son of Man will be seated at the right hand of the power of God.”

NET Bible®

But he said to them, “If¹⁶⁸ I tell you, you will not¹⁶⁹ believe, and if¹⁷⁰ I ask you, you will not¹⁷¹ answer. But from now on¹⁷² the Son of Man will be seated at the right hand¹⁷³ of the power¹⁷⁴ of God.”

¹⁶⁸tn This is a third class condition in the Greek text. Jesus had this experience already in 20:1-8.

¹⁶⁹tn The negation in the Greek text is the strongest possible (οὐ μ, ou Matthew Henry).

¹⁷⁰tn This is also a third class condition in the Greek text.

¹⁷¹tn The negation in the Greek text is the strongest possible (οὐ μ, ou Matthew Henry).

¹⁷²sn From now on. Jesus’ authority was taken up from this moment on. Ironically he is now the ultimate judge, who is himself being judged.

¹⁷³sn Seated at the right hand is an allusion to Ps 110:1 (“Sit at my right hand...”) and is a claim that Jesus shares authority with God in heaven. Those present may have thought they were his judges, but, in fact, the reverse was true.

¹⁷⁴sn The expression the right hand of the power of God is a circumlocution for referring to God. Such indirect references to God were common in 1st century Judaism out of reverence for the divine name.

The Spoken English NT

But he said to them, “If I tell you, you’ll never believe me. And if I ask you, you’ll never answer. But from now on, the Human One is going to be ‘sitting at the right side of the power of God.’”^{bb}

^{bb} Psalm 110:1; Dan. 7:13-14.

Wilbur Pickering’s New T.

But He said to them: “If I tell you, you simply will not believe. But if I also question you, you will neither answer nor release me. Hereafter the Son of Man will be seated at the right hand of the power of God.”

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

But He said to them, "If I tell you_p, by no means shall you_p believe. "And if I also question [you_p], by no means shall you_p answer Me or release [Me]. "From now [on], the Son of Humanity will be sitting at [the] right hand of the power of God." [Psalm 110:1]

Charles Thomson NT

Whereupon he said to them, If I tell you, you will not believe me. And if I ask you a question, you will not answer me, nor dismiss me. From this time the son of man will be seated on the right hand of the power of God.

Context Group Version

But he said to them, If I tell you (pl), you (pl) will not trust: and if I ask [you (pl)], you (pl) will not answer. But from now, on the Son of man shall be seated at the right hand of the power of God.

Legacy Standard Bible

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 [In OT, Yahweh, cf. Ps 110:1].”

Modern Literal Version 2020

But he said to them, If I tell you°, you° should never believe; and if I should also ask, you° should never answer me or should ever release me. From hereafter, the Son of Man will be seated at the right hand of the power of God.

New King James Version

But He said to them, “If I tell you, you will by no means believe. And if I also [NU omits *also*] ask you, you will by no means answer Me [NU omits the rest of v. 68] or let *Me go*. Hereafter the Son of Man will sit on the right hand of the power of God.”

NT (Variant Readings)

But he said unto them, If I tell you, ye will not believe: and if I ask [you], ye will not answer [me, nor let [me] go].

But from henceforth shall **the Son of Man be seated at the right hand of the power of God.**

The gist of this passage: Jesus tells this body that, if He answers them, they are not going to believe in Him. If He turns the tables and asks them questions, they are not going to answer. After this day passes, Jesus will be seated at the right hand of the power of God (and so, He will become their judge).

Luke 22:67b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epō (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
eán (ἐάν) [pronounced eh-AHN]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
humin (ὐμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
epō (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	1 st person singular, aorist active subjunctive	Strong's #2036
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
pisteúō (πιστεύω) [pronounced pis-TOO-oh]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	2 nd person plural, aorist active subjunctive	Strong's #4100

Translation: Jesus [lit., He] then said to them, "If I spoke to you, you would not ever believe [what I say];...

What Jesus says is somewhat of a run on sentence. It begins here and continues to the end of v. 69.

Those questioning Jesus ask the most important question: *Are You the Messiah? Will You clearly state that?*

Jesus tells them, “If I spoke to you and told you that, you would not believe what I say to you.” Jesus would be casting pearls before swine. What He says is truth; but it would be as if he threw jewels before hogs; they would just trample the jewelry underfoot.

Luke 22:67b **Jesus** [lit., *He*] **then said to them**, “If I spoke to you, you would not ever believe [what I say];... (Kukis mostly literal translation)

If Jesus told them the truth—that He is the Messiah and that they might be saved by believing in Him—they would not believe. They would not hear Him; they would not be convinced (convicted of) of His words.

This passage tells us that God is not required to provide the gospel message for those who are negative to His message of redemption.

Luke 22:68a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
εάν (ἐάν) [pronounced eh-AHM]	<i>if, in case, suppose, let’s suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong’s #1437
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
εῴταō (ἐρωτάω) [pronounced air-o-TAW-oh]	<i>to ask [someone about something], to ask [a question]; to request, to beseech, to desire, to entreat, to pray</i>	1 st person singular, aorist active subjunctive	Strong’s #2065
οὐ (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong’s #3756
μή (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong’s #3361
ἀποκρίνομαι (ἀποκρίνομαι) [pronounced ahp-oh-KREE-noh-mai]	<i>answer, reply, respond; speak [after someone else]; continue [speaking, a discourse]</i>	2 nd person plural, aorist (deponent) passive imperative (subjunctive?)	Strong’s #611

The Westcott Hort text morphology key in e-sword tells me that this is an imperative. The Byzantine Greek text morphology key in e-sword tells me that this is a subjunctive. They are nearly spelled identically. The 2nd person plural, aorist passive subjunctive is ἀποκριθήτε and the 2nd person plural, aorist passive imperative is ἀποκρίθητέ (two accented syllables is very rare in the Greek). With the exception of the morphology provided in e-sword’s Westcott Hort text, everywhere else, this is a subjunctive ([Blue Letter Bible](#)), ([Bible-language](#)), ([The Bible Hub](#)), ([The Greek NT Reader](#)), ([The Academic Bible](#)), ([The Westcott Hort text](#)), the Berean Literal Bible (reverse-interlinear), and the Berean Greek Bible. I did not explore every online reference, but there are more at the [Institute of Biblical Greek](#).

The short version of the above is, this is the 2nd person plural, aorist (deponent) passive subjunctive and not the imperative.

The meanings for this verb are: *to answer, to reply, to respond; to speak [after someone else]; to continue [speaking, a discourse]*.

Translation: ...if I asked [anything of you], you would not ever answer...

You will note a great deal of discussion of the above. Primarily, this discussion concludes that this is a subjunctive and not an imperative. When I first wrote down the imperative, from e-sword's Westcott Hort text, it made no sense to me.

These men are asking something of Jesus; what if He turned the tables on them and asked them something? He confirms that they would not answer at all.

Who is really on trial here? The Sanhedrin. Caiaphas. The Jewish religious hierarchy. Jesus is able to excoriate them; and to show them that they have no place providing spiritual information for the people. They operate on ignorance and hatred. They are not following the Scriptures (if they were, they would not have Jesus up to be crucified). Jesus could expose them for everything that they are; but He knows that they would not respond with honest prosecutable answers.

Luke 22:68b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
The following is found in the Byzantine Greek text and Scrivener Textus Receptus; but not in the Westcott Hort text.			
emoi, moi (ἐμοί, μοί) [pronounced <i>eh-MOY</i> ; <i>moy</i>]	<i>to me, of me, by me; for me; my</i>	1 st person singular pronoun; locative, dative or instrumental case	Strong's #1473
ê (ἢ) [pronounced <i>ā</i>]	<i>or; either, rather; than; but; save;</i> when used twice, it can mean, <i>either,</i> <i>or</i>	disjunctive particle	Strong's #2228
apoluō (ἀπολύω) [pronounced <i>ap-ol-OO-</i> <i>oh</i>]	<i>to relieve, to release, to dismiss</i> (<i>reflexively depart</i>), or (figuratively) <i>to</i> <i>let die, to pardon, to divorce; to let</i> <i>depart; to forgive; to let go; to loose; to</i> <i>put (send) away, to set at liberty</i>	2 nd person plural, aorist active subjunctive	Strong's #630
The imperative above struck me as odd; and this subjunctive strikes me as odd as well. As a result of this, I explored this more fully, as you can see above. One thing that I noticed is, I believe that the text cited above was not found in any of the texts which I looked at online.			

Translation: ...[Me or release (Me)].

In a few texts, we have this additional verbiage. I do not think that it is correct. Jesus was not really concerned with being released from custody. He knew that this was the culmination of God's plan for His life at this point. A concern over His release seems out of place to me.

Luke 22:68 ...if I asked [anything of you], you would not ever answer [Me or release (Me)]. (Kukis mostly literal translation)

Luke 22:69			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by; after; at; with,</i> <i>because of, since; before; in; of; out</i> (<i>from</i>)	preposition or separation or of origin	Strong's #575

Luke 22:69			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Are these two words more properly placed with v. 68? How are we to understand this hanging definite article?			
nun (νῦν) [pronounced noon]	<i>now, at this time, the present (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate: henceforth, hereafter, from hereon in; from here forward; of late, soon, present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Post-positive particle used as an adversative conjunction, an adversative particle, a transitional particle or a connective conjunction. Post-positive simply means that it does not occur at the beginning of a sentence or a phrase.			
esomai (ἔσομαι) [pronounced EHS-om-ahée]	<i>future tense of "to be"</i>	3 rd person singular, future indicative	Strong's #2071 (a form of #1510)
The verb <i>to be</i> can also refer to a state of having something.			
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
huios (υἱός, οὐ, ὁ) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong's #444
kathêmai (κάθημαι) [pronounced KATH-ay-mahoe]	<i>those remaining, the ones who reside, dwellers; sitting [by, down]</i>	masculine singular, present (deponent) middle or passive participle; nominative case	Strong's #2521
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537

Luke 22:69			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dexios (δεξιός) [pronounced dex-ee-OSS]	<i>the right, the right hand [side]; metaphorically, a place of honour or authority</i>	masculine plural adjective; genitive/ablative case	Strong's #1188
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
dúnamis (δύναμις) [pronounced DOO-nahm-iss]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deeds, miracles; meaning or significance [of voice, language]</i>	feminine singular noun; genitive/ablative case	Strong's #1411
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: *But from henceforth, the Son of Man will be residing at the right hand of the power of God."*

Normally the post-positive comes in at the second word. It is the 4th word here. I have suggested that the first two words round out v. 68, but I am not sure how to make that happen in a translation. I do not feel my translation of the first 4 words was as good as it should have been.

However, the overall meaning is easy. Jesus, the Son of Man, will be residing at the right hand of God in the very near future.

Luke 22:69 *But from henceforth, the Son of Man will be residing at the right hand of the power of God."* (Kukis mostly literal translation)

Luke 22:67b–69 *Jesus [lit., He] then said to them, "If I spoke to you, you would not ever believe [what I say]; if I asked [anything of you], you would not ever answer [Me or release (Me)]. But from henceforth, the Son of Man will be residing at the right hand of the power of God."* (Kukis mostly literal translation)

Although Jesus went along peacefully with the Temple Guard, He is uncooperative as a witness. What appears to be the key is, what He says to them will make no difference. They have Him captured; they want to execute Him. There is no other part of this story which allows for Jesus to walk away from this. Not at this point. Jesus is able to read the room; and, therefore, owes them nothing by way of defense or explanation.

When it comes to the gospel message, God does not owe that message to those on negative signals. He may allow someone negative to the gospel to hear it; but there is nothing in a person's negative volition which requires the hearing of the gospel message.

Luke 22:67b–69 Jesus then said to them, “If I told you Who I Am, you would definitely not believe Me, and if I asked anything from you, you would not even answer Me. However, in the very near future, the Son of Man will be at the right hand of the power of God.” (Kukis paraphrase)

But they said, all [of them], “You, therefore, You are the Son of the God.” But the [Jesus] face to face with them was declaring, “You [all] [even] you [all] keep on saying that I [even] I Am.”

Luke
22:70

All [of them] said, “You, therefore, are the Son of God.” [Jesus] declared directly to them, “All of you keep on saying that I AM.”

All of the men around Jesus kept saying the same thing to him, “You are therefore the Son of God, right?” Jesus looked them all right in their eyes and said, “It is all of you who keep saying to Me that I AM (the eternal Son of God).”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But they said, all [of them], “You, therefore, You are the Son of the God.” But the [Jesus] face to face with them was declaring, “You [all] [even] you [all] keep on saying that I [even] I Am.”
Complete Apostles Bible	Then they all said, "Are You then the Son of God?" So He said to them, "You rightly say that I am."
Douay-Rheims 1899 (Amer.) Holy Aramaic Scriptures	Then said they all: Art thou then the Son of God? Who said: You say that I am. Then, all of them said, “Are you therefore The Son of Alaha {God}?” Eshu {Yeshua} said unto them, “You, you are saying that ENA NA {I AM!}.”
James Murdock’s Syriac NT	And they all said: Thou art then, the Son of God? Jesus said to them: Ye say that I am.
Original Aramaic NT	But all of them were saying, "You are therefore the Son of God?" Yeshua said to them, "You are saying that I AM THE LIVING GOD."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they all said, Are you then the Son of God? and he said, You say that I am.
Bible in Worldwide English	They all said, Then are you the Son of God?" He said, Yes, I am.
Easy English	‘So, are you the Son of God?’ they all said. Jesus replied, ‘You say that I am.’
Easy-to-Read Version–2008	They all said, "Then are you the Son of God?" Jesus said to them, "You are right in saying that I am."
God’s Word™	Then all of them said, "So you're the Son of God?" Jesus answered them, "You're right to say that I am."
J. B. Phillips	Then they all said, “So you are the Son of God then?” “You are right; I am,” Jesus told them.
The Message	They all said, “So you admit your claim to be the Son of God?” “You’re the ones who keep saying it,” he said.
NIRV	They all asked, “Are you the Son of God then?” He replied, “You say that I am.”
New Life Version	They all said, “Then are You the Son of God?” He said, “You say that I am.”

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	They asked him, "So then, are you the Son of God?" He said, "Well, you say I am."
Contemporary English V. The Living Bible	. They all shouted, "Then you claim you are the Son of God?" And he replied, "Yes, I am."
New Berkeley Version New Living Translation	. They all shouted, "So, are you claiming to be the Son of God?" And he replied, "You say that I am."
The Passion Translation	They all shouted, "Then you do claim to be the Son of God?" He said to them, "You are the ones who say I am."
UnfoldingWord Simplified T.	Then they all asked, "If that is so, are you saying that you are the Son of God?" He answered, "Yes, it is just like you say."
William's New Testament	Then they all asked, "Are you then the Son of God?" And He answered, "Yes, I am."

Partially literal and partially paraphrased translations:

American English Bible	Well at that, they all asked: 'So, are you the Son of The God?' And he replied: 'You're the ones who are saying I am!'
Beck's American Translation Breakthrough Version	. Everyone said, "So are You God's Son?" But He was declaring to them, "You are saying that I am."
A. Campbell's Living Oracles New Advent (Knox) Bible	They all replied, You are, then, the Son of God? He answered, You say the truth. And they all said, Thou art, then, the Son of God? He told them, Your lips have said that I am.[7] [7] This is a formula of assent, not a refusal to answer.
NT for Everyone	'So you're the son of God, are you?' they said. 'You say that I am,' he said to them.
20 th Century New Testament	"Are you, then, the Son of God?" they all asked. "It is true," answered Jesus, "I am."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	So they all asked, "Are You then the Son of God?" He replied, "You say that I am."
Revised Ferrar-Fenton Bible	"Are You the Son of God, then?" they all exclaimed. "You yourselves say that I am," He replied to them.
International Standard V	Then they all asked, Are you, then, the Son of God? He answered them, You said it, I AM.
Montgomery NT	Then they all said, "Are you then the Son of God." [This is where the MNT ends this verse. It is not continued with the next verse.]
Riverside New Testament Weymouth New Testament	They all said, "You then are the Son of God?" He said to them, "I am what you say." Thereupon they cried out with one voice, "You, then, are the Son of God?" "It is as you say," He answered; "I am He."
Wikipedia Bible Project	"Are you the son of God, then," they all asked. "You're saying that I am," Jesus told them.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	In chorus they asked, "So you are the Son of God?" And Jesus said to them, "You are right, I am."
The Heritage Bible	And they all said, Are you therefore the Son of God? And he said to them, You say <i>it</i> because I AM.
New English Bible–1970	'You are the Son of God, then?' they all said, and he replied, 'It is you who say I am.' Or: You are right, for I am.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They all said, "Does this mean, then, that you are the Son of God?" And he answered them, "You say I am."
Hebraic Roots Bible	And they all said, Then are you the Son of Elohim? And He said to them, You say it, because I AM!
Holy New Covenant Trans. Tree of Life Version	They all asked, "Then you are the Son of God?" Jesus said to them, "Yes, I am." Then they all said, "Are You then Ben-Elohim?" And to them He said, "You say that I am."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...say but All [Men] You so are The Son [of] the god The [Man] but to them said You* say {it} for I am [He]...
Alpha & Omega Bible	AND THEY ALL SAID, ARE YOU THE SON OF THEOS (<i>The Alpha & Omega</i>), THEN? AND HE SAID TO THEM, YES, I AM.
Awful Scroll Bible	And they all were exposing-to-light, "Is You then the Son of God?" And He said, with regards to them, "You speak out that, I am!"
Concordant Literal Version	Now they all say, "You, then, are the Son of God?" Yet He averred to them, "You are saying that I am!"
exeGesés companion Bible	And they all say, So are you the Son of Elohim? And he says to them, You word that I AM.
Orthodox Jewish Bible	And everyone said, Then you are the Ben HaElohim? Rebbe, Melech HaMoshiach said, You are saying that I am.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And they all said, "Are You the Son of God, then?" He replied, " <i>It is just as you say [Lit You say that I am].</i> "
An Understandable Version	So, they all asked [<i>Him</i>], "Then are you the Son of God?" And He answered them, "You [<i>are right to</i>] say that I am [<i>the Christ</i>]."
The Expanded Bible	They all said, "Then are you the Son of God?" Jesus said to them, "You say that I am [^C an indirect affirmation]."
Jonathan Mitchell NT	So everyone [together] said, "Then you, yourself, are God's son!" (or: Consequently all asked, "Are you, yourself, therefore the Son of God?") Now He affirmed to them, "You, yourselves, are repeatedly saying that I am." (or: "Are you, yourselves, presently saying that I am?"; or: = a Greek idiom for, "Yes.")
Syndein/Thieme	``So they all said, "Are you then the Son of God?" He said to them, "You said it". {idiom: literally "You say that I am." RBT said Jesus Christ is affirming here that He is the Son of God in the idiom of the day. And, that makes sense since the counsel is going to say this is 'blasphemy' and the trial needs no further evidence.}
Translation for Translators	Then they all said, "If that is so, are you(sg) saying that you are ◀the Son of God/the Man who is also God▶?" He said to them, "Yes, it is just like you say [MTY]."
The Voice	Sanhedrin: So You are the Son of God, then? Jesus: It's as you say.

Bible Translations with Many Footnotes:

NET Bible®	So ¹⁷⁵ they all said, "Are you the Son of God, ¹⁷⁶ then?" He answered ¹⁷⁷ them, "You say ¹⁷⁸ that I am." ¹⁷⁵ in Here <i>καί</i> (<i>kai</i>) has been translated as "so" to indicate the implied result of Jesus' pronouncement.
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^{176sn}The members of the council understood the force of the claim and asked Jesus about another title, Son of God.

^{177tn}Grk “He said to them.”

^{178sn}Jesus’ reply, “You say that I am,” was not a denial, but a way of giving a qualified positive response: “You have said it, but I do not quite mean what you think.”

Rotherham’s Emphasized B. **And they all said—**
 [Thou] then art the Son of God?
And [he] unto them’ said—
 [Ye] say [it],—because [I] am.^b

The Spoken English NT ^bOr (WH): “Say [ye] that I am?”
And they all said, “So you’re the Son of God?”^{cc} But he kept saying, “You’re saying that I am.”

^{cc.} It’s possible that the word “you’re” is to be emphasized in this question, as though they agree with Jesus that there is a Son of God who is going to come on the clouds to rule over the world at God’s right side, as in Daniel 7 and Psalms 2, 110. They’d be asking, “You’re him??”

Wilbur Pickering’s New T. **Then they all said, “Are you then the Son of God?” So He said to them, “You say it because I AM!”**

Literal, almost word-for-word, renderings:

A Faithful Version	And they all said, "Then You are the Son of God?" And He said to them, "I am that One, as you say."
Charles Thomson NT	Thereupon they all said, Thou then art the son of God? And he said to them, It is as you say.
Green’s Literal Translation	And they all said, Then are you the Son of God? And He said to them, You say it, because I AM!
Legacy Standard Bible	And they all said, “Are You the Son of God, then?” And He said to them, “You yourselves say that I am.”
Modern English Version	They all said, “Are You then the Son of God?” He said to them, “You truly say that I am.”
Modern Literal Version 2020	Now they all said, Therefore are you the Son of God? But he said to them, You are saying that I am.
New American Standard	And they all said, “So You are the Son of God?” And He said to them, “You say <i>correctly</i> that I am.”
New King James Version	Then they all said, “Are You then the Son of God?” So He said to them, “You <i>rightly</i> say that I am.”
A Voice in the Wilderness	Then they all said, Are You then the Son of God? And He said to them, You affirm that I AM.

The gist of this passage: Jesus is asked straight out, “Are you saying that You are the Son of God?” He seems to answer yes, but somewhat cryptically.

Luke 22:70a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
légō (λέγω) [pronounced LEH-goh]	to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention	3 rd person plural, aorist active indicative	Strong’s #3004
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161

Luke 22:70a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pantes (πάντες) [pronounced PAHN- tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
su (σύ) [pronounced soo]	<i>you, your</i>	2 nd person singular personal pronoun; nominative case	Strong's #4771
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
ei (εἶ) [pronounced ĩ]	<i>you are, thou art</i>	2 nd person singular, present indicative	Strong's #1488 (second person singular present of #1510)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
huios (υἱός, οὐ, ὁ) [pronounced hwee- OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh- OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: All [of them] said, "You, therefore, are the Son of God."

I believe that this began as a question, but every one of the persons there ask this question; to the point where they were stating it. Nearly every person there asked, and, in fact, even stated, "You are the Son of God." As if to say, "Just say it. Just come out and say it!"

Luke 22:70b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Luke 22:70b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
phêmi (φημί) [pronounced fay-MEE]	<i>to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind]</i>	3 rd person singular, imperfect indicative	Strong's #5346

Translation: [Jesus] declared directly to them,...

We do not have *Jesus* here, but the definite article. The function of a definite article is to sometimes stand in for a noun. In this case, the definite article is in the nominative case, so very literally read: *The [Jesus] began to declare face to face with them...*

We do not have the simple verb for *to say* or *to answer*; but Jesus is going *to declare, to make known, to speak His mind*. Furthermore, He speaks directly to them, suggesting that He looked them right in the eyes when answering their question/statement.

The verb is the imperfect indicative of phêmi (φημί) [pronounced fay-MEE], which means, *to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind]*. Strong's #5346. The imperfect tense is found most often used in two ways. It can be an action begun in the past which continues into the present; or it can mean *began to speak*.

Luke 22:70c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humeis (ὕμεῖς) [pronounced hoo-MICE]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	2 nd person plural, present active indicative	Strong's #3004
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473

Luke 22:70c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eimi (εἶμι) [pronounced eye-ME]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 st person singular, present active indicative	Strong's #1510

Translation: ...**All of you keep on saying that I AM.**

This strikes me as the oddest place for humor, but that is the impression I am getting from the way that Jesus answers their question (combined with the way that they, as a group, *posed the question*). That is, pretty much those around Jesus began asking, “Are you the Son of God?” But this seemed to morph into, “You are the Son of God!” And Jesus responds, “You are the ones who keep on saying that I am.”

They do not simply ask the question once; all of them ask this same question again and again; and Jesus began to answer them, declaring over and over again, “All of you keep on saying that I AM.”

If Jesus is to be tried for claiming to be the Son of God, what about these men, who have said that over and over again? Have they not condemned themselves?

It is almost as if Jesus has said, “Well, that seems to be *your* general consensus.” Or, less literally, “That appears to be the conclusion all of you have come to.”

So that you can understand what is going on visually, one man after another comes up and asks Jesus the question, “Are you the Son of God?” And Jesus begins answering, “Apparently that is what you all seem to think!”

Nevertheless, Jesus also closes out His answer with the most dramatic, *egó eimi*, which means, **“I, (even) I, AM.”** Or, **“I (even) I keep on being.”** (which is an exact literal translation). This is what God said to Abraham, to Isaac, to Jacob and to Moses. It is shorthand for, “I am and I have existed eternally.”

Luke 22:70 **All [of them] said, “You, therefore, are the Son of God.” [Jesus] declared directly to them, “All of you keep on saying that I AM.”** (Kukis mostly literal translation)

Luke 22:70 **All of the men around Jesus kept saying the same thing to him, “You are therefore the Son of God, right?” Jesus looked them all right in their eyes and said, “It is all of you who keep saying to Me that I AM (the eternal Son of God).”** (Kukis paraphrase)

“You all are, by repeating this over and over again, are bearing testimony to Who I AM.”

These men keep on pressing the Lord to say whatever words that they can seize upon and take this to the Romans, to claim, “This man keeps on claiming to be God, even over Cæsar!” But the exact words of Jesus are harder to pin down—particularly by the Greek-speaking Romans. If they ask, “What exactly did He say when you asked Him, ‘Are you the Son of God?’?” the answer is, “You all keep on saying that I am [the Son of God].” For the Romans, *egó eimi* is emphatic, but not significant. To the Jews, this is very significant.

The Jewish representative speaking to the Roman official: “He said, ‘I AM!’, which is exactly what our God said to Abraham, Isaac, and Jacob.”

The Roman official responding: “Technically, He said, that it is you (all) who keep on saying that.”

So Jesus says, over and over again, something which, to the ears of these Jewish experts in the Law, is blasphemous, as He clearly is claiming to be the Son of God. But when these same words are repeated to a Roman, they do not get the same emphasis. What the Lord said was absolutely brilliant. The Jews heard these

words and understood one thing; the Romans will hear these words repeated, and they will understand something different. The Lord is revealing great clarity of thought, despite the stressful circumstances. His accusers do not pick up on what He is doing.

But the [accusers] said, “Why yet do we keep on having of a witness need? For ourselves, we have heard from the mouth of Him.”

Luke
22:71

[The Lord’s accusers] said, “Why do we still keep on having need of a witness? For we ourselves have heard [directly] from Him.”

The Lord’s accusers said, “Why do we still need another witness? We have just heard Jesus’ admission from his own mouth.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But the [accusers] said, “Why yet do we keep on having of a witness need? For ourselves, we have heard from the mouth of Him.”
Complete Apostles Bible	And they said, "What further testimony do we need? For we have heard it ourselves from His own mouth!"
Douay-Rheims 1899 (Amer.)	And they said: What need we any further testimony? For we ourselves have heard it from his own mouth.
Holy Aramaic Scriptures	They said, “What further witnesses do we require? For, we have heard it from his own mouth!”
James Murdock’s Syriac NT	They say: What further need have we of witnesses? For we have heard from his own mouth.
Original Aramaic NT	And they were saying, "Why do we need witnesses again, for we hear from his own mouth?"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they said, What more need have we of witness? we have the very words of his mouth.
Bible in Worldwide English	They said, We do not need any more proof against him. We ourselves have heard what he said.
Easy English	Then they said, ‘We do not need anyone else to speak against this man. We ourselves have heard what he has said about himself.’
Easy-to-Read Version–2008	They said, "Why do we need witnesses now? We all heard what he said!"
Good News Bible (TEV)	And they said, "We don't need any witnesses! We ourselves have heard what he said!"
J. B. Phillips	Then they said, “Why do we need to call any more witnesses, for we ourselves have heard this thing from his own lips?”
<i>The Message</i>	But they had made up their minds, “Why do we need any more evidence? We’ve all heard him as good as say it himself.”
NIRV	Then they said, “Why do we need any more witnesses? We have heard it from his own lips.”
New Life Version	Then they said, “What other word do we need against Him? We have heard Him say this with His own mouth.”
New Simplified Bible	They responded: »What further need do we have for witnesses? We have heard this from his mouth.«

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	They said, "Why waste our time by calling witnesses? He has already said everything we need to hear."
Contemporary English V. The Living Bible	They replied, "Why do we need more witnesses? He said it himself!" "What need do we have for other witnesses?" they shouted. "For we ourselves have heard him say it."
New Berkeley Version The Passion Translation	. They all shouted, "We've heard it from his very lips! What further proof do we need?"
UnfoldingWord Simplified T.	Then they said to each other, "We certainly do not need any more people to testify against him! We ourselves have heard him say that he is equal to God!"

Partially literal and partially paraphrased translations:

American English Bible	And then they said: 'So, why do we need any more witnesses, for now we've heard it from his own mouth!'
Beck's American Translation Breakthrough Version	. The men said, "What, do we still have a need of witnesses? You see, we ourselves heard it from His mouth."
A. Campbell's Living Oracles	Then they cried, What further need have we of evidence? We have heard enough ourselves, from his own mouth.
New Advent (Knox) Bible	And they said, What further need have we of witnesses? We have heard the words from his own mouth.[8] [8] vv. 54-71: Mt. 26.57; Mk. 14.53; Jn. 18.12. St Luke describes the denial of St Peter first of all, and then goes back to the condemnation of our Lord, not necessarily following the historical order of events.
20 th Century New Testament	At this they exclaimed: "Why do we want any more evidence? We have heard it ourselves from his own lips!"

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	"Why do we need any more testimony?" they declared. "We have heard it for ourselves from His own lips."
Christian Standard Bible	"Why do we need any more testimony," they said, "since we've heard it ourselves from his mouth?"
Conservapedia Translation	They said, "Do we even need any more witnesses? We ourselves have heard His words."
Revised Ferrar-Fenton Bible	"What further need have we of evidence?" they then shouted; "we ourselves have heard enough from His own mouth."
Free Bible Version	"Why do we need any more witnesses?" they said. "We've heard it ourselves from his own mouth!"
International Standard V	"Why do we need any more testimony?" they asked. "We have heard it ourselves from his own mouth!"
The Spoken English NT	They said, "Why do we still have to have testimony? We've heard it ourselves from his own mouth."
Wikipedia Bible Project	"Why do we need any more evidence from others?" they said. "We've heard for ourselves from his own mouth!"

Catholic Bibles (those having the imprimatur):

New American Bible (2002)	Then they said, "What further need have we for testimony? We have heard it from his own mouth."
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New Jerusalem Bible Then they said, 'Why do we need any evidence? We have heard it for ourselves from his own lips.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible They said, "Why do we need additional testimony? We have heard it ourselves from his own mouth!"

Holy New Covenant Trans. They said, "Why do we need witnesses now? We ourselves heard it from his own lips!"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...The [Men] but say why? yet [We] have [of] testimony need We for hear {it} from the mouth [of] him...

Awful Scroll Bible And they said, "Why hold we need still of testimony? - For we ourselves hear it, out of His mouth."

exeGesés companion Bible And they say, Why need we still witness? For we ourselves hear from his own mouth.

Orthodox Jewish Bible And to them they said, Why still do we have need of an eidus (witness)? For we ourselves heard from his peh (mouth).

Rotherham's Emphasized B. And [they] said—
What [further] need have we [of witness]?
[We ourselves] have heard it from his mouth.

Expanded/Embellished Bibles:

An Understandable Version And they replied, "Why do we need any more evidence? For we have heard [enough] from his own mouth, ourselves."

The Expanded Bible They said, "Why do we need witnesses [testimony] now? [For] We ourselves heard him say this [heard it from his mouth]."

Jonathan Mitchell NT So they said, "Why do we still continue having a need for a witness? (or: What further need do we now have of testimony?) For we ourselves heard [it] from his own mouth!"

P. Kretzmann Commentary And they said, What need we any further witness? For we ourselves have heard of His own mouth.
Kretzmann's **commentary** for Luke 22:66–71 has been placed in the **Addendum**.

Syndein/Thieme ``Then they said, "Why do we need further testimony/witness {marturia}? {marturia - is the word from which we get 'martyr'. A martyr is a witness who is killed for what they say} We ourselves have heard it from His own lips/mouth!"

Translation for Translators Then they said *to each other*, "◀We (inc) certainly do not need anyone else to testify *against him!*/Why should we ask for any more people to testify *against him?*▶ [RHQ]" We ourselves have heard him say [MTY] *that he is equal with God!*

The Voice **Sanhedrin:** What more evidence do we need? We've heard it with our own ears from His own lips.

Bible Translations with Many Footnotes:

Lexham Bible And they said, "Why do we have need of further testimony? For we ourselves have heard it [*Here the direct object is supplied from context in the English translation] from his mouth!"

NET Bible® Then¹⁷⁹ they said, "Why do we need further testimony? We have heard it ourselves¹⁸⁰ from his own lips!"¹⁸¹
¹⁷⁹Here δέ (de) has been translated as "then" to indicate the implied sequence of events within the narrative.

^{180sn}We have heard it ourselves. The Sanhedrin regarded the answer as convicting Jesus. They saw it as blasphemous to claim such intimacy and shared authority with God, a claim so serious and convicting that no further testimony was needed.

^{181tn}Grk “from his own mouth” (an idiom).

Wilbur Pickering’s New T.

Then they said: “What further testimony do we need? We ourselves have heard it from his mouth!”²⁴

(24) They were condemning Him for blasphemy, but to do that they had to reject the obvious truth that Jesus was indeed the Son of God.

Literal, almost word-for-word, renderings:

Far Above All Translation	Then they said, do we still need a testimony? For we have heard it ourselves from his mouth.
Modern Literal Version 2020	Now they said, Why do we still have need of testimony? For* we ourselves heard this from his own mouth.
NT (Variant Readings)	And they said, What further need have we of witness? for we ourselves have heard from his own mouth! Psa. 110:1
Revised Young's Lit. Trans.	And they all said, 'You, then, are the Son of God?' and he said unto them, 'You say it, because I am;' and they said, 'What need yet have we of testimony? for we ourselves did hear it from his mouth.' V. 70 is included for context.
Webster’s Translation	They said, “Why do we need any more witness? For we ourselves have heard from his own mouth!”

The gist of this passage: Many of the questioners said, in various ways, “Why do we need additional witnesses? He has condemned Himself by His Own mouth!”

Luke 22:71a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hoi (οἱ) [pronounced hoy]	the; this, that, these	masculine plural definite article; nominative case	Strong’s #3588
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161
légô (λέγω) [pronounced LEH-goh]	to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention	2 nd person plural, aorist active indicative	Strong’s #3004
ti (τί) [pronounced tee]	in whom, by whom, to what [one], in which, how; whether, why	neuter singular interrogative pronoun; accusative case	Strong’s #5101
éti (ἔτι) [pronounced EH-tee]	yet, still; even; now; any more	adverb	Strong’s #2089
echô (ἔχω) [pronounced EHKH-oh]	to have [and/or] hold; to own, to possess, to adhere to, to cling to	1 st person plural, present active indicative	Strong’s #2192

Luke 22:71a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
marturía (μαρτυρία) [pronounced <i>mar-too-REE-ah</i>]	<i>witness, record, report, testimony; evidence given (judicially; genitive case)</i>	feminine singular noun, genitive/ablative case	Strong's #3141
chreia (χρεία) [pronounced <i>KHRI-ah</i>]	<i>necessity, necessary, need; duty, business; an occasion; a demand, requirement; use; want</i>	feminine singular noun; accusative case	Strong's #5532

Translation: [The Lord's accusers] said, "Why do we still keep on having need of a witness?"

For much of the last few verses we have seen how the masculine singular definite article, by itself, can refer to Jesus. Similarly, the masculine plural definite article can refer to those who have been accusing Him.

This use of the interrogative article means that these men know how to form questions. Remember, in the last verse, they appeared not even to ask a question of the Lord, but to simply make a statement. Here, they are asking a question. "Why do we need another witness?"

Luke 22:71b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autoi (αὐτοί) [pronounced <i>ow-TOY</i>]	<i>they; same; these</i>	3 rd person masculine plural personal pronoun; nominative case	Strong's #846
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
akoúô (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	1 st person plural, aorist active indicative	Strong's #191
apó (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
stoma (στόμα) [pronounced <i>STOHM-ah</i>]	<i>mouth; face; by implication, language (and its relations); an opening (in the ground); since thoughts of a man's soul find verbal utterance by his mouth, the "heart" or "soul" and the mouth are distinguished; the edge [of a sword]</i>	neuter singular noun; genitive/ablative case	Strong's #4750

Luke 22:71b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>αυτου (αὐτοῦ) [pronounced ow-TOO]</p>	<p>his, of him; from him, him; same</p>	<p>3rd person masculine singular personal pronoun; genitive/ablative case</p>	<p>Strong's #846</p>

Translation: For we ourselves have heard [directly] from Him.”

The one (or ones) speaking then say, “We just heard the admission directly from Jesus’ mouth. His admission is an act of blasphemy.

Luke 22:71 [The Lord’s accusers] said, “Why do we still keep on having need of a witness? For we ourselves have heard [directly] from Him.” (Kukis mostly literal translation)

As mentioned before, the Lord’s answer to the Jewish ear is blasphemous; and to the Roman ear, He is simply being emphatic. As a result, the Jewish forces will need to bring false witnesses against the Lord; and the Roman authorities will have to execute a Man they know to be innocent. By doing this, Jesus sets up a parallel to what He is doing. He will take upon Himself the sins of all Jews and all Gentiles; and these sins are not antecedently His. He accepts their sins as a judicial imputation from God because there is no natural home in Jesus for those sins to go to. A judicial imputation is necessary when the thing imputed does not have a natural target or a natural home. Our sins do not have a natural place in the person of Jesus Christ. Finally, in order for this to be a judicial imputation, Jesus must accept these sins; He must agree to take upon Himself our sins.

Luke 22:71 The Lord’s accusers said, “Why do we still need another witness? We have just heard Jesus’ admission from his own mouth.” (Kukis paraphrase)

What appears to be the case is, Jesus was interrogated by the High Priest in what appears to be an informal meeting of the Sanhedrin (many, but not all of the members are there). This is at the house of the High Priest and it takes place at night, so it is pretty much unofficial. They are using that time to determine how the official proceedings should go. Then the Lord is taken out to the courtyard and beaten; and then, when it is light, He is officially questioned by the Sanhedrin (perhaps at an official building other than the home of the High Priest?).

So we are not seeing a single meeting of the Sanhedrin, misplaced either by Luke; or by Matthew and Mark; but an informal meeting at night (Matthew and Mark); followed by a beating; followed by the official Sanhedrin assembly which takes place at morning light.

We do not have very much that matches up here.

Before the Sanhedrin and the Beatings (Matthew, Mark and Luke)			
Matthew	Mark	Luke	Commentary
<p>Matthew 26:59–60a Now the chief priests and the whole council were seeking false testimony against Jesus that they might put Him to death, but they found none, though many false witnesses came forward.</p>	<p>Mark 14:55 Now the chief priests and the whole council were seeking testimony against Jesus to put Him to death, but they found none.</p>		

Before the Sanhedrin and the Beatings (Matthew, Mark and Luke)

Matthew	Mark	Luke	Commentary
<p>Matthew 26:60b–61 At last two came forward and said, "This Man said, 'I am able to destroy the temple of God, and to rebuild it in three days.'"</p>	<p>Mark 14:56 For many bore false witness against Him, but their testimony did not agree. Mark 14:57–58 And some stood up and bore false witness against Him, saying, "We heard Him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'" Mark 14:59 Yet even about this their testimony did not agree.</p>		
<p>Matthew 26:62 And the high priest stood up and said, "Have You no answer to make? What is it that these men testify against You?"</p>	<p>Mark 14:60 And the high priest stood up in the midst and asked Jesus, "Have You no answer to make? What is it that these men testify against You?"</p>		
<p>Matthew 26:63 But Jesus remained silent. And the high priest said to Him, "I adjure you by the living God, tell us if you are the Christ, the Son of God."</p>	<p>Mark 14:61 But He remained silent and made no answer. Again the high priest asked Him, "Are you the Christ, the Son of the Blessed?"</p>		
<p>Matthew 26:64 Jesus said to him, "You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven."</p>	<p>Mark 14:62 And Jesus said, "I am, and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven."</p>		
<p>Matthew 26:65 Then the high priest tore his robes and said, "He has uttered blasphemy. What further witnesses do we need? You have now heard His blasphemy.</p>	<p>Mark 14:63 And the high priest tore his garments and said, "What further witnesses do we need?</p>		

Before the Sanhedrin and the Beatings (Matthew, Mark and Luke)

Matthew	Mark	Luke	Commentary
<p>Matthew 26:66 What is your judgment?" They answered, "He deserves death."</p>	<p>Mark 14:64 You have heard His blasphemy. What is your decision?" And they all condemned Him as deserving death.</p>		
<p>Matthew 26:67–68 Then they spit in His face and struck Him. And some slapped Him, saying, "Prophecy to us, You Christ! Who is it that struck You?"</p>	<p>Mark 14:65 And some began to spit on Him and to cover His face and to strike him, saying to Him, "Prophecy!" And the guards received Him with blows.</p>	<p>Luke 22:63–65 Now the men who were holding Jesus in custody were mocking him as they beat Him. They also blindfolded Him and kept asking Him, "Prophecy! Who is it that struck You?" And they said many other things against him, blaspheming Him.</p>	
		<p>Luke 22:66–68 When day came, the assembly of the elders of the people gathered together, both chief priests and scribes. And they led Him away to their council, and they said, "If you Are the Christ, tell us." But He said to them, "If I tell you, you will not believe, and if I ask you, you will not answer.</p>	
		<p>Luke 22:69 But from now on the Son of Man shall be seated at the right hand of the power of God."</p>	
		<p>Luke 22:70 So they all said, "Are you the Son of God, then?" And He said to them, "You say that I am."</p>	
		<p>Luke 22:71 Then they said, "What further testimony do we need? We have heard it ourselves from His Own lips."</p>	

Sometimes, it is quite amazing what is and is not found in the other gospels.

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A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Luke 22 is in the Word of God

- 1.
- 2.

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When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Luke 22

- 1.

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Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Luke 22

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Addendum

This is taken from the **Doctrine of the Passover**, ([HTML](#)) ([PDF](#)) ([WPD](#)) which is more extensive.

The Passover Lamb is a Type of Christ

The Passover, or the Passover lamb, is a type of Christ

1. When John the Baptizer saw Jesus coming towards him, John exclaimed, "**Behold, the Lamb of God Who takes away the sin of the world!**" (John 1:29b).
2. Paul called Christ our Passover in 1Cor. 5:7b (**Christ, our Passover Lamb, has been sacrificed**).
3. The Passover lamb is with the family for a few days in part to scrutinize the lamb for any blemishes and also so that they might grow some attachment for the lamb. Jesus Christ was under public scrutiny (some of it hostile) for a period of three or four years during His earthly ministry and He was found to be blameless in all things. The charges brought against the Lord in order to get Him to the cross were phony. Jesus had broken no laws. Luke 11:53–54 John 8:46 18:38 1Peter 1:18–19 2:22 3:18.
4. The lamb, having been tested (inspected for defects), must be slain (Exodus 12:6 Matt. 16:21 John 12:24 Heb. 9:22). The blood of the lamb must be used in order for God to pass over the house. There is no other way for any family of Hebrews (or Egyptians) to be passed over; including invoking a deity of Egypt. The writer of Hebrews warns us that, **...without the shedding of blood there is no forgiveness of sins**. (Heb. 9:22b) God sees the blood of the lamb, representing the blood of Jesus Christ, and He does not take the life of their first-born. The great tragedy to the unbeliever—even more than losing one's firstborn—is to spend eternity in hell, burning in judgment, separated from God.
5. As per Scofield, this ritual "refutes **universalism**" (Exodus 12:7, 12b John 3:36 Acts 4:12). For the Jew (and any Egyptian household that followed suit), applying the blood was proof of their faith in Y^ehowah and God's Word (as spoken by Moses). It was a sign of their faith but not the means of their salvation (Exodus 12:13 Heb. 9:11-14, 22, 28).
6. Salvation is by faith alone in Christ alone, as He took upon Himself the punishment for our sins (we thus bypass the judgement due us). This deliverance from judgment is illustrated by the application of the blood around the door, which caused Y^ehowah to pass over their household. God refrained from executing judgement upon those in the house. Exodus 12:13 Heb. 9:13–14 (**For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God.**) Heb. 10:10 1John 1:7
7. The blood of the first Passover is put on the top of the door sill (which would drip to the threshold) and on both sides of the door. This picture foreshadows the cross, foreshadowing the bleeding of Jesus from His feet, His hands and His head. The application of the blood foreshadows in the True Passover (Jesus dying for our sins). Exodus 12:22 1Cor. 5:7

Blood on the Header and Side Posts of the Door Foreshadows the Cross (a graphic); from [Blogspot](#); accessed March 31, 2021.

The Passover, or the Passover lamb, is a type of Christ

8. The feast afterwards was a foreshadowing of our memorial supper, the Eucharist (which foreshadows eternal fellowship with God).
9. The eating of the flesh of the slain lamb is analogous to believing in Jesus Christ, as eating is the non-meritorious function which all humans are able to do. Today, we eat the bread as Christ's body, to illustrate our faith in Jesus Christ, Who is the bread of life (Matt. 26:26-28 John 6:31-35, 46-58, 19:18 1Cor. 11:23-26).
 - a. As an aside, the bread does not actually become Christ body.
 - b. This heresy came about because some person did not understand the concept of a metaphor (hundreds of figures of speech are found throughout the Scriptures).
10. Scofield: *To observe the feast [of the Passover] was a duty and a privilege but not of condition of safety.* Nor is eating the meat (or bread) salvation; those things are analogous to salvation. 1Cor. 10:16 11:25 Rev. 13:8
11. One of the most chilling phrases found in Exodus is Exodus 12:6b, when speaking of the Passover lamb, reads: **Then the whole assembly of the congregation of Israel is to kill it.** Can't you just hear in those words the Jews in A.D. 33 calling for Jesus to be crucified?



Scofield quotes are from <https://biblehub.com/commentaries/sco/exodus/12.htm> accessed December 9, 2020.

All Bible quotes are from the ESV (capitalized).

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This comment was referenced back in [Luke 22:4-6](#):

Kretzmann's Commentary on Luke 22:1-6

Originally, the day of the Passover proper had been distinguished from the Days of Unleavened Bread, but in the course of time the names were used without discrimination, the entire 14th of Nisan being reckoned with the Feast of Unleavened Bread. The Passover merged into the festival following, and the two were regarded as one. This festival was now at hand; for its celebration the pilgrims had been thronging to Jerusalem for some time past. With every day the hatred of the chief priests and scribes against Jesus had increased. On Tuesday they would gladly have laid murderous hands upon Him, being detained only by their fear of the people. And by Wednesday morning they had determined that He must be put out of the way, that He must die. Yet their fear of the people, who were hanging upon every word that Jesus uttered, restrained them from open acts of violence. They concluded that it would be best not to take the last decisive step before the feast, but to seize the first favorable opportunity afterwards, after the majority or all of the pilgrims would have returned to their homes. See Mark 14:2; Matthew 26:5. In the mean time they received the promise of assistance from an unexpected quarter. For Satan had entered into Judas, who was called Iscariot. Although this man was one of the Twelve, he had opened his heart to the love of money, he had given way to covetousness, he had become a thief, he had rejected all the earnest admonitions which the Lord had addressed to him during the last days. So fully had the devil of avarice taken possession of his heart that he deliberately went away from the rest and had a conference with the chief priests and the leaders, the heads of the Temple watches. He entered into negotiations with them, haggling with them after the fashion of the avaricious. About the manner of the betrayal

Kretzmann's Commentary on Luke 22:1–6

he was fairly certain, needing only the time and the place. But to Judas the chief incentive and reward was the most important point. Even in their joy over the probable early success of their schemes the chief priests did not overlook the weakness of covetousness. They held out before him, as the price of the betrayal, the silver, the usual price of a slave. And so Judas bound himself to these enemies of his Lord with his promise, and from that hour watched every opportunity for a good chance to deliver Christ to them without the people, at a time and under circumstances when there would be no danger of interference on the part of the pilgrim crowds. Note: Judas is a type of many a Christian that permits the devil to take hold of his heart to fill it with covetousness. It is a sad and miserable price for which many confessors of Jesus have betrayed their Lord, a better-paying position, greater honor before men, -the evanescent and ephemeral favor of the world. Woe unto those that follow Judas!

From <https://www.studylight.org/commentaries/eng/kpc/luke-22.html> accessed May 27, 2023.

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I would like to reduce this doctrine in size.

The Abbreviated Doctrine of Typology

1. Definition:
 - a. The Concise Oxford English Dictionary defines type as *a foreshadowing in the Old Testament of a person or event of the Christian dispensation*.
 - b. Nelson's Illustrated Bible Dictionary defines a *type* as *a figure, representation, or symbol of something to come, as an event in the Old Testament foreshadows another in the New Testament*. The Nelson's Illustrated Bible Dictionary says an *antitype* refers to *a fulfillment or completion of an earlier truth revealed in the Bible*.
2. The human author and the Holy Spirit:
 - a. Bear in mind that there are two authors who coterminously wrote down the words of Scripture. The human author and the Holy Spirit.
 - b. The Holy Spirit sees that certain words, phrases, and historical situations are recorded, for these things often carry a different meaning than intended by the human author.
 - c. So, whereas Abraham or Isaac recorded information about Isaac's birth and offering as factual information; God the Holy Spirit saw to it that all of these things looked forward to the birth and sacrifice of our Lord Jesus Christ.
3. New Testament justification for typology:
 - a. Hebrews 10:1 **The law is only a shadow of the good things that are coming—not the realities themselves, for this reason it can never, by the same sacrifices repeated endlessly year after year, make complete those who draw near to worship.** This does not mean that the Mosaic Law was simply made up, or that people did not know and follow the Mosaic Law; it simply means that the purpose of the animal sacrifices (the illustration used here) was to look forward to the ultimate sacrifice of the Lord Jesus Christ for our sins.
 - b. Jesus spoke of typology in a parable: He said, **"Therefore every teacher of the law who has been instructed about the kingdom of heaven is like the owner of a house who brings out of its storeroom new treasures as well as old."** (Matthew 13:52). The "old" are "types of the Old Testament" and the "new treasures" stand for the antitypes found in the New Testament. A person who would teach the Old Testament would teach exactly what is there (the old treasures); and then that teacher would show how many of these things are shadows of the spiritual reality of Jesus Christ and His sacrifice for us (the new treasures).
 - c. This brings us to the following conclusion: **Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ** (Col. 2:16–17). When the disciples began to teach, they were teaching Church Age doctrine during the Church Age.

The Abbreviated Doctrine of Typology

The various Old Testament celebrations and ceremonies were designed to look forward in time. Once these things had found their fulfillments in the actual events of the New Testament, there was no longer a reason to celebrate to those ceremonies or to adhere to the laws which were *typical*. However, people were confused by the transition, so people who followed the traditions of the Jews, often continued in the ancient celebrations, ceremonies and observances, not fully understanding that God looked forward in time by means of these things.

4. Greek words related to type:
 - a. The masculine noun *typos* (τύπος) [pronounced *TOO-poss*], which means, 1) *the mark of a stroke or blow, print*; 2) *a figure formed by a blow or impression*; 2a) *of a figure or image*; 2b) *of the image of the gods*; 3) *form*; 3a) *the teaching which embodies the sum and substance of religion and represents it to the mind, manner of writing, the contents and form of a letter*; 4) *an example*; 4a) *in the technical sense, the pattern in conformity to which a thing must be made*; 4b) *in an ethical sense, a dissuasive example, a pattern of warning*; 4b1) *of ruinous events which serve as admonitions or warnings to others*; 4c) *an example to be imitated*; 4c1) *of men worthy of imitation*; 4d) *in a doctrinal sense*; 4d1) **of a type**, i.e. *a person or thing prefiguring a future (Messianic) person or thing*. Strong's #5179.
 - b. The New Testament adjective is *antitupon* (ἀντίτυπον) [pronounced *an-TEET-oo-pon*], which means, a thing formed after some pattern; a thing resembling another, its counterpart; something in the Messianic times which answers to the type, as baptism corresponds to the deluge (1Peter 3:21). Thomas defines [*antitypos*] as a compound of *anti* [over against, opposite] and *typos* [the mark (of a blow), i.e., an impression, stamp (made by a die), type, pattern], meaning "struck back, corresponding to" [499]. BDAG say *antitypos*, used generally "of something that corresponds to another; esp. used metaphorically," specifically "(1) pertains to that which corresponds to something else, adj. corresponding to; (2) substantively, a copy, antitype, representation." *Antitupon* is translated *like figure* (1Peter 3:21) and *figure* (Heb. 9:24). Thayer, Thomas and BDAG definitions only. The word *antitupon* is transliterated *antitype*. Strong's #499.
 - c. The neuter noun *hupodeigma* (ὑπόδειγμα) [pronounced *hoop-OD-igue-mah*], which means, 1) *a sign suggestive of anything, delineation of a thing, representation, figure, copy; an example: for imitation; of the thing to be imitated; for a warning, of a thing to be shunned*. John 13:15 Heb. 4:11 8:5 9:23 James 5:10 2Pet. 2:6. Thayer definitions only. Strong's #5262.
 - d. The feminine noun *parabolê* (παραβολή) [pronounced *par-ab-ol-AY*], which means, 1) *a placing of one thing by the side of another, juxtaposition, as of ships in battle*; 2) *metaphorically*; 2a) *a comparing, comparison of one thing with another, likeness, similitude*; 2b) *an example by which a doctrine or precept is illustrated*; 2c) *a narrative, fictitious but agreeable to the laws and usages of human life, by which either the duties of men or the things of God, particularly the nature and history of God's kingdom are figuratively portrayed*; 2d) *a parable: an earthly story with a heavenly meaning*; 3) *a pithy and instructive saying, involving some likeness or comparison and having preceptive or admonitory force*; 3a) *an aphorism, a maxim*; 4) *a proverb*; 5) *an act by which one exposes himself or his possessions to danger, a venture, a risk*. This word is mostly limited to the parable or illustration in the N.T. Types are illustrations, but they are also the preordained shadow or likeness of things to come, while parables may be illustrations of something in the past, present, or future. Scriptural types and prophecy are the same in substance, differing only in form. This fact distinguishes between types, parables, symbols and other forms of human expression. *Parabole*, translated *figure* in only two places, may also refer to types (Heb. 9:9; 11:19). Thayer definitions only. Strong's #3850.
 - e. The feminine noun *skia* (σκία) [pronounced *SKEE-ah*], which means, 1) *shadow*; 1a) *shade caused by the interception of light*; 1b) *an image cast by an object and representing the form of that object*; 1c) *a sketch, outline, adumbration*; 2) *shade, shadow, foreshadowing*. *Skia* is translated shadow three times, referring to types (Col. 2:17 Heb. 8:5 10:1). The English word *type* best corresponds with *skia* because it means a *shadow, a limited idea or likeness of the reality it foreshadows*. Thayer definitions mostly. Strong's #4639.
5. Examples:

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- a. Isaac is a type of Christ, both in his birth and in his being offered up by his father Abraham. When these topics are pursued, the parallels are both obvious and remarkable. Isaac is mentioned many times in the New Testament, including the portion that we are studying, but he is not clearly called a type of Christ, though he clearly is. However, Abraham's act of obedience in offering Isaac up is expressed as a type of crucifixion in the New Testament, but in only one passage (Heb 11:19 **He considered God to be able even to raise someone from the dead, from which Abraham also got Isaac back as an illustration.**).
- b. Melchizedek is a type of Christ, something which is taught in several chapters in Hebrews.
- c. Similarities Between Joseph and Christ:
 - i. Both were familiar with the shepherd's life (Gen. 37:2 John 10)
 - ii. Loved by Father (Gen. 37:2 John 17:24)
 - iii. Hated by brethren (Gen. 37:8 John 15:25)
 - iv. Brethren did not believe in them (Gen. 37:20 John 7:5)
 - v. Rule rejected (Gen. 37:8 John 19:15)
 - vi. Envied (Gen. 37:11 Mk. 15:10)
 - vii. Sent to brethren (Gen. 37:13 Luke 20:13)
 - viii. Brethren conspired against them (Gen. 37:18 Matt. 26:15)
 - ix. Stripped (Gen. 37:23 Matt. 27:28)
 - x. Brethren sat down to watch them in sufferings (Gen. 37:25 Matt. 27:36)
 - xi. Sold for money (Gen. 37:28 Matt. 26:15)
 - xii. Under trial both went to Egypt (Gen. 37:36 Matt. 2:14-15)
 - xiii. The Lord was with them (Gen. 39:2 John 16:32)
 - xiv. Servants (Gen 40:4 Luke 22:27)
 - xv. Anointed (Gen. 41:38 Acts 10:38)
 - xvi. Ruled own house (Gen. 41:40 Heb. 3)
 - xvii. Sovereigns (Gen. 41:44 John 15:5)
 - xviii. Enemies bowing to (Gen. 41:43 Phil. 2:10)
 - xix. Began great work at thirty years of age (Gen. 41:46 Luke 3:23)
 - xx. Opened storehouses (Gen. 41:56 Luke 24:27-52)
 - xxi. Supplied all countries (Gen. 41:57 Rev. 5:9-10 7:9-17)
 - xxii. Brethren knew them not (Gen. 42:8 John 1:10)
 - xxiii. Made themselves known to brethren (Gen. 45:1 Luke 24:31)
 - xxiv. Invited men to come to them (Gen. 44:18 Matt. 11:28)
 - xxv. Discovered alive after thought dead (Gen. 44:26 Acts 25:19 Rev. 1)
 - xxvi. Forgave brethren and made promises to them in the end (Gen. 50:17-21 Luke 24:47-51 Acts 1:8-14)
- d. Abraham is a type of Christ.
- e. Moses is a type of Christ.
- f. The Exodus describes the concept of deliverance by God in salvation.
- g. The Levitical offerings are all types looking forward to the Messiah offering Himself for our sins.
6. General remarks:
 - a. So, in a way, a type is like the chiasm— we do not find one in every chapter, but when we come across one, it is really quite cool.
 - b. Typology should not be used to *prove* specific doctrines of the Bible, but to illustrate those things which we already know to be true. Dake gives the examples of some who try to prove the Trinity by using the 3 stories of Noah's ark; or the pre-tribulational rapture by using Enoch being translated before the flood. Not only would these illustrations not prove anything, but they are not even reasonable types for the things that apparently some use them to prove.
 - c. Typology is not the same as prophecy. Concerning both the birth and the offering up of Isaac, at no time in the Old Testament did anyone say or even think, "This will illustrate the birth and the crucifixion of the Messiah." So, very often, something which is a type in the Old Testament, is not known as being a type in the Old Testament among the Old Testament saints. We can look back

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- in retrospect and recognize types; but in most cases, something actually being a type was not known until the antitype is known.
- d. My personal concern is typology and the Church Age. I don't know that there is anything in the Old Testament which clearly predicts or typifies events in the Church Age specifically. My *inclination* is to say unique church age doctrines are not to be found in typology. However, this is one of the things which I am still sorting out.
 - e. Consequently, typology can certainly be overdone. When there are 2 or 3 parallels which are clear, possibly unusual, and stand out, then it is likely that we are viewing a type and its antitype. When Absalom, David's son, is killed during his revolution against David, it would be a bridge too far to try to show that his hanging in a tree by his long hippy hair is a picture of Jesus on the cross. This topic is discussed in depth in **2Sam. 18** ([HTML](#)) ([PDF](#)) ([WPD](#)).
 - f. Types are real people, real events, or real ceremonies; and these things are generally seen quite differently in their time. For example, when Abraham showed himself willing to offer up the son of promise, Isaac, this was viewed in the Old Testament as a great act of obedience, but not as a shadow of what God would do on our behalf through Jesus Christ. On the other hand, Old Testament Jews viewed many *other* passages of Scripture as being Messianic.
 - g. Theology does not base doctrines upon types. That is, we do not discover something new about the crucifixion of Jesus Christ because we study Gen. 22.
7. Five essential characteristics of types:
- a. A type and its antitype should have one or more points of resemblance. Col. 2:14-17 Heb. 10:1
 - b. A type is prophetic of the antitype. The type must foreshadow something which is to come. John 3:14 Rom. 5:14 Col. 2:14-17 Heb. 8:5 9:23-24 10:1 1Peter 3:21
 - c. The type is merely the shadow of the realities to come, the type is never the reality that it typifies. Col. 2:14-17 Heb. 8:5 10:1
 - d. The type is always an earthly person or event while the antitype could be earthly or heavenly. The Angel of the Lord, for instance, is Jesus Christ; but the Angel of the Lord is not typical of the Lord. Heb. 8:5 9:24 1Peter 3:21
 - e. Since both type and antitype are preordained as part of the plan of God, they cannot be chosen by man, developed simply because certain details resemble some future truth. Rom. 5:14 Heb. 9:23-24 10:1-21
8. Typology should be distinguished from parables, symbols, allegories, riddles, figures of speech, figurative statements and prophecy. For instance, type and antitype relationships are to be differentiated from:
- a. Allegory, which is *the representation of abstract ideas or principles by characters, figures, or events in narrative, dramatic, or pictorial form.*¹
 - b. Parable, which is a *story that uses familiar events to illustrate a religious or ethical point.*²
 - c. Most prophecies of future events are understood as such from the beginning; types are real people or historical events which are not understood to be anything else during their time period.
9. Five Classes of Types (the list below is not exhaustive):
- a. Typical Persons:
 - i. Adam was a type of Christ. Adam is an interesting type, because Adam and Christ are also spoken of antithetically as well. Rom. 5:12-21 2Cor. 15:45-49
 - ii. Melchizedek represents the eternal priesthood of Jesus Christ (Gen. 14:18-24 Heb. 5:5-9 6:20 7:1-10, 17); the combined kingship and priesthood (Heb. 7:1-3 with Zech. 6:12-13); as well as our Lord's eternal existence (Heb. 7:3, 6 with Micah 5:1-2 John 1:1-3 Heb. 1:8).
 - iii. Moses was a type of Christ as the prophet of God (Deut. 18:15-19 Acts 3:19-26), and in terms of his faithfulness toward his *house* (Heb. 3:1-6).
 - iv. Aaron as the high priest was a type of Christ. Heb. 5:1-5
 - v. Jonah was a type, revealing our Lord's death, burial, and descent (into the lower parts of the earth for three days), as well as the resurrection of Christ. Jonah 2 Matt. 12:40 Eph.4:8-10
 - b. Typical events:
 - i. The flood was a type of baptism (the baptism of the Holy Spirit into Christ). 1Peter 3:20-21
 - ii. Isaac's birth was typical of the birth of our Lord. ([HTML](#)) ([PDF](#)) ([WPD](#))

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- iii. Some of the events during Israel's wandering in the wilderness were typical of salvation through faith in Christ. These things also provided a clear delineation between right and wrong throughout many dispensations. 1Cor. 10:1-13
- iv. The lifting up of the bronze serpent in the wilderness was typical of the crucifixion of Christ and benefits of the cross realized by those who believe in Him. John 3:14 Num. 21
- c. Typical acts:
 - i. Abraham offering up his uniquely-born son was a type of God offering up His uniquely-born Son. Gen. 22 John 3:16 Heb. 11:17-19
 - ii. Striking the rock as in Ex. 17 was typical of Christ being crucified or stricken by God. 1Cor. 10:4-6
 - iii. Striking the rock the second time instead of speaking to it was typical of crucifying Christ afresh. Moses was supposed to have only spoken to the rock, in order to maintain the type. Jesus Christ was crucified one time for our sins; so Moses was not to strike the rock a second time. He failed to continue the type. Because of this (he disobeyed God's clear directive), God would not allow Moses to lead his people into the Land of Promise. Num. 20 2Cor. 10:4 Heb. 6:6
 - iv. Men who rejected the chief cornerstone was typical of the rejection of Jesus Christ. Isa. 28:16 Matt. 21:42
- d. Typical ceremonies:
 - i. The many acts of the priests in the tabernacle worship as directed by the Mosaic Law were typical of various aspects of redemption through Christ: sacrificing the animals; shedding and sprinkling blood; burning incense; the showbread; lighting lamps; and the daily and yearly rituals were all typical acts, fulfilled in Christ and His redemptive work. Ex. 12-13 25:1 - 40:38 Heb. 7:11-28 8:1-6 9:1-28 10:1-22
 - ii. The feasts of Israel were typical of various aspects of redemption through Christ. Ex. 12 Lev. 23 2Cor. 5:7 Heb. 5-10
 - iii. The temple and all the rituals of worship carried on in it were typical of the same things the tabernacle and its worship were typical of. The only difference is, the Temple represented our Lord's permanent reign over the world.
 - iv. The Day of Atonement, when the High Priests enters into the Holy of Holies once a year was typical of God the Son coming before God the Father after dying for our sins and being resurrected. Ex. 26:33-34 Heb. 9:25 10:19 13:11
- e. Typical Institutions:
 - i. The Aaronic priesthood, the garments of the priests, and other aspects of the ministry of the law spoke of Jesus Christ and His redemptive work. Ex. 28-29; Heb. 7-10
 - ii. The Sabbath for Israel was typical of the eternal rest in Christ and of that which is to come for all the redeemed. In fact, the Sabbath is a good illustration of two ways to look at a thing: celebrating the Sabbath looks backward to the fact that God has provided everything for us, and has no need to do anything else. And, as mentioned, the Sabbath speaks of our own rest from works. Gen. 2:1-3 Ex. 20:8-11 25:21 26:22, 34-35 27:9-13, 21 31:12-18 Deut. 5:15 Heb. 4
 - iii. The tabernacle and temple, their compartments, and furniture were themselves typical of the heavenly tabernacle Christ entered into; and the furniture was arranged in the shape of the



From the ABCParish.Blogspot. Accessed August 21, 2013.

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cross. Heb. 8:1-5 9:1-10, 23-24

¹ From <http://www.thefreedictionary.com/allegory> accessed July 30, 2013.

² From <http://www.thefreedictionary.com/parable> accessed July 30, 2013.

This was taken directly from the Doctrine of Typology, and reduced in size from 30 pages to 5.5 pages (I would like to reduce it down further to about 3 or 4 pages). .

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This comment was referenced back in [Luke 22:10–12](#):

Kretzmann's Commentary on Luke 22:7–12

It had been the custom of the Lord, as a member of the Jewish Church, to celebrate the Passover regularly. When therefore the day came, on the evening of which the Passover meal was held, the disciples came to Jesus with the question whether they should do as they were accustomed to do in the years gone by. Jesus commissioned two of His disciples, Peter and John, to act as His representatives in preparing everything for the meal to be held on that Thursday evening. Upon their inquiry as to the place where they should prepare, He gave them explicit directions. See Matthew 26:17-19; Mark 14:12-16. Coming into the city from Bethany, very likely through the Sheep Gate, they would meet a man coming toward them bearing a vessel, a jug, or pitcher, of water; him they should follow to the house into which he would enter. To the master of that house they should make known their wants, asking him for the location of the guest-chamber, the dining-room, where He might eat the Passover-meal with His disciples. The man would thereupon show them an upper room, a flight of stairs up, all furnished with sofas and pillows for such a meal: there they should prepare. The owner of this house is generally assumed to have been a friend, a believer, a disciple of Jesus. Both the authority of Jesus and His divine omniscience are here brought out.

From <https://www.studylight.org/commentaries/eng/kpc/luke-22.html> accessed May 28, 2023.

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This is footnoted in [Luke 22:14](#); but it covers the entirety of the Lord's Supper passage.

Even though this is a Catholic-approved Bible, this appears to treat the subject at hand fairly.

The Lord's Supper (from the Christian Community Bible)

• 14. See commentary on Mark 14:12. [Kukis: This will be found below.]

Jesus took his place at table, or rather as the Gospel says, "he reclined," as was the custom at banquets of the well to do: guests would recline on sofas around the table.

It is very difficult to know whether this last supper of Jesus started with the meal of the pass over lamb and concluded with the eucharist, or whether Jesus only celebrated the eu charist, without having shared the passover meal. In any case, the Gospel intends to teach us that the eucharist will be for the Church what the passover meal was for the people of Israel.

They passed him a cup. The person presiding at the passover meal would take four cups which he would bless and which the participants would pass around.

I will not drink of the fruit of the vine (v. 18). Jesus recalled that, for the Jews, the passover meal was already an anticipated figure of the banquet of the Kingdom of God. On that night, the celebration took place for Jesus

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in a very special way.

This is my body. Is the consecrated bread the symbol of the body of Christ, or is it the body of Christ in fact? There have been great controversies between Catholics and Protestants about this. Catholics understand that the bread is really the body of Christ; Protestants maintain that the bread does not contain the physical presence of the body of Christ and look upon it as a mere symbol. Both have tried to come to a mutual understanding.

The faith of the Church states that the consecrated bread is symbol and reality at the same time. The presence of the body of Christ is not symbolic but real, though not a material presence, as if we could say: "Jesus is here on the table." The body of Christ is present, but through the sacramental sign of bread and wine, and it is present inasmuch as it is signified. In communion we receive the body of the "risen" Christ (it is another reason to think that it is not a material presence, but rather of another type, no less real, but different) in order to receive from him strength and life. Though his presence to the believer in communion is a mysterious and intimate reality, the objective of the Eucharist is not to make Jesus more present, but to renew and strengthen the communion (fellowship) between Jesus and those who share in the table of the Lord, making us at the same time more conscious of his divine overwhelming presence.

My blood which is poured out for you. Jesus gives us the meaning of his death: he will be the Servant of Yahweh promised by Isaiah (53:12), who takes upon himself the sins of a multitude. That is why in Matthew and Mark Jesus says: My blood poured out for a multitude. Let us say that, for the Jews, a multitude, or the many, does not exclude anyone. However, this multitude refers first to the chosen people of Jesus: that is why we read here poured out for you, the same as in 1 Corinthians 11:24; Ephesians 5:25; John 17:19.

The new covenant: see commentary on Mark 14:12.

Do this in remembrance of me. With these words Jesus institutes the Eucharist as the church will celebrate it. In remembrance of me: not to remember a dead man. At the Passover the Jews remembered the intervention of God who had delivered them from Egypt; in the Eucharist, we remember the intervention of God who saved us through the sacrifice of his Son.

Some ancient manuscripts cut verse 19 after "This is my body," and omit verse 20 perhaps thinking that these verses were a repetition of verses 17-18.

From Mark 14:12:

• 12. THE NEW COVENANT

During the Passover supper Jesus wanted to clarify the meaning of his imminent Passion. He was headed toward a death which he freely accepted, a death that would save the world. What would "his" salvation be? It would bring human history to its fulfillment: peoples and races needed to mature, to confront one another and finally to be united in one body. The world would pass through a thousand crises and deaths in order to come to the resurrection. Within such a history God could spread and distribute the riches of his Spirit and bring to holiness his elect. Jesus had presented a message that should guide humanity, but a people of God was also needed, a yeast, a minority who would feel committed to God's work, and to whom God would commit himself.

Twelve centuries before Jesus' birth, God made a covenant with the people of Israel on Mount Sinai: they and their children would be, among all races, the chosen people of God. As time passed and the infidelities of God's people became more evident, the prophets understood that something more was needed: a covenant whose prime effect would be the forgiveness of sins (Jer 31:31). The family of God could no longer be identified with a certain race, but would be a family of believers pardoned of their sins.

The Lord's Supper (from the Christian Community Bible)

On the eve of his death, Jesus remembered the first covenant on Sinai, when the blood of sacrificial animals was spilled (Ex 24:8). He would soon spill his blood for many, that is, for a multitude (Is 53:11). These many were first the "remnant" of Israel, these are those who would recognize the Savior and believe in him, entering the Church, and with them all those who would be integrated coming from other nations. So Jesus purifies through his death those who will be his own people in the world.

Whenever we celebrate the Eucharist (or Mass), we renew this covenant. Jesus is among us as we remember his sacrifice. He becomes our spiritual bread and consecrates us to his Father so that we may participate more and more in his work of salvation.

Jesus' last supper was the first Christian liturgy. Unlike the solemn Temple ceremonies, the liturgical service of primary importance in the life of the Church would be a communal meal in which Jesus offers himself as the bread of life.

I will not taste the fruit of the vine again (v. 25). The Eucharist not only reenacts Jesus' death but also announces the day when Christ, with all humanity reunited in him, would celebrate at the Banquet in the Kingdom.

To understand the meaning of the Lord's Supper, it is necessary to read Jesus' farewell speeches to his apostles, which John situates on this very night of Holy Thursday (Jn 14– 17). Jesus came not only to preach but also to spread his Spirit among his believers. In the future he would be present and empower them in a special way whenever they would gather to celebrate the Holy Supper. John explains this in John 6 and Paul in 1 Corinthians 11:17.

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This comment was referenced back in [Luke 22:17–18](#):

Kretzmann's Commentary on Luke 22:13–18

Just as Jesus had told them by His divine omniscience, the disciples found everything, and so could prepare the food for the Passover meal. They bought a lamb whose condition complied with the requirements of the Law. After the close of the evening service they took it up to the Temple, where all the priests were on duty. The man who represented the household slaughtered the animal himself, while a priest caught the blood and passed it on to be sprinkled against the altar of burnt offering. All the ceremonies of the Temple were carried on during the singing of the great Hallel. The two disciples then provided also the necessary unleavened bread, the bitter herbs, and the reddish-brown sauce known as charoseth, which was to remind the people of the bricks of Egypt. Having gotten everything in order, they either returned to Bethany, or, more probably, waited for the rest of the company to come, thus making a total number of twelve apostles, to which number must be added Jesus Himself. He, the Lord, had prepared everything for His Buffering and death. The evil counsel of the Jews would never have been successful if He had not agreed thereto. Not the time that they had deemed expedient, but the day that He had chosen would bring His death. At the appointed hour in the evening, the time when the Passover meal was eaten according to Jewish custom, Jesus took His position on the sofa, He reclined at the table after the Oriental custom which had been accepted by the Jews, and His disciples, the twelve apostles, with Him. His very first words showed that He was deeply moved. He had desired most earnestly, He had longed with a great longing, to eat this Passover meal with them before His great Passion. For He would celebrate no more festival meals with them until the perfection of the kingdom of God would be attained.. He then spoke the customary blessing upon the cup of wine, which was drunk by all the partakers of the meal, and gave it to them with the instruction that they should pass it along and all partake of it, that they should divide it among themselves. And here He declared just as solemnly that He would not drink with them of the fruit of

Kretzmann's Commentary on Luke 22:13–18

the vine, as the Passover wine was called, until the kingdom of God would come, until the revelation of the Kingdom of Glory, when the Church Triumphant will enter upon its eternal feast. The Passover meal, which the Jews celebrated in commemoration of the deliverance from the bondage of Egypt, incidentally was a type of the eternal meal of joy and bliss in heaven, where the Lord will feed them that are His with heavenly manna and have them drink of the river of His pleasures. Christ, as the true Passover Lamb, was now about to be brought to the slaughter and thereby gain for all sinners the joys of eternal life. For that reason He had the great longing to eat this Passover meal with His disciples, because it introduces His suffering and death. As the Savior of sinners He was consumed with eagerness to earn salvation for all sinners. See Matthew 26:29; Mark 14:25.

From <https://www.studylight.org/commentaries/eng/kpc/luke-22.html> accessed May 29, 2023.

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The NAB referenced several more footnotes related to [Luke 22:19](#), which I have placed below.

New American Bible Footnotes from Luke 22:19

* [Matthew 26:26–29] See note on Mk 14:22–24. The Marcan-Matthean is one of the two major New Testament traditions of the words of Jesus when instituting the Eucharist. The other (and earlier) is the Pauline-Lucan (1 Cor 11:23–25; Lk 22:19–20). Each shows the influence of Christian liturgical usage, but the Marcan-Matthean is more developed in that regard than the Pauline-Lucan. The words over the bread and cup succeed each other without the intervening meal mentioned in 1 Cor 11:25; Lk 22:20; and there is parallelism between the consecratory words (this is my body...this is my blood). Matthew follows Mark closely but with some changes.

* [Matthew 26:27–28] Gave thanks: see note on Mt 15:36. Gave it to them...all of you: cf. Mk 14:23–24. In the Marcan sequence the disciples drink and then Jesus says the interpretative words. Matthew has changed this into a command to drink followed by those words. My blood: see Lv 17:11 for the concept that the blood is “the seat of life” and that when placed on the altar it “makes atonement.” Which will be shed: the present participle, “being shed” or “going to be shed,” is future in relation to the Last Supper. On behalf of: Greek peri; see note on Mk 14:24. Many: see note on Mt 20:28. For the forgiveness of sins: a Matthean addition. The same phrase occurs in Mk 1:4 in connection with John’s baptism but Matthew avoids it there (Mt 3:11). He places it here probably because he wishes to emphasize that it is the sacrificial death of Jesus that brings forgiveness of sins.

* [Mark 14:22–24] The actions and words of Jesus express within the framework of the Passover meal and the transition to a new covenant the sacrifice of himself through the offering of his body and blood in anticipation of his passion and death. His blood of the covenant both alludes to the ancient rite of Ex 24:4–8 and indicates the new community that the sacrifice of Jesus will bring into being (Mt 26:26–28; Lk 22:19–20; 1 Cor 11:23–25).

From <https://bible.usccb.org/bible/matthew/26> and <https://bible.usccb.org/bible/mark/14> accessed May 29, 2023.

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[Charts, Graphics and Short Doctrines](#)

This comment was referenced back in [Luke 22:20](#):

Kretzmann's Commentary on Luke 22:19–20

Just as Jesus had told them by His divine omniscience, the disciples found everything, and so could prepare the food for the Passover meal. They bought a lamb whose condition complied with the requirements of the Law. After the close of the evening service they took it up to the Temple, where all the priests were on duty. The man who represented the household slaughtered the animal himself, while a priest caught the blood and passed it on to be sprinkled against the altar of burnt offering. All the ceremonies of the Temple were carried on during the singing of the great Hallel. The two disciples then provided also the necessary unleavened bread, the bitter

Kretzmann's Commentary on Luke 22:19–20

herbs, and the reddish-brown sauce known as charoseth , which was to remind the people of the bricks of Egypt. Having gotten everything in order, they either returned to Bethany, or, more probably, waited for the rest of the company to come, thus making a total number of twelve apostles, to which number must be added Jesus Himself. He, the Lord, had prepared everything for His Buffering and death. The evil counsel of the Jews would never have been successful if He had not agreed thereto. Not the time that they had deemed expedient, but the day that He had chosen would bring His death. At the appointed hour in the evening, the time when the Passover meal was eaten according to Jewish custom, Jesus took His position on the sofa, He reclined at the table after the Oriental custom which had been accepted by the Jews, and His disciples, the twelve apostles, with Him. His very first words showed that He was deeply moved. He had desired most earnestly, He had longed with a great longing, to eat this Passover meal with them before His great Passion. For He would celebrate no more festival meals with them until the perfection of the kingdom of God would be attained.. He then spoke the customary blessing upon the cup of wine, which was drunk by all the partakers of the meal, and gave it to them with the instruction that they should pass it along and all partake of it, that they should divide it among themselves. And here He declared just as solemnly that He would not drink with them of the fruit of the vine, as the Passover wine was called, until the kingdom of God would come, until the revelation of the Kingdom of Glory, when the Church Triumphant will enter upon its eternal feast. The Passover meal, which the Jews celebrated in commemoration of the deliverance from the bondage of Egypt, incidentally was a type of the eternal meal of joy and bliss in heaven, where the Lord will feed them that are His with heavenly manna and have them drink of the river of His pleasures. Christ, as the true Passover Lamb, was now about to be brought to the slaughter and thereby gain for all sinners the joys of eternal life. For that reason He had the great longing to eat this Passover meal with His disciples, because it introduces His suffering and death. As the Savior of sinners He was consumed with eagerness to earn salvation for all sinners. See Matthew 26:29; Mark 14:25.

From <https://www.studylight.org/commentaries/eng/kpc/luke-22.html> accessed May 29, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

I am sure that Bob reworked this doctrine, as there is a booklet on it available from R. B. Thieme, Jr. Ministries.

The Blood of Christ (by R. B. Thieme, Jr.)

1. Blood speaks of the WORK of Christ on the cross; blood represents the judgement of our sins while Christ was bearing them on the cross (spiritual death).
2. The phrase "blood of Christ" is a representative analogy to animal sacrifices in the Old Testament, demonstrating the fact that the work of Jesus Christ was presented by means of these blood sacrifices — Hebrews 9:22.
3. The physical death of the animal is analogous to the spiritual death of Christ.
4. Every animal sacrifice spoke of Jesus Christ. John 1:29, "Behold the Lamb of God which taketh away the sin of the world."
5. The animal hadn't done anything wrong. The animal was judged. In his judgement, the animal died physically.
6. Jesus Christ hadn't done anything wrong. He was judged (for us). In His judgement the sins of the whole world were poured out on Him. In His judgement He died spiritually. No blood involved — Matthew 26:46.
7. Jesus Christ bled from His hands and His feet, and from His face where He had been beaten up — literal blood.
8. After He died physically they ran a spear into His side and blood and water (serum) came out, (John 19:34) indicating he was truly dead spiritually. He did not bleed to death. His throat was not slit like the animal sacrifices.
9. Jesus Christ said, after His work (spiritual death) was finished, "It is finished," and then He said, "Father into thy hands I dismiss my spirit." He dismissed His spirit but He did not bleed to death.
10. The bleeding of the animal (his judgement) is analogous to the spiritual death of Jesus Christ (His judgement for us). The judgement of the animal was physical death. The judgement of Christ for our sins

The Blood of Christ (by R. B. Thieme, Jr.)

was spiritual death.

11. The analogy is between the physical death of an innocent animal and the spiritual death of the sinless humanity of Jesus Christ.
12. There has to be a meeting of the two sides of the cross and that meeting is in the phrase “the blood of Christ,” which refers to the penalty of sin being paid — judgement for sin.
13. In the Old Testament the mercy seat was covered with the blood of the animal which had been judged by physical death.
14. The teaching of the death of Christ (Spiritual death — His judgement, Isaiah 53:9) before it occurred was by use of the blood sacrifices.
15. The significance of the blood in the death of Jesus Christ is that it relates to millions of people who were saved in the Old Testament as it relates to us — they are saved just as we are.
16. It sets up an analogy (Christ bearing our sins) between those who anticipated the cross historically and those who look back at it.
17. One must understand the entire significance of the person and work of Christ. On the cross He bore our sins, and made provision for our forgiveness and cleansing. This was through Christ bearing our sins, those sins being judged. The blood of Christ expresses this.
18. There is no need to offer animal sacrifices any more, because Christ’s sacrifice on the cross is once and for all.
19. It is apostasy to “plead the blood,” or to ask that the “blood cover us.” One does not “claim the blood,” instead one claims promises.
20. In revelation 12:11 “overcoming by the blood of the Lamb” refers to a Tribulational person accepting Christ as personal saviour, not “by” but “because of” the blood, and being protected because they have entered the plan of God.
21. The blood of Christ (His work on the cross) keeps on cleansing: 1 John 1:7,9.
 - a. When you believe in Christ, you are cleansed, and released from the penalty of sin through the person and work of Christ.
 - b. When you confess your sin as a believer, you are cleansed (Christian way of life).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is an early working of this doctrine. The more complete doctrine by him is around 12 pages long.

The Doctrine of Divine Decrees (by R. B. Thieme, Jr.)

1. The divine decrees is the sum total of God’s plan designed in eternity past.
2. The plan centres around the person of Jesus Christ, as revealed from the commands of 1 John 3:23; Ephesians 1:4-6.
3. Entrance into the plan of God is based on the principle of grace whereby the sovereignty of God and the free will of man meet at the cross — and they meet without any merit on man’s part. Man is never benefited under God’s plan by his talent, his works, his thoughts, or his plans. Man is blessed on the basis of who and what God is and what God has provided through grace.
4. God’s plan was so designed in eternity past so as to include all events, actions, related to their causes and conditions as a part of an indivisible system, every link being a part of the integrity of the whole. The theological definition of the doctrine of divine decrees: The decree of God is His eternal, holy, wise, and sovereign purpose, comprehending at once all things that ever were or will be, in their causes, conditions, successions and relationships, and determining their certain futurity.
5. Without interfering with human volition in any way God has designed a plan so perfect that it includes cause and effect, directive, provision, preservation and function for all believers.
6. Under His plan God has decreed to do some things directly and some things through the agency of Israel and the Church, and some through individuals.

The Doctrine of Divine Decrees (by R. B. Thieme, Jr.)

7. Therefore there are primary, secondary and tertiary functions within the plan of God, but all these constitute one great all-comprehensive plan, perfect, eternal, unchangeable, without loss of integrity.
8. The plan of God is consistent with human freedom. God does not limit or coerce human freedom, however a distinction should be made between what God causes, like the cross, and what God permits, like sin. God created man with free will, He permits human volition to function. This is how Adam sinned. God is not the author of sin, man's volition is the source of sin in the human race. God cannot tempt or in any way authorise sin.
9. This demonstrates that man has free will. God never condones or causes sin in the human race, and in the perfect environment of the garden God warned man against sin and its consequences.
10. Distinction should be made between the divine decrees which are related to the plan of God in both design and action and divine laws which regulate human conduct and function in the universe. Divine laws include laws of nature, laws of divine establishment, laws of function for blessing in a national entity.
11. As a principle of logic God's decrees do not arise from His foreknowledge. The foreknowledge of God makes nothing certain, it merely perceives in eternity past the things that are certain.
12. There is a difference between foreknowledge and foreordination. The decrees made certain, foreordination established certainty while foreknowledge does not. Nothing can be known until it is decreed — 1 Peter 1:2; Romans 8:29; Acts 2:23.
13. Therefore the elect are foreknown and the foreknown are elect. In other words, God knew ahead of time which way every free will would decide at any given point in history. This does not imply divine coercion. God's plan, however, anticipates every decision of history. As free will decides so God decrees — John 3:36; 1 John 3:23.
14. Since God cannot contradict His own essence He plans the best for the believer. God is perfect, His plan and provision are perfect.
15. The cross was decreed in eternity past but the human volition of Christ decided for the cross at Gethsemane — Matthew 26:39, 42. God has provided salvation for you through the cross but it must be your free will choice in time — John 3:36.
16. No decree in itself opposes human freedom, but once a choice is made from your free will then your entrance into the plan of God by faith in Jesus Christ means that the function of the decrees does limit your human freedom while at the same time giving you your volition, your freedom to serve God. A believer, to have inner happiness, must choose to function under GAP. Malfunction under GAP means misery for him. Once you believe in Christ the divine decrees do limit you. They limit you to a life of taking in spiritual food, manna from heaven, Bible doctrine. And the more concentrated your intake the sooner you reach supergrace. The sooner you reach supergrace the sooner God is free to benefit you to the maximum. The supergrace life frees God to give you maximum blessing.

This was taken from Notebook 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This comment was referenced back in [Luke 22:23](#):

Kretzmann's Commentary on Luke 22:21–23

See Matthew 26:1-25; Mark 14:18-21. Jesus had just established and instituted the meal of His grace and kindness and salvation. But during all this time His betrayer also had his hand on the same table, the traitor had the effrontery to keep his position in the midst of the Twelve, known, in his boundless depravity, to the Lord alone. Even now the Lord gives him a warning; solemn, searching. The course of the Son of Man, the way in which He should fulfill the eternal counsel of God, had been arranged in all details: He must carry out this plan to its fulfillment. But it would be a sorry day and hour for him that was guilty of the terrible sin of the betrayal, of this basest, most heinous sin. Judas had better take another thought before it would be too late! The other disciples, indeed, were now filled with consternation and horror. They began earnestly to inquire and to search for him in their midst that would commit, that had determined within himself to perpetrate this unholy deed. Only

Kretzmann's Commentary on Luke 22:21–23

Judas was so filled with Satan's wiles and power that it made little or no impression upon him. He may have thought that the Lord would have no difficulty in gaining His liberty, even if He should be in the hands of His enemies. That is a blindness, a hardening of the heart that plunges into everlasting damnation.

From <https://www.studylight.org/commentaries/eng/kpc/luke-22.html> accessed May 30, 2023.

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[Charts, Graphics and Short Doctrines](#)

This is footnoted in [Luke 22:24](#); but it covers the entirety of the Lord's Supper passage.

The Apostles Have Learned Little (from the Christian Community Bible)

• 24. After the narrative of the Last Supper (Mk 14:12), Luke brings out some memories of the conversation with which Jesus took leave of his apostles. Here he shows Jesus as alone and misunderstood by his own apostles on the eve of his death. They have not learned anything in so many months and at the end of the Last Supper, they only express their all too- human concerns.

The apostles were vying for the first place in the Kingdom: what concept, then, did they still have of the Kingdom? During the supper Jesus had acted as the servant of the house (Jn 13:1).

Jesus does not get discouraged when he sees that the apostles are out of touch with his thoughts and desires, even when time is coming to an end for him. He has surrendered his life and his work to the Father: if he has seemingly failed, he knows that after his death his work will rise to new life along with him, and so he confirms his promises to his apostles.

You will sit... (v. 30). How hard it is for us to understand Jesus' faithfulness to his own people. All that is his, he shares with those who have committed themselves to his work. The twelve tribes of Israel means the entire people of God. With this, Jesus designates all of us who come from many nations to accept the faith of the apostles. Peter believes that since he is the head, he will be stronger than the others. Jesus, on the other hand, sees Peter's future mission, and in spite of his fall, wills to give him a special grace, so that he will be able to strengthen the rest. Such is Jesus' way of doing things: he saves what was lost and, having seen the incurable weakness of human nature in Peter, he uses him to give the Church a stability to which no other human society can aspire. Indeed, the continuity of the Church through the centuries is, in part, due to the popes, Peter's successors.

At the end, Jesus uses some images to indicate that the crisis foretold so many times is at hand: the apostles do not really understand and they look for swords.

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[Charts, Graphics and Short Doctrines](#)

This comment was referenced back in [Luke 22:28–30](#):

Kretzmann's Commentary on Luke 22:24–30

Jesus had just told the apostles, in connection with the announcement of His betrayer, that He was going away, and they had begun a conversation upon the subject of the possible betrayer, incidentally, however, taking reference to a possible successor in the place of the Master. And before they were aware of it, They were in the midst of an altercation, a contention, a spirited debate as to who of them made the impression of being the greatest. See Luke 9:46. The thoughts of the disciples were evidently linked very firmly to this life; it was impossible for them to realize the situation as it really was. So Jesus again, with His infinite patience, gave them

Kretzmann's Commentary on Luke 22:24–30

a lesson on humility, by referring once more to the great paradox of the kingdom of God. It is true, of course, that the kings of the heathen lord it over them, and that those that exert their authority over them are called their benefactors. Such conditions obtain in the governments of this world. But there is a big difference in the method of handling matters and doing work in the countries of the world, in the State, and that of ruling the Church. Emphatically Jesus says: You, however, not so. The greatest among them, the one upon whom the honor might naturally fall, should become so that he does not want to rank above the youngest, and the leader should distinguish himself by the humblest service. To become more humble from day to day they should regard as an elevation, and love active in service as the sum of their greatness. The Lord exemplifies this by a reference to Himself. If one of two persons is reclining at the table in the enjoyment of the meal, and the other is performing the work of a servant in washing his feet or in waiting upon his wants, the former is the greater. And Jesus, by the act of washing the disciples' feet, had humbled Himself to do the lowest service for them. This fact, however, in no way changed the actual condition of things, namely, that He was the greatest among them; His action, in fact, established His position as their superior. Now, after having taught His disciples true humility, He also gives them the comforting, cheering news of their future elevation. They had, at least in part, shared His lowliness, they had persistently adhered to Him in the midst of all His persecutions, when Satan and His enemies among the Jews had tried constantly to turn Him from the path of duty. Jesus here formally made a contract with them, notified them of their appointment, even as His Father had appointed to Him the Kingdom. This disposition the Lord now transmits to His apostles, solemnly making them heirs of the blessings which had been His by the fact of His eternal Sonship. They should eat and drink at His table in His kingdom, they should be partakers of all His glory. And He confers upon them the added honor that they should sit as judges with Him, occupying thrones and judging the twelve tribes of Israel, the sum total of all the believers, the true children of the Kingdom. It will be the pleasure and the honor of the apostles to welcome into the eternal kingdom and to transmit to the believers that have been faithful to the end the joyful announcement of everlasting freedom. See Matthew 19:28.

From <https://www.studylight.org/commentaries/eng/kpc/luke-22.html> accessed May 31, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The note was referenced back in [Luke 22:28–30](#):

Judging the Twelve Tribes of IsraEl (from the 2001 Translation)

This is a scriptural commentary submitted by a volunteer or a volunteer translator. It's not an official view of the 2001 Translation project. We are not a religion and we do not establish doctrine. These commentaries reflect a variety of views and some disagree with each other. Anyone can submit a commentary (see requirements).

At Matthew 19:27, Peter said to Jesus:

'We have left everything and followed you.
So, what will we really get?'

Then in verse 28, Jesus replied:

'I tell you the truth; in the rebirth, when the Son of Man sits down on his glorious throne;
You who have followed me will **sit on twelve thrones to judge the twelve tribes of IsraEl.**'

What was Jesus talking about here?

Well, one Bible commentary says that Jesus was promising his Apostles the same thing that Paul spoke of at 1 Corinthians 6:2 where he wrote:

Judging the Twelve Tribes of IsraEl (from the 2001 Translation)

‘Don’t you know that the Holy Ones will judge **the world**?’

Yet this doesn’t make much sense, because the term ‘IsraEl’ usually refers to those in a covenant relationship with God, while the Greek word kosmos (which is translated as ‘world’ here) is usually used to describe those that are not in such a relationship.

So these two judgments can’t mean the same thing.

So was Jesus saying that his Apostles will judge the literal nation of IsraEl?

Well, that isn’t likely either, because only a small portion of that nation can still be identified today, since the original tribes have (for the most part) been scattered and interbred among all the nations of the earth. Therefore, there really are no pure ‘twelve tribes of IsraEl’ anymore, since a large portion of the population of the earth can also claim some roots in IsraEl.

So what did Jesus really mean? Well, note what Paul said at Romans 9:6:

‘Not all that came from IsraEl are really IsraEl, nor are all of AbraHam’s seed his children.’

Then he went on to describe **faithful Christians (whether Jews or gentiles) as the true IsraEl**. So, perhaps judging the twelve tribes of IsraEl is symbolic in meaning; a way of saying that they will judge everyone who claims to be a Christian.

From <https://2001translation.org/commentaries/judging-the-twelve-tribes> accessed May 31, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This comment was referenced back in [Luke 22:34](#):

Kretzmann’s Commentary on Luke 22:31–34

Jesus had now left the upper room of the supper and was probably on His way to Gethsemane with His disciples. On the way a conversation was begun, in the course of which the Lord gave Peter this emphatic warning. Twice He calls him Simon, his former name, to indicate even in that way the seriousness of the situation. He puts all the affection of His Savior’s love and yet enough distress into His tunnel to make Peter feel the solemnity. Satan had eagerly and earnestly sought them all; he was not satisfied with Judas, but desired other conquests. Even as the wheat, after the first treading out, was winnowed and then shaken in a sieve, to separate the grain from the chaff, just as in the modern fanning-machine, so Satan would take hold of the disciples to sift them by means of afflictions and various temptations. He would make use of God’s permission to the very limit. The Passion of the Lord would bring trial, fear, and terror also upon them, and then the devil would make every attempt to take their faith out of their hearts. All disciples of Christ should remember that in days of trouble and distress their adversary, the devil, will take advantage of the fact and will attempt to devour them. And just in the case of Simon the devil succeeded; for a very little while he conquered. But the Lord adds at once that He has made him the special object of earnest prayer, in order that his faith, which he would lose in the denial, would not be taken away, would not be lost, permanently. But when Peter has then turned from his great sin, he should strengthen his brethren, the other disciples, making them firm in faith and love. Peter, with his usual impetuous rashness, would not have the words of the Master true; he simply would not admit that he, who had received such evidences of the Savior’s love and felt himself so secure, should prove unfaithful. He assured Jesus: Lord, with Thee ready am I to go even into prison and into death. He protected his readiness repeatedly, foolishly depending upon his own strength. But Jesus told him, in turn, that the cock would not crow, the regular time of cock-crowing would not come, Mark 13:35, before he had denied his Master three times. And his denial would be an absolute one, a declining of even personal knowledge of Him. But Peter did not heed

Kretzmann's Commentary on Luke 22:31–34

the warning. If any Christian depends upon his own strength and ability, he is on the surest way to deny his Savior. Only by constant humility and ceaseless, trustful prayer for the sustaining strength of God can one hope to remain faithful to the end.

From <https://www.studylight.org/commentaries/eng/kpc/luke-22.html> accessed May 31, 2023.

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[Charts, Graphics and Short Doctrines](#)

This comment was referenced back in [Luke 22:38](#):

Kretzmann's Commentary on Luke 22:35–38

This section is not a digression, but has a very close connection with the foregoing. It was on account of the constant watchfulness and solicitude of the Lord that His disciples had been protected so well; and it was probably just for this reason that Peter had grown so overconfident. About this faithfulness and loving care He now asks the apostles, whether, on any of their trips, when He had sent them off without purse and beggar's collecting sack and heavy sandals, they had ever been in want of anything. Upon which they answered, in all truthfulness, that they had never lacked anything. He had taken care of them at all times, and their trust had not been in vain. Note: The care of the Lord accompanies His servants even today, sustaining and upholding them amidst the difficulties of their work: a promise full of consolation and comfort. But now the Lord frankly tells His disciples that in the future His physical presence and care would no longer accompany them; they would have to learn to shift for themselves. This the Lord says to them in figurative language, telling them that he who had a purse should be sure to take it, also he that had a beggar's sack; and as for a sword, they might find it to their advantage to sell their upper garment, however indispensable this might seem, in order to buy one. The disciples, after the removal of their Lord, would not find the same kind reception as before; they would have to care for their means of livelihood; they would have to expect bitter enmity. Days of want, trouble, and severe trials and battles were coming, and they should be prepared for them. As for Him, He is under obligation to the eternal plan of God for the salvation of men. In Him the word of Isaiah 53:12, would be fulfilled, as well as all the other prophecies. His life and work, His death and resurrection, represent the end of Old Testament prophecy; His fate is fixed beyond recall. The disciples, as usual, did not grasp the real meaning of Jesus, but were under the impression that He was referring to physical fighting. So they showed Him two swords which they had procured in some way or had kept from former years. His only remark upon this was: It is enough. It sounds weary and spiritless, almost disgusted over the lack of understanding shown even now. "For the end I have in view more than enough; but also enough of misunderstanding, disenchantment, speech, teaching, and life generally."

From <https://www.studylight.org/commentaries/eng/kpc/luke-22.html> accessed June 1, 2023.

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[Charts, Graphics and Short Doctrines](#)

Some of this footnote is pretty good; and some is not. Jesus did not fear death; and the pain of the cross was certainly difficult to contemplate. But, far more than this is, Jesus will be placed into contact with our sins and then He will take on Himself the punishment for our sins, which means that Jesus will endure the equivalent of millions of years of hell for each one of us.

This footnote comes from [Luke 22:39](#).

Jesus in the Garden of Gethsemene (from the Christian Community Bible)

• 39. It appears that Jesus celebrated the Passover in a house at the southwest of the old town of Jerusalem. He went down the stepped street to what had been the stream of Tyropeon, went up the Ophel area, the old city of David, to go down to the Kidron torrent, almost always devoid of water. From there he must have taken

Jesus in the Garden of Gethsemene (from the Christian Community Bible)

a path to go up to the Mount of Olives. It was called that because its western slopes were covered with olive trees. Jesus went to a garden called Gethsemene, or “olive press.” This land may have belonged to one of the disciples of Jesus, since he went there many times (Jn 18:2).

He was in agony. Jesus certainly has felt, just as we have—and perhaps even more acutely—the horror of death. But he must also have been assailed by a despairing vision of the world of sin due to the presence of the all-holy Father. Should we want to understand something of what took place in those moments, we must learn about the testimonies of the great saints who, in their own way, also experienced this extremely difficult test.

Some of the ancient manuscripts of the Gospel do not have verses 43 and 44: probably they were taken out because many people were scandalized by this “weakness” of Christ.

An angel from heaven. At times the Bible speaks of an angel to indicate that God intervened in a mysterious way, by encouraging, teaching or punishing... This angel reminds us of the one who came to encourage Elijah (1 K 19:4). We must understand that God wished to give Jesus a special help to be able to endure this exceptional trial. There again we need the witness of the saints to understand better.

Drops of blood formed like sweat. This is a symptom understood by doctors, due both to anxiety and suffering. The hour and the form of Jesus’ arrest were suited to evildoers driven by the Power of darkness. There are times when all hope and justice have apparently disappeared from the earth.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This comment was referenced back in [Luke 22:45–46](#):

Kretzmann’s Commentary on Luke 22:39–46

Jesus had the habit of going over to Mount Olivet often, to a certain garden called Gethsemene, the place of the oil-press, and on this fine moonlight night, when only the depths of the Kidron Valley were in shadow, He could very profitably spend a few hours in prayer. His disciples, therefore, saw nothing strange in His action, but followed Him as usual. It is probable that they did not even think it strange when He chose three of their number as His companions for a walk into the farther recesses of the garden, for that also had happened before. But Jesus did all this with full understanding of all that was going to happen. To His closest friends He said, in the interior of the garden, that they should pray in order not to enter into temptation. Satan was even then gathering his forces, marshaling all the forces of darkness to make one last attempt against the work of atonement. The fear of death had fallen upon the Lord, of temporal, spiritual, and eternal death. His terror became greater with every moment. He withdrew, He tore Himself away from His three disciples in the intensity of His soul's suffering, to a distance of about a stone's throw; He threw Himself down upon His knees in an imploring attitude; He begged and pleaded with His heavenly Father: If Thou wilt, take away this cup, let it pass away on one side of Me. That bitter cup which was now held out to Him, the prospect of the cruel tortures on the cross and of the death for the sins of the whole world, that seemed too much for Him at this time. Jesus was a true, natural man, and human nature resists and struggles against death, for death is unnatural; it destroys the life which God has given, it tears apart the band between body and soul. The humiliation of Jesus is so great that He thinks it possible to find another way to work the redemption of the world. The very counsel of God which drove Him down from His throne of glory into this vale of tears was darkened before His eyes in this hour. What a depth of humiliation! And yet, there was not the slightest murmuring against the decree of God. Always the will of God was to be carried out first. He sacrificed His will to that of His heavenly Father. In suffering He learned obedience, and He practiced submission, becoming obedient unto death, Hebrews 5:8; Php_2:8 . At this climax of His suffering an angel from heaven appeared to Him and offered Him strength, probably by

Kretzmann's Commentary on Luke 22:39–46

reminding Him of the eternal plan of God and of the final result of His way of suffering. So unutterably deep was the humiliation of the Son of God that He, the great Creator of the universe, accepted assistance and encouragement from one of His own creatures. He was then at the height of His great fear; the words of His prayer poured forth with great vehemence. Of this battle that of the patriarch Jacob at Jabbok had been but a faint type. Finally His sweat became like large drops of blood, which ran down His holy face and fell to the ground. It was the misery and fervor of His soul, glowing in the unbearable heat of this tribulation, that caused this phenomenon. But gradually His strength prevailed, gradually the attacks of death and the devil lost in intensity. And finally He had overcome all His weakness: He was ready to take the cup out of the hand of His heavenly Father and to drain it to the last dregs. He arose from His long battle of prayer; but when He came to His disciples, He found them sleeping for sorrow. Mere flesh and blood had not been able even to witness the scene of such harrowing agony. He awakened them from their sleep, with some degree of sadness over Peter's inability to watch with Him for even one hour. He told them that this was no time to sleep. They should rather arise and pray, lest they enter into temptation. In the hours of great and bitter misfortune above all it is necessary to be ever on the alert, to practice all vigilance, to ask God for strength and submission to His will, in order that no temptation prove too strong or rob us of our faith. The spirit of the Christians may be willing enough, for that is born out of God, but the flesh, the inherited depravity and sinfulness, is too weak and helpless. Only persistent, importunate prayer will receive from the Spirit of God the strength to overcome and obtain the victory.

From <https://www.studydrive.org/commentaries/eng/kpc/luke-22.html> accessed June 2, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This references back to [Luke 22:47–48](#)

A Kiss, Jesus, and Man (from the New Jerusalem Bible)

Four times in the Epistles of St. Paul we meet the injunction, used as a sort of formula of farewell, "Salute one another in a holy kiss" (*en philemati hagio*), for which St. Peter (1 Pet., v, 14) substitutes "in a kiss of love" (*en philemati agapes*). It has been suggested by F. C. Conybeare (The Expositor, 3rd Ser., ix, 461, 1894) on the ground of two passages in Philo's "Quæstiones in Exodum" (ii, 78 and 118) that this was an imitation of a practice of the Jewish **synagogues**. The evidence adduced, however, is very slight. In any case it seems probable that in these very early days the custom of Christians so saluting each other was not necessarily confined to the time of the liturgy. Such salutations were no doubt used somewhat promiscuously even between those of opposite sexes in token of fraternal solicitude and charity (*pietatis et caritatis pignus* , as St. Ambrose, "Hexaem.", VI, ix, 68, points out), and the modesty and reserve which so many of the pre-Nicene Fathers inculcate when speaking of this matter must be held to have reference to other occasions than the kiss of peace in the liturgy. This is also implied by Tertullian, who speaks of the pagan husband's reluctance that his Christian wife should "meet one of the brethren with a kiss" (*alicui fratrum ad osculum convenire* , "Ad Uxor.", ii, 4). Not improbably St. Paul's injunction was so interpreted that any synaxis of the faithful where there was reading of the Scriptures terminated in a salute of this kind, and it is even possible that the appearance of the kiss in certain liturgies at the Mass of Catechumens is due to the same cause. In any case we have definite evidence that a kiss was on some occasions bestowed outside the actual liturgy. After baptism the newly initiated, whether infants or adults, were embraced first by the baptizer and then by the faithful who were present (see Cyprian, "Ad Fidum Epis.", Ep. lix, 4, and Chrysostom, Hom. I, "De Util. leg. Scrip."). The use of the formula *Pax tecum* in some of the later rituals of baptism is probably a survival of this practice.

The section on *Man* includes the subheadings, *I. THE NATURE OF MAN* *II. THE ORIGIN OF MAN* and *III. THE END OF MAN*. This was many pages long and did not seem to be directly related to the passage at hand. That link is provided below.

From <https://www.catholic.org/encyclopedia/view.php?id=6662>
<https://www.catholic.org:83/clife/jesus/> (Connection timed out)
<https://www.catholic.org/encyclopedia/view.php?id=7463> all accessed June 3, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This comment was referenced back in [Luke 22:52–53](#):

Kretzmann's Commentary on Luke 22:47–53

While Jesus was still speaking, He had probably moved down to the entrance of the garden, there to be joined by the eight disciples whom He had left near the road. And about at this point He met the rabble of servants of the high priests and Temple guards and some few soldiers, with a sprinkling of captains of the Temple and the chief priests. Judas, one of the Twelve, was with them, as their leader. "With this name, as with a branding iron, Judas is designated even unto the end." With revolting hypocrisy he came near to Jesus to kiss Him, and thus to betray Him to His murderers with the token of respect and love. Jesus indicated the full contempt and disgust for this shameful act in the reproving words, which yet seem to contain a pleading tone, as of the Savior that will try even now yet to coax the sinner back to the way of righteousness: With a kiss thou betrayest the Son of Man? About this time, the spectacle also excited the disciples, especially Peter. They were becoming apprehensive for the safety of their beloved Master and, in their misunderstanding of His words, thought that this was a time when swords would stand them in good stead. No sooner had they called out than their anger overpowered them. One sword flashed and descended, cutting off the right ear of the high priest's servant. That was carnal zeal; the Lord was not in need of such defense. The weapons of His warfare are not carnal, but spiritual. Jesus therefore immediately called His disciples to order by saying: Cease, it is enough! Let the enemies proceed; make no resistance; for only in this way are the Scriptures to be fulfilled. And touching the ear of the servant, He healed him: an affecting bit of kindness to the enemy at the height of a crisis, and one which probably saved the disciples from sudden death. But then the Lord turned to the leaders of the crowd that had come to apprehend Him, the chief priests and the captains of the temple and the elders, and censured their action with words of bitter reproach. As against a thief or robber they had come out, with swords and clubs; and yet He had been in their midst in the Temple every day, and not once had they extended their hands to take Him. Their behavior savored of a bad conscience and was altogether unworthy of the leaders of the people. If all had been open and above board, they could have made an open case against Him and taken Him in charge in the proper way. But now was their hour, the time when the enemies were apparently victorious; and it was the power of darkness that was actuating them. They were in the employ of the prince of darkness. It was Satan that was carrying out his murderous intention against the Lord. And God permitted the wickedness of men and of the devil to have free rein for the present, but only for one purpose, namely, that the Scriptures might be fulfilled.

From <https://www.studylight.org/commentaries/eng/kpc/luke-22.html> accessed June 3, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is footnoted in [Luke 22:54](#); but it covers the entirety of the Lord's Supper passage.

Even though this is a Catholic-approved Bible, this appears to treat the subject at hand fairly.

Why Did They Kill Him? (from the Christian Community Bible)

• 54. WHY DID THEY KILL HIM?

Regarding the two trials of Jesus, one religious, the other political, see commentary on Mark 14:53.

Jesus' trial and condemnation to death were not very different from what happens to many Christian militants and martyrs. Merely preferring relationships with the poor and educating simple people so they can be free and responsible does not constitute a crime in any country, and yet, throughout the centuries, it has been enough

Why Did They Kill Him? (from the Christian Community Bible)

to bring persecution onto many persons. We have already mentioned that Jesus preached in extremely difficult circumstances, since his nation was under the law of the Roman occupants, and any liberating message smacked of subversion.

Undoubtedly, those who condemned Jesus had plenty of reasons to hate him. However, the Gospel records that the accusations focused on the key points of his teaching. They condemned Jesus because he claimed to be divine: the Christ, the Son of God, the one who will sit at the right hand of God.

The chief priests of the time belonged to wealthy families who fought for their positions because it gave access to temple money. Annas and his sons (and his son-in-law Caiaphas) are known to have acted with utter shamelessness, silencing protests with the sticks of their guards, who formed an illegal militia. Here, they appear with the leaders of the Jews, or the Elders, who belong to the richest families.

From Mark 14:53:

• 53. THE TRIAL OF JESUS

Jesus appeared before two courts. First before the Sanhedrin, or the Supreme Council of the Jews, where he was accused of blasphemy. Later he was brought before the Roman governor Pilate and accused of being a political agitator.

The reason for this double process was that the Jews, under Roman rule, had lost the power to issue the death sentence. So, after judging Jesus according to their law, that is, the laws of the Bible, they asked Pontius Pilate to implement the death penalty. To impress and convince Pilate, they submitted new charges.

It is very difficult to say whether Jesus' trial was dealt with in a legal way or not. It was similar to many other trials, in which the authorities can twist the law and condemn their opponents without resorting to obvious fraud.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This comment was referenced back in [Luke 22:60–61](#):

Kretzmann's Commentary on Luke 22:54–61

There was little rest, and no sleep, in the palace of the high priest that night. The departure of the band had caused great excitement throughout the household, and its victorious return caused all the servants to be worked up to the highest pitch. For the time being, all the adherents of the prisoner were in like condemnation. The servants had surrounded Jesus and thus taken Him captive, and then marched Him to the house of the high priest. Peter's impulsive nature came to the front here: he must see what was going to happen. The servants had kindled a good fire in the midst of the court of the palace, one which supplied light as well as heat. Peter, having gained admission into the arched doorway, joined the servants about the fire, for the chill of the spring night was in the air. Here a maid saw him, as he was sitting toward the light. Fixing her eyes upon him very firmly to be sure she was making no mistake, she accused him of being a follower of Jesus. She made her accusation in the form of a statement to the other servants: Also this man was with Him. And Peter, taken by surprise, uttered the words before he really had time to consider them: I don't know Him, woman. His conscience may have bothered him some after that, for he appears to have gone away from the fire for some time. But it was not long before he was attacked from different sides, not only the janitresses accusing him, but also one of the men: And thou also art of them, a member of that notorious band. Peter had denied being a follower of Jesus now he denies his discipleship, with greater emphasis. But the opposition was not quieted, for hardly had another hour gone by when still another man affirmed more strongly: In truth also this man was with Him, for he is a Galilean. And Peter again denied, pretending even ignorance of what the man was saying.

Kretzmann's Commentary on Luke 22:54–61

So the threefold denial of the Lord had become a fact, according to the prophecy of the evening before. At this moment the cock crowed, and at the same time Jesus turned to look at Peter. This look of the Savior, whom he had so deeply grieved with his great sin, entered deeply into the heart of Peter. It was either that Jesus at this time was taken from the chambers of Hannas to those of his son-in-law, Caiaphas, or that the judgment-hall was on a level from which one could look down into the court. Now Peter recalled every word of his Master, and surely also the boastfulness with which he had answered Him. And he went out of the palace into the open and wept bitterly. That was sincere sorrow and repentance. Peter trusted in the Word of the Gospel, the promise of salvation which he had heard so often out of the mouth of his Teacher, and in the strength of that faith he found forgiveness.

From <https://www.studylight.org/commentaries/eng/kpc/luke-22.html> accessed June 5, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This comment was referenced back in [Luke 22:63–65](#):

Kretzmann's Commentary on Luke 22:63–65

See Matthew 26:67-68; Mark 14:65. The servants of the high priest and the elders were meanwhile having their sport with the captured Prophet of Galilee, and their rude jests and blasphemous mockeries were committed unreprieved. They derided Him, they jeered and sneered at Him, they struck Him, not only in the face, but on the body; they put a heavy veil or cloth over His face and blasphemously ordered Him to prophesy as to who it was that was hitting Him. And when one form of cruelty palled upon them, they devised some new blasphemous trick to while away the time. That was the beginning of the martyrdom of Christ, of His suffering for the sins of the whole world. And if in our days the unbelievers, the blasphemous band of scoffers, jeer at the prophecy, at the Word of Christ, and wantonly persecute the servants of Christ, that is only the continuation of the sufferings of Christ. But the patience of Christ is our salvation as well as our example.

From <https://www.studylight.org/commentaries/eng/kpc/luke-22.html> accessed June 5, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This comment was referenced back in [Luke 22:71](#):

Kretzmann's Commentary on Luke 22:66–71

See Matthew 26:59-66; Mark 14:55-64. Luke gives a summary of both the night meeting at the palace of the high priest and of the morning meeting, in which the sentence of the night was repeated and confirmed. As soon as it was morning, the entire Sanhedrin convened in the Hall of Polished Stones. It was necessary that the sentence of death be taken into consideration once more, and that the travesty upon justice be made not quite so apparent. The demand of the members of the Sanhedrin was short and insolent. He should tell them whether He really were the Christ, the promised Messiah. Jesus gently reminded them of the fact that their entire trial was a farce and a mockery, for they neither believed His words nor answered His questions. One word, however, He told them with great solemnity, namely, that He, the Son of Man, would be sitting at the right hand of the power of God. When these His judges see Him again, their roles will be exchanged. Then He will be the Judge, and the enemies of Christ will shrink back in terror when they are haled before the throne of His judgment. Then they will call upon the mountains to fall upon them, and upon the hills to cover them. And when they all, following the example of the high priest, demanded a short statement whether He were the Son of God, He gave the majestic answer: You say it; for I am. With this statement bounding in their ears, the unjust condemnation of the council was in reality the most perfect vindication of the innocence and holiness of Jesus. The reason, then, why the Jews wanted Jesus to die was because He was the Son of God and as such had told them the truth, had rebuked their evil works, and exposed their hypocrisy. But we Christians thank our dear

Kretzmann’s Commentary on Luke 22:66–71

Lord Jesus Christ for having permitted this sentence to be pronounced upon Him, and for testifying to this fact to the very last, confirming it with a solemn oath, that He is the Son of the most blessed God. Now we know that we are reconciled to God by the death of His Son. The blood of Jesus Christ, the Son of God, cleansed us from all sin.

From <https://www.studylight.org/commentaries/eng/kpc/luke-22.html> accessed June 6, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Luke 22

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The Feast of Unleavened Bread is fast approaching	
<p>The Feast of Unleavened bread was approaching; [this feast is also] called Passover.</p> <p>The chief priests and scribes kept on seeking a way that [lit., <i>the how</i>] they might murder Jesus [lit., <i>Him</i>], but [lit., <i>for</i>] they were frightened by the people.</p>	<p>As the Feast of Unleavened Bread (also known as the Passover) was approaching,...</p> <p>...the religious hierarchy began to discuss how they might eliminate Jesus, but, at the same time, they were afraid of the people who followed Him.</p>
Judas, guided by Satan, agrees to betray Jesus	
<p>Then Satan entered into Judas, the one called Iscariot, being [a disciple] from the twelve.</p> <p>Having departed, Judas [lit., <i>he</i>] spoke with the chief priests and the officers of the Temple [as] to how he might deliver Jesus [lit., <i>Him</i>] up to them. The religious authorities [lit., <i>they</i>] were very glad [to hear this] and they all agreed to give Judas [lit., <i>him</i>] silver [in exchange for his help]. Judas [lit., <i>he</i>] agreed [to their terms] and [afterwards] kept on seeking an occasion to deliver Jesus [lit., <i>Him</i>] over to them without a crowd [of people being around Him].</p>	<p>Satan then entered into Judas (who is surnamed Iscariot). Judas is one of the 12 disciples.</p> <p>Judas quietly slipped away from the other disciples and met up with the chief priests and officers of the temple to discuss how he might deliver Jesus over to them. The religious authorities were very glad to speak to this defector and they all agreed to give Judas a certain amount of silver in exchange for his help. Judas agreed to these terms and afterward, kept looking for the right opportunity to deliver Jesus over to them when there was not a crowd around Him.</p>
Peter and John organize the Passover meal for Jesus and the other disciples	
<p>The Day of the Feast of Unleavened Bread was approaching, [along with] the need to slaughter the Passover lamb. Jesus [lit., <i>He</i>] then sent Peter and John [on an important errand], saying [to them], “Depart [from here] and prepare the Passover lamb, that we might eat [it].”</p> <p>The [two disciples] asked Him, “Where do You wish [for] us to prepare [the meal]?”</p>	<p>The Day of the Feast of Unleavened Bread was fast approaching, and they needed to acquire a Passover lamb to slaughter. Therefore, Jesus sent Peter and John out to take care of this. “Prepare the Passover lamb for us to eat,” He said.</p> <p>Peter and John then asked the Lord, “Where exactly should we prepare this meal?”</p>

A Complete Translation of Luke 22	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>[Jesus] answered them, “Look, when you [both] enter the city, a man bearing a container of water will meet you. Follow him to the house, into [the place] that he enters. Then speak to the master of the house: ‘The Teacher speaks to you, [saying,] <i>Where is the guest room where My disciples will eat the Passover?</i> He will show you a large, furnished upper room. Prepare [the Passover] there.”</p>	<p>Jesus answered them, saying, “Listen carefully. When you both enter into the city, a man carrying a container of water will meet you near the entrance of the city. Follow him to the house where he works. After entering the house, speak to the homeowner and tell him, ‘The teacher has this message for you: <i>Where is the large dining room where My disciples will be able to eat the Passover?</i> Then he will show you a large furnished room upstairs. Do what is necessary to prepare for the Passover there.”</p>
<p>Having departed, the disciples [lit., <i>they</i>] found [things] exactly as Jesus [lit., <i>He</i>] said to them. So they prepared the Passover [meal there].</p>	<p>Having departed, the disciples found things to be exactly as Jesus had said to them. Therefore, they prepared the Passover meal in the larger upper room.</p>
<p>At this Passover meal, Jesus inaugurates the Eucharist</p>	
<p>When the hour [of the Passover] had come, Jesus [lit., <i>He</i>] sat down along with the apostles.</p>	<p>When the hour of the Passover meal had come, Jesus said down with His disciples.</p>
<p>Jesus [lit., <i>He</i>] then said directly to His Apostles [lit., <i>them</i>], “I truly desire to eat the Passover with [all of] you before I suffer; for I tell you, I will not ever eat [food as this] until [the Passover] has come to pass [lit., <i>been fulfilled, been accomplished</i>] in the Kingdom of God.”</p>	<p>Jesus then said directly to His Apostles, “I truly desire to eat this Passover with all of you before I face My suffering; for, this is the truth, that I will not eat food like this again until the Passover has come to pass in the Kingdom of God.”</p>
<p>Having received a cup [and] giving thanks, Jesus [lit., <i>He</i>] said, “Take this [grape juice] and divide [it] up among yourselves, for I say to you [all], I won’t ever drink from the produce of the grapevine from now until the coming of the kingdom of God.”</p>	<p>Jesus, having received a cup and then giving thanks, said, “Take the grape juice from this pitcher and divide it up amongst yourselves, for I tell you now that I will not again drink from the fruit of the grapevine until the coming of the kingdom of God.”</p>
<p>Taking the bread [and] giving thanks, Jesus [lit., <i>He</i>] broke [the bread] (into pieces) and gave it to His disciples [lit., <i>them</i>], saying, “This is My body, the [body] given [as] a substitute for you [all]. Keep on doing this [ritual of breaking bread] for the purpose of My remembrance.”</p>	<p>Jesus took the bread and gave thanks for it, and then He tore it into pieces and distributed it to His disciples, saying, “This bread represents My body, My body which is given as a substitute for all of you. Continue observing this ritual of breaking bread and thinking of Me.”</p>
<p>Likewise, [He took] the cup, after dining, and He said, “This [is] the cup of the New Covenant, by means of My blood, the [blood] being shed for [all of] you.</p>	<p>Similarly, Jesus took the cup and, holding it up before the disciples, said, “This is the cup of the New Covenant, a covenant which is established by My blood, the blood which will be shed for all of you.</p>
<p>Nevertheless, look, the hand of the one delivering Me over [is] with Me at [this] table. For indeed, the Son of Man, according to the decree [of God], is departing; but woe to that man by whom He is delivered over.</p>	<p>Also be aware of this: the hand of the one who will deliver Me over is right here, with Me, at this table. It is certain that the Son of Man will depart, according to the decree of God; but woe to that man by whom the Son of Man is delivered over.</p>

A Complete Translation of Luke 22

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Then the disciples began to dispute with one another [about] this [topic]: who among them might be the one about to do [this thing]?

After Jesus said this, the disciples began to discuss this thing with one another. The question continually posed was, *who among us might be about to do this thing?*

Jesus refocuses the disciples after they get into a silly argument over who is the greatest

And so it came about, that a dispute [arose] among them, that [being], who of the disciples [lit., *of them*] is thought to be the greatest.

And it just so happened that a dispute arose among the disciples, that dispute being, which of them should be considered to be the greatest.

Then [Jesus] said to them, “The rulers of the gentiles exercise dominion over them and they have power over them—[yet] they keep on being called benefactors. However, you are not this way; [but] rather, the greater [one] among you should become like the newcomer [lit., *the youthful one*], and the leader [should be] like the one serving. For who [truly is] greater? The [person] reclining at the table [to eat] or the one serving [him]? Indeed, [it is] not the [person] reclining at the table [to eat]. But I, [being here] in the midst of you, am like the one serving.

Then Jesus began to reason with them, regarding this argument that the disciples were having: “Gentile rulers exercise dominion over their people and they have power over them, yet these rulers are called benefactors of the people. However, you do not seem to understand this and you are not behaving in this way. The greater among you should be like newcomer, helping the others out. Think about who is really greater? The person eating the meal or the person serving him his meal? Surely, you think it is the person eating the meal, but that is not really true. Realize this: I am right here in the midst of you and I am just like the one who serves the meal.

You [all] keep on being the ones abiding with Me in My temptations. I also make an agreement with you [all] [for the] kingdom. Just as My Father has made a covenant with Me, so [I will make a covenant with] you [all] that [you all] might eat and drink at My table and you [all] will sit on thrones judging the twelve tribes of Israel.”

You disciples have stayed with Me throughout My trials, temptations and persecutions. Therefore, I will also make an agreement with you regarding the kingdom, just as My Father made a similar covenant with Me. The result of our agreement is, you will eat and drink with Me at My table and you will sit on the thrones judging the 12 tribes of Israel.”

Jesus tells Peter that he will deny the Lord three times before morning

Then the Lord said, “Simon, Simon, listen: Satan has asked for [all of] you, to sift [you all] like wheat. But I, [even] I desire, regarding you, that your faith might not cease; and [that] you, at some point, turn [from your failure] and [that you] will strengthen your brothers.”

Then the Lord said specifically to Peter: “Simon, Simon, listen to Me: Satan has, on previous occasions, asked for the chance to sift you and the other Apostles like wheat, hoping to harm you. But, what I desire instead is for your faith to continue, and that you, at some point in the near future, turn back from your failure, and help to guide and strengthen your fellow believers.”

[Peter] answered Him [saying], “Lord, I am ready to go with You, both into prison and to death.”

Peter answered the Lord, saying, “Lord, I am willing to go along with You into prison and even to death.”

Jesus [lit., *the ___*] then said, “I am telling you, Peter, [that] a rooster will not crow today until you deny knowing Me three times.”

Jesus then said, “I am telling you this, Peter, that no rooster will crow this morning until you have first denied knowing Me three time.”

Jesus tells His disciples that He will soon send them out, but with some new instructions

A Complete Translation of Luke 22	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Jesus [lit., He] then said to them, “When I [previously] sent [all of] you out without a money pouch, food sack or sandals, did any [of you] lack [anything]?”	Jesus then said to His disciples, “When I sent you all out by twos, but without a money pouch, a food sack or sandals, did any of you lack for anything?”
The [disciples] said, “Not a thing.”	“We lacked nothing,” the disciples responded.
Jesus [lit., He] said to them, “But now, the [one] who has a moneybag, let [that one] carry [it]; and likewise even a food container. And the [one] not having [a sword], let him sell his garment and let him buy a sword. For I keep on saying to you [all] that the [Scriptures] stand written [which are] necessary to be completed in Me: that He was numbered even among the lawless. For the [things written] about Me must have a conclusion.	Jesus then said to them, “Things are different this time. If you have a moneybag, carry it with you; if you have a food container that is handy for moving about, take that as well. And if you lack a sword, take whatever you might have that is of value and sell it in order to buy a sword. Listen to Me: there are Scriptures which have been written which must be completed in Me, including that passage which says, He was numbered among the lawless. In any case, given all the things written about me must be brought to a conclusion.
The [disciples] said, “Lord, look; [there are] two swords here [with us].” And He said to them, “It is good (enough) [for us right now].”	The disciples pointed out to Jesus, “Lord, see here—we have two swords with us already!” Jesus responded to them, “That should be good enough for us right now.”
Jesus prays on the Mount of Olives	
Having gone out, Jesus proceeded according to [His] custom to the Mount of Olives. His disciples followed Him. Having come to the [predetermined] place, He said to them, “Pray [that you all] not enter into temptation.”	As was His custom, the Lord went out and walked to the Mount of Olives, His disciples following Him. When He came to the right place, He said to them, “Pray that you not enter into temptation.”
And [Jesus], [even] He was drawn away from them about the throw of a stone. Having placed [His] knees [on the ground], He was praying [to God], saying, “Father, if You are willing, take this cup away from Me. Nevertheless, not My will but Your will come to pass.”	Jesus was drawn away from His disciples about a stone’s throw. Having kneeled upon the ground, He kept praying to God, saying, “Father, if You are willing, then take this cup of suffering away from Me. Nevertheless, not My will but Your will be done.”
[[An angel from the heaven appeared to Him, strengthening Him. Being in agony, He began to pray fervently. His perspiration became as though [it were] (thick) drops of blood falling to the ground.]]	[[There, an angel appeared to Jesus, giving Him strength. Being in great soul agony, Jesus began to pray fervently. His perspiration was as if it were thick drops of blood falling to the ground.]]
Having arisen from prayer [and] having come directly to the disciples, Jesus [lit., He] found them sleeping from [their] sadness [of, grief]. He said to them, “Why do you [all] keep on sleeping? Get up and pray that you [all] not enter into temptation [or, testing, provocation].”	Jesus arose from praying and went to where the disciples were. He discovered that they had fallen asleep, perhaps due to some feeling of depression or impending gloom. He then said to them, “How can you just sleep? Get up and pray that you do not become tempted and fail God’s testing.”
A hostile crowd, led by Judas, suddenly appears on the scene	

A Complete Translation of Luke 22

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>Still, while He is speaking, look, a crowd , and the being called Judas, one of the twelve, was leading them. He approached Jesus to kiss Him. But Jesus said to him, “Judas, you keep on betraying the Son of Man with a kiss.”</p>	<p>Yet while Jesus is speaking, a crowd suddenly appeared, and Judas, one of the twelve, was leading them towards Jesus. Judas then personally approached Jesus, intending to kiss Him. However, Jesus said to him, “Judas, you are betraying the Son of Man with a kiss.”</p>
<p>The [ones] around the Lord [lit., <i>Him</i>], having seen [what] will happen, asked, “Lord, if we [should] strike with the sword.” And a certain man [lit., <i>one</i>] from among them struck the servant of the chief priest; and he had cut off his right ear.</p>	<p>The ones with the Lord observed what was happening, and knowing what would probably happen, they asked, “Lord, should we use our swords now?” Before Jesus could answer, one of the disciples with Jesus had struck the servant of the high priest with his sword and cut off his right ear.</p>
<p>Answering [them], Jesus said, “Do not restrain even this.” Touching the ear, He healed him.</p>	<p>Answering them, Jesus said, “Do not attempt to restrain them.” Then He touched the servant’s ear and healed him.</p>
<p>Jesus spoke directly to those who had come to Him—[to] the chief priests, the officers of the Temple and the elders: “You [all] have come out [against Me] with swords and clubs, as [thought I were] a (notorious) thief. [Yet,] I was with you [all] in the Temple each day; [but] you [all] did not stretch out [your] hands against Me [then]. Nevertheless, this is your hour and [you are acting] under the authority of (thick) darkness.”</p>	<p>Jesus then spoke directly to the chief priests, the officers of the Temple and the elders who had come to arrest Him: “You have all come out against Me this night carrying swords and clubs as if I were some sort of notorious gangster, but you know that I have been teaching in the Temple every single day. Why didn’t you grab Me up then? Nevertheless, this is your hour; you are now acting under the authority of the darkness.”</p>
<h3>Peter thrice denies the Lord</h3>	
<p>Having seized Him, the Temple guard [lit., <i>they</i>] departed [with Him] and led [Him] to the house of the High Priest. Peter was following [them] from a distance.</p>	<p>After seizing the Lord, the Temple Guard marched Jesus to the home of the High Priest. Peter followed them from a distance.</p>
<p>In the middle of the courtyard, they had kindled a fire and were sitting together, Peter in the midst of them. A certain female servant noticed him sitting in the light [of the fire], and was looking intently at him. She said, “This one, even, was with Jesus [lit., <i>Him</i>].”</p>	<p>A large number of people started up a fire in the middle of the High Priest’s courtyard, all of them sitting together, and Peter was there as well. A certain female servant, while going about her duties, noticed Peter sitting in the firelight, and she looked carefully at him. Finally, she said, “This man was with Jesus.”</p>
<p>[Peter] denied [Him], saying, “I do not know Him, woman.”</p>	<p>Peter alleged that he did not know the Lord, saying, “I have not known this man at all.”</p>
<p>And after a little while, another [person], having seen [and examined] him, declared, “You are even out from Jesus’ disciples [lit., <i>them</i>].” But Peter declared [instead], “Man, I am not!”</p>	<p>Then, a little while later, another person by the fire looked Peter over carefully and said to everyone around him, “You also belonged to that Man’s disciples!” But Peter made a public declaration, “Man, I am not one of His disciples!”</p>

A Complete Translation of Luke 22	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>About an hour passes, [when] another [of the same kind] confidently affirmed [the same thing], saying, "In truth, this one was (continually) with Him, for he even is a Galilean."</p>	<p>About another hour passed, when another person confidently affirmed what the other two people had said. He remarked, "It is certainly true that this one continued being with this Jesus, for this man is a clearly a Galilean."</p>
<p>But Peter said, "I do not know what you are talking about." Then immediately, a rooster crowed.</p>	<p>Peter answer him, saying, "I have no idea what you are talking about." Then, seconds after, a rooster crowed.</p>
<p>And turning around, the Lord looked at Peter, and Peter [then] remembered the words of the Lord, how He said to him that, "Before the rooster crows today, you will have denied Me three times." [Peter] went outside and wept bitterly.</p>	<p>Jesus, standing not too far from Peter, turned and look at him. At that point, Peter remembered the words of the Lord, how He had said, "Before the rooster crows today, you will have denied Me three times." At that, Peter slipped away and wept bitterly.</p>
<p>Jesus is abused by the Temple guard at the home of the high priest</p>	
<p>And the men who kept on holding Jesus [lit., <i>Him</i>], were mocking Him while striking [Him]. Having blindfolded Him, they kept inquiring, saying, "Prophecy, who is striking You?" Many others, speaking blasphemies, continued speaking against Him.</p>	<p>The men who held Jesus in custody, would mock Him and they hit Him. They would cover up His eyes, and then torment Him, saying, "Prophecy, who just struck You in the face?" Many others, standing off to the side, spoke blasphemy as they spoke against the Lord.</p>
<p>Jesus appears before the Sanhedrin</p>	
<p>And as the day come about, the council of the people was assembled—both chief priests and scribes—and the Temple Guard [lit., <i>they</i>] led Him into their assembly, saying, "If You [even] You are the Christ [that is, <i>the Jewish Messiah</i>], tell us!"</p>	<p>When the day broke, the council (or presbytery) was assembled—this included the chief priests and scribes. The Temple Guard led Jesus into their assembly (or sanhedrin), and they demand of Jesus, "If You are the Christ, then tell us!"</p>
<p>Jesus [lit., <i>He</i>] then said to them, "If I spoke to you, you would not ever believe [what I say]; if I asked [anything of you], you would not ever answer [Me or release (Me)]. But from henceforth, the Son of Man will be residing at the right hand of the power of God."</p>	<p>Jesus then said to them, "If I told you Who I Am, you would definitely not believe Me, and if I asked anything from you, you would not even answer Me. However, in the very near future, the Son of Man will be at the right hand of the power of God."</p>
<p>All [of them] said, "You, therefore, are the Son of God." [Jesus] declared directly to them, "All of you keep on saying that I AM."</p>	<p>All of the men around Jesus kept saying the same thing to him, "You are therefore the Son of God, right?" Jesus looked them all right in their eyes and said, "It is all of you who keep saying to Me that I AM (the eternal Son of God)."</p>
<p>[The Lord's accusers] said, "Why do we still keep on having need of a witness? For we ourselves have heard [directly] from Him."</p>	<p>The Lord's accusers said, "Why do we still need another witness? We have just heard Jesus' admission from his own mouth."</p>
<p>Chapter Outline</p>	<p>Charts, Graphics and Short Doctrines</p>

The following Psalms would be appropriately studied at this time: 41 69 109.

Doctrinal Teachers* Who Have Taught Luke 22

	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1989 Anti-Semitism (Balaam) (#608)	9	Luke 22:20
R. B. Thieme, III	2010 Life of Christ	918-919	Luke 22:1-2
Grace Notes by Dr. Daniel Hill (edited by Warren Doud)	Book of Luke https://www.gracenotes.info/luke/luke.pdf		Luke 22:1- 71
Dr. Peter Pett	Book of Luke https://www.studylight.org/commentaries/eng/pet/luke.html		Luke 22:1-71
Dr. Thomas Constable	Book of Luke https://planobiblechapel.org/tcon/notes/pdf/luke.pdf https://www.studylight.org/commentaries/eng/dcc/luke.html		Luke 22:1-71

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

