

# Homiletics Analysis: Luke 22

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## Content & Intent

### **This Text — Content**

Luke 22 is the hinge of the entire Gospel — the chapter in which the long-anticipated Passover arrives, the covenant is re-inaugurated in Jesus' blood, and the movement toward the cross accelerates with irreversible force. The chapter opens with the religious authorities conspiring to kill Jesus and Judas agreeing to betray him (vv. 1–6). Jesus then sends Peter and John to prepare the Passover, which he eats with his disciples, reinterpreting the meal as the inauguration of a new covenant in his body and blood (vv. 7–20). At table, he identifies his betrayer, corrects a dispute over greatness by reframing true greatness as servant-lordship after his own pattern, and promises the Twelve thrones in his kingdom (vv. 21–30). He warns Peter of his coming denial and Satan's sifting (vv. 31–34), instructs the disciples about the changed situation they are entering (vv. 35–38), and goes to Gethsemane where he prays in anguish while the disciples sleep (vv. 39–46). Judas arrives with a crowd; Jesus is arrested, healed the severed ear, and is led away (vv. 47–53). Peter denies him three times, Jesus turns and looks at him, and Peter weeps bitterly (vv. 54–62). Jesus is then mocked, beaten, and brought before the Sanhedrin, where he is condemned for claiming to be the Son of God (vv. 63–71).

The chapter's literary architecture is highly intentional: the Passover meal stands at the center, and every event radiates outward from it — conspiracy, betrayal, denial, abandonment, and arrest all show the cup Jesus is about to drink, while the meal itself shows what that cup accomplishes.

### **This Text — Intent**

God's intent through Luke 22 is to produce awe-laden confidence and self-examining sobriety in the reader simultaneously. The chapter shows that the death of Jesus is not a catastrophe that overtook him but a cup he willingly took from the Father's hand — chosen, interpreted, and accomplished for his people. At the same time, it is relentlessly honest about the failure of those closest to him: the disciples argue over greatness at the table where Jesus announces his self-giving death; Judas betrays him for money; Peter denies him with oaths; the rest flee. The intent is not to generate despair about human failure but to drive the reader to see that the covenant depends entirely on the faithfulness of the One who prayed in the garden and drank the cup — not on those who slept through his anguish and scattered at his arrest. The reader is meant to come away trusting the new covenant that Jesus ratified and humbled at the distance between his faithfulness and their own.

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**Subject Sentence:** Jesus willingly drinks the cup the Father gives — inaugurating the new covenant in his own blood.

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**Primary Claim:** God is calling his people to receive the new covenant with both wonder and sobriety — wonder that Jesus took the cup of wrath in their place, and sobriety that the very disciples who received the covenant that night could still argue, deny, betray, and flee, yet remain the objects of his interceding love.

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## Interpretive Evaluation

### The nature of the Last Supper — Passover timing and the new covenant

Significant critical discussion surrounds the relationship of the Last Supper to the Passover calendar (the apparent discrepancy between the Synoptics and John 18:28). The dominant critical reading argues that Luke presents a Passover meal while John implies Jesus died as the lambs were being slaughtered on Preparation Day. Several resolutions have been proposed: different Jewish calendrical traditions followed by Galileans versus Judeans, or a symbolic reinterpretation of the meal's Passover character. For the preacher, the critical question is less about precise calendar mechanics and more about Luke's clear theological claim: Jesus consciously and deliberately fulfills the Passover. He is the true Passover lamb (cf. 1 Cor 5:7; John 1:29). Luke's account insists the timing is not accidental — Jesus "eagerly desired" to eat this Passover before he suffered (v. 15). The Reformed reading affirms that the Last Supper is a genuine Passover meal in which Jesus reinterprets the exodus-liberation typology as pointing to himself, inaugurating the new covenant promised in Jeremiah 31. No significant departure from this reading is required by the evidence.

### "This is my body / this is my blood" — Real Presence and sacramental controversy

The eucharistic words of institution (vv. 19–20) are among the most contested verses in Western Christianity. Roman Catholic interpretation reads "this is my body" as instituting transubstantiation — the bread and cup are ontologically transformed into Christ's body and blood. Lutheran theology affirms real presence — Christ's body and blood are truly present "in, with, and under" the bread and wine — while rejecting the philosophical framework of transubstantiation. Zwinglian memorialism holds that the supper is a memorial ordinance with no real presence, only a commemorative sign. The Reformed reading, following Calvin, steers between Lutheran and Zwinglian positions: Christ is truly and spiritually present in the supper through the operation of the Holy Spirit; the bread and cup are signs that truly convey the reality they signify, but this is a spiritual and pneumatic presence, not a local physical one. The words "in remembrance of me" (v. 19) do not reduce the supper to bare memory — they echo Passover's *anamnesis* function, in which Israel re-enacted and re-received the reality of the exodus event. The Reformed reading

acknowledges: the supper is not empty symbol; the body of Christ is genuinely given for, and the new covenant is genuinely ratified in, what happens at this table. The Roman Catholic reading is refuted at the point of the philosophical apparatus (transubstantiation), not at the point of real giving. The Zwinglian/memorialist reading is qualified — it rightly emphasizes the commemorative dimension but underweights the genuine gift character of the meal.

### **The cup Jesus prays over in Gethsemane — ethical example vs. substitutionary suffering**

Liberal and moralistic readings of the Gethsemane prayer (vv. 39–46) treat Jesus primarily as a model of prayerful submission to God in suffering — the emphasis becomes “pray as Jesus prayed; submit as Jesus submitted.” This reading is not wrong, but it is radically incomplete if it becomes primary. The cup in Gethsemane is not merely a symbol of suffering in general — it is the specific cup of divine wrath against sin (cf. Isa 51:17–22; Jer 25:15; Ps 75:8; Rev 14:10). Jesus is not merely modeling courageous acceptance of difficult circumstances; he is contemplating the full weight of what it means to bear the Father’s judgment against all the sin of all his people. The angel strengthening him (v. 43) and his sweat like drops of blood (v. 44) mark this as something categorically beyond ordinary suffering. The Reformed reading insists that this is substitutionary suffering, not exemplary courage — and that the exemplary dimension (pray as Jesus prayed) is a valid but secondary application that must never become the primary claim. To preach Gethsemane primarily as a prayer model is to miss what the cup is.

### **Peter’s denial and restoration — failure, grace, and perseverance**

Arminian and Wesleyan readings often emphasize the Gethsemane episode and Peter’s denial as evidence of genuinely resistible grace — Peter could have followed Jesus faithfully but freely chose not to, and his restoration depended on his repentance (v. 62). The Reformed reading acknowledges the full reality of Peter’s free choice and genuine moral failure while insisting that Jesus’ prior intercession (v. 32 — “I have prayed for you that your faith may not fail”) is the ground of Peter’s eventual restoration, not Peter’s tears. The tears are the fruit of Jesus’ intercession, not the condition of it. The distinction between Judas (v. 3 — Satan entered him; he went and arranged betrayal) and Peter (v. 31–32 — Satan demanded to sift him; Jesus interceded for him) is significant in the text and should not be flattened. Both fail. One is restored. The difference is not the depth of their remorse but the presence of Christ’s intercession. This is a profound display of both divine sovereignty and human responsibility — holding them in tension rather than resolving the tension in either direction.

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## **Key Canonical Support**

- **Exodus 12:1–14** — The original Passover institution, which Jesus is deliberately re-enacting and fulfilling; the blood on the doorposts prefigures the blood of the new

covenant shed at the cross — the same divine logic: judgment passes over because blood covers.

- **Jeremiah 31:31–34** — The explicit promise of a “new covenant” that Jesus invokes at the table (v. 20); Jeremiah prophesies that this covenant will not be like the Sinai covenant which Israel broke, but will be written on the heart and grounded in the forgiveness of sins — the meal in Luke 22 is the moment of institution.
- **Isaiah 51:17–22 / 53:10–12** — The cup of divine wrath (Isaiah 51) and the Suffering Servant who bears the sin of many (Isaiah 53) together explain what the cup in Gethsemane is and what drinking it accomplishes; Jesus is knowingly fulfilling the Servant’s role.
- **Romans 5:6–11** — “While we were still sinners, Christ died for us” — grounds the Luke 22 dynamic in which Jesus inaugurates the covenant for those who will immediately betray, deny, and abandon him; the covenant’s security does not depend on the fidelity of the recipients.
- **Hebrews 9:15–22** — “Without the shedding of blood there is no forgiveness”; explains theologically what Jesus is doing by identifying his blood as the covenant-sealing blood; the new covenant requires a better sacrifice than animal blood — the mediator’s own life.

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**Aim:** To call readers to receive the new covenant with the wonder it deserves — trusting completely in the One who willingly drank the cup in their place — while being sobered by their own capacity for the failure that Luke 22 narrates in the disciples.

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## Content Table

| Verse(s) | Content                                                                                   | Notes                                                                                                                                    |
|----------|-------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------|
| 1–2      | The Passover approaches; chief priests and scribes seek to kill Jesus but fear the people | “Festival of Unleavened Bread” = Passover; the authorities’ problem is not theological but political — fear of the people                |
| 3–6      | Satan enters Judas; Judas approaches the authorities and agrees to betray Jesus for money | Luke explicitly names Satan’s involvement; sets up contrast with Peter’s sifting (v. 31); Judas “consented” — full moral agency affirmed |
| 7–13     | Jesus sends Peter and John to prepare the Passover;                                       | Detailed preparation underscores Jesus’                                                                                                  |

| Verse(s) | Content                                                                                                                                                       | Notes                                                                                                                                                                    |
|----------|---------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|          | they find the upper room as Jesus had described                                                                                                               | intentionality; he is not caught off guard — he has arranged this meal                                                                                                   |
| 14–16    | Jesus reclines with the apostles; declares his “eager desire” to eat this Passover before his suffering; will not eat it again until fulfilled in the kingdom | “Eager desire” ( <i>epithumia</i> ) — strong, affective longing; Jesus embraces this moment; eschatological dimension — the meal points forward to the messianic banquet |
| 17–18    | Jesus takes the cup, gives thanks, instructs them to divide it; he will not drink it again until the kingdom of God comes                                     | First cup — likely the first Passover cup; eschatological bracketing of the whole supper                                                                                 |
| 19       | Jesus takes bread, gives thanks, breaks it, and gives it — “This is my body, given for you; do this in remembrance of me”                                     | Body language: <i>given for you</i> — substitutionary gift; <i>anamnesis</i> — not bare memory but liturgical representation                                             |
| 20       | The cup after supper: “This cup that is poured out for you is the new covenant in my blood”                                                                   | Explicit new covenant language; “poured out” — violent, sacrificial death in view; Jeremiah 31 fulfillment                                                               |
| 21–23    | Jesus identifies that his betrayer is at the table with him; the disciples question among themselves who it is                                                | At the table — treachery within covenant fellowship; the tension of grace and betrayal held simultaneously                                                               |
| 24–27    | Dispute among disciples about who is greatest; Jesus reframes greatness as servant-leadership after his own pattern                                           | At the table — astonishing timing; the Twelve argue about status while Jesus has just defined his death as self-giving service; “I am among you as one who serves”       |
| 28–30    | Jesus commends the Twelve for staying with him; covenants to give them a kingdom and thrones to judge the twelve tribes                                       | Covenant language continues; despite their failures (which he knows are coming), he still grants them kingdom authority                                                  |

| <b>Verse(s)</b> | <b>Content</b>                                                                                                                                                     | <b>Notes</b>                                                                                                                                                                                 |
|-----------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 31–32           | Jesus tells Simon that Satan has demanded to sift him like wheat; Jesus has prayed for him that his faith not fail; when he turns back, to strengthen the brothers | “When you have turned back” — the restoration is presupposed in Jesus’ intercession; this is the ground of perseverance                                                                      |
| 33–34           | Peter declares he is ready to go to prison and death; Jesus predicts the three-fold denial before the rooster crows                                                | Peter’s confidence is not false — it is just grounded in himself rather than in Christ’s intercession                                                                                        |
| 35–38           | Jesus asks about the earlier mission; now instructs them to take a purse, bag, and sword; “Enough!” at two swords                                                  | Difficult passage; the changed situation of hostility and opposition is in view; “enough” likely signals he is not expecting a military campaign but marking the disciples’ misunderstanding |
| 39–40           | Jesus goes to Gethsemane as was his custom; tells disciples to pray they not enter into temptation                                                                 | Habitual place — this is known geography; his instruction frames his own prayer as model and theirs as necessary                                                                             |
| 41–42           | Jesus withdraws, kneels, prays: “Father, if you are willing, remove this cup from me; nevertheless, not my will, but yours, be done”                               | The prayer of the Servant; the cup = the cup of divine wrath; the submission = perfected obedience; this is the moment the covenant is ratified in the will                                  |
| 43–44           | An angel appears to strengthen him; his sweat like drops of blood as he prays more earnestly                                                                       | Unique to Luke among the Synoptics (text-critical question on these verses, but well-attested); marks the intensity of his agony as categorically different from ordinary suffering          |
| 45–46           | Returns to find the disciples sleeping from grief; rebukes them gently and calls them to pray                                                                      | Luke’s distinctive: “from sorrow” — a compassionate reading of their failure; Jesus does not condemn them but calls them again                                                               |

| <b>Verse(s)</b> | <b>Content</b>                                                                                                                                                                                                             | <b>Notes</b>                                                                                                                                                                      |
|-----------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 47–48           | Judas arrives with a crowd; approaches to kiss Jesus; Jesus identifies the betrayal for what it is                                                                                                                         | The kiss as betrayal — intimate sign of friendship perverted into the instrument of arrest                                                                                        |
| 49–51           | Disciples ask whether to strike; one cuts off the ear of the high priest’s servant; Jesus heals the ear                                                                                                                    | Only Luke records the healing; Jesus exercises lordship and mercy even in the moment of arrest — the kingdom does not advance by the sword                                        |
| 52–53           | Jesus addresses the chief priests and temple police: “Why do you come with swords as against a robber?”; “This is your hour and the power of darkness”                                                                     | Jesus interprets the arrest theologically; this is not a random act of violence but the appointed hour of the power of darkness — and simultaneously, the Father’s sovereign will |
| 54–60           | Peter follows; denies Jesus three times in the courtyard — first to a servant girl, then another, then a third; the rooster crows                                                                                          | Fulfillment of Jesus’ prediction; the three-fold denial mirrors the three-fold temptation pattern                                                                                 |
| 61–62           | The Lord turns and looks at Peter; Peter remembers the word Jesus had spoken; goes out and weeps bitterly                                                                                                                  | The look is interpretively crucial — not a look of condemnation but of knowing, of prior intercession being activated; Peter’s tears are the fruit of grace                       |
| 63–65           | Jesus is mocked and beaten by those who hold him; blindfolded and asked to prophesy                                                                                                                                        | The irony: they mock him for claiming to prophesy while he has just predicted Peter’s denial with exact precision                                                                 |
| 66–71           | Jesus is brought before the Sanhedrin; asked if he is the Christ; replies “from now on the Son of Man will be seated at the right hand of the power of God”; asked if he is the Son of God; “You say that I am”; condemned | “From now on” — the cross and resurrection are not defeat but the moment of his exaltation; he answers with sovereign clarity before the court that condemns him                  |

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## Divisions Table

| Division | Verses | Label                                                              |
|----------|--------|--------------------------------------------------------------------|
| 1        | 1–6    | Conspiracy and Betrayal:<br>The Cup Approaches                     |
| 2        | 7–20   | The New Covenant<br>Instituted: The Cup<br>Interpreted             |
| 3        | 21–30  | At the Table: Betrayer,<br>Greatness, and Kingdom<br>Promise       |
| 4        | 31–38  | Sifting, Denial Foretold, and<br>the Changed Hour                  |
| 5        | 39–46  | Gethsemane: The Cup<br>Accepted                                    |
| 6        | 47–53  | Arrest: The Cup Received                                           |
| 7        | 54–62  | Denial and the Look: The<br>Cup’s Shadow Falls on Peter            |
| 8        | 63–71  | Trial Before the Sanhedrin:<br>The Son of Man Before His<br>Judges |

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## Subject Sentence & Primary Claim (*restated*)

**Subject Sentence:** Jesus willingly drinks the cup the Father gives — inaugurating the new covenant in his own blood.

**Primary Claim:** God is calling his people to receive the new covenant with both wonder and sobriety — wonder that Jesus took the cup of wrath in their place, and sobriety that the very disciples who received the covenant that night could still argue, deny, betray, and flee, yet remain the objects of his interceding love.

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## Applications (Five)

**1. (*Mind/Belief*) — Receive the Lord’s Supper as a genuine covenant gift, not merely a religious ritual.** Luke 22 reveals that Jesus came to this table with “eager desire” — he longed to give his people this covenant meal before he suffered for them. Many Christians treat the Lord’s Supper as an obligatory pause in the worship service, or as a somber ceremony that interrupts the sermon. The text refuses this. This table is the moment Jesus

reinterpreted the whole of Israel's Passover history as pointing to himself — his body given, his blood poured out, a new covenant sealed. Come to this table the way you would receive something you did not earn, could not have arranged, and are unworthy to eat — because that is exactly what it is. The covenant is in the cup. Receive it as such.

**2. (*Affections/Worship*) — Let the cup of Gethsemane produce genuine awe at what Jesus willingly endured for you.** When Jesus prays “remove this cup from me,” he is not asking the Father to exempt him from a difficult situation — he is contemplating the full weight of bearing divine wrath for every sin of every one of his people. The sweating of blood and the strengthening angel are not dramatic props; they are marks of a suffering categorically unlike anything any human being has undergone. The appropriate response is not to observe this episode clinically or to extract a prayer model from it. The appropriate response is awe — the same awe that produces the prostration of Revelation 5:8–10: “Worthy is the Lamb who was slain.” Let the garden produce that awe in you rather than a to-do list about prayer habits.

**3. (*Will/Behavior*) — Stop grounding your confidence in your own faithfulness to Christ and ground it in his intercession for you.** Peter was not wrong to feel devoted to Jesus — his declaration (“I am ready to go to prison and death with you”) was genuine. He was wrong about the ground of that devotion's durability. He thought it would hold because he felt it strongly. Jesus knew it would not hold on that basis — and interceded for him before the failure. The same pattern applies to every Christian who has ever been surprised by their own capacity to deny Christ under pressure. The question is not “am I devoted enough?” The question is “is Jesus interceding for me?” He is (Heb 7:25). Stop trying to maintain your standing before God by managing the intensity of your feelings and start resting in the fact that he has already prayed for you — and that his prayers do not fail.

**4. (*Mind/Belief*) — Recognize that the new covenant's security is established entirely by Jesus' faithfulness, not yours.** Luke 22 is relentlessly honest: the men Jesus gave the new covenant to at table were the same men who, within hours, argued about greatness, fell asleep in the garden, fled at his arrest, denied him in the courtyard, and handed him over for thirty pieces of silver. If the new covenant's durability depended on the faithfulness of the covenant people, it would have collapsed that very night. It did not collapse — because it depended on the faithfulness of the One who stayed awake in Gethsemane, who healed the ear of the man arresting him, who looked at Peter with interceding eyes, and who told the Sanhedrin “from now on the Son of Man will be seated at the right hand of the power of God.” The covenant holds because he holds it. Know this — not as a license for carelessness but as the ground of genuine assurance.

**5. (*Will/Behavior*) — When you have failed Christ — not *if* — return to him rather than fleeing from him, because his look at Peter is the look he gives you too.** The turning point for Peter in Luke 22 is not Peter's tears — it is “the Lord turned and looked at Peter.” That look cannot be a look of condemnation, because Jesus had already told Peter what the look would mean: “when you have turned back, strengthen your brothers.” The look is the activation of prior intercession. It is Jesus keeping his word. Many Christians, after

significant moral failure or spiritual betrayal, drift from the church, the Word, and the Lord's table — not because they doubt his power but because they cannot believe the look is still for them. It is. Come back. The same Jesus who turned and looked at Peter in the courtyard has already prayed for your return — and he will meet your eyes on the way.

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## Theological Importance

**Theological Importance:** Luke 22 is the chapter in which the theology of atonement is not merely taught but enacted. Here we see the willing self-giving of the eternal Son — “eager desire” to take the cup, deliberate reinterpretation of Israel's Passover as fulfilled in himself, anguished but settled submission in Gethsemane, and sovereign clarity before his accusers. The passage teaches that the death of Jesus is not a tragedy that happened to him but a mission he accomplished — the new covenant in his blood, freely given for disciples who were simultaneously receiving it and preparing to betray it. It also teaches the theology of intercession: Jesus does not merely die for his people — he prays for them before their failure, knowing it is coming, securing their return before they have fallen. The chapter reveals the divine Son who is simultaneously the Servant of Isaiah 53, the Passover Lamb of Exodus 12, and the Mediator of the new covenant promised in Jeremiah 31.

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## Reformed Theological Significance

**Reformed Theological Significance:** Luke 22 is a concentrated display of the doctrines of grace working simultaneously. The new covenant is initiated entirely by divine initiative — Jesus arranges the room, reinterprets the Passover, defines the terms, and drinks the cup; the disciples receive, misunderstand, argue, and flee. The perseverance of the saints is grounded here not in the moral tenacity of the saints but in the prior intercession of the Mediator: “I have prayed for you that your faith may not fail” (v. 32) — and it does not fail, despite appearances. The contrast between Judas and Peter resists the simplistic reading that both received the same grace and one chose better — the text signals that Satan's entry into Judas and Jesus' intercession for Peter are not symmetrical. The sovereignty of God is visible even in the “hour of darkness” (v. 53) — this is not the powers of darkness overwhelming God's plan; it is God's plan moving through the powers of darkness toward its ordained goal. Reformed theology finds in this chapter the clearest Gospel-narrative confirmation that salvation is of the Lord from beginning to end — including the perseverance of those who receive it.

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## Main Takeaway

Jesus did not stumble into the cross — he walked toward it with eager desire, arranged the meal that would interpret it, prayed through the night to accept the cup the Father gave him,

and sealed the new covenant in his own blood for people who were, that very night, betraying, denying, and abandoning him. This is your covenant. It holds not because you hold it, but because he held it on the night he was handed over — and he has been interceding for you ever since.

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## Preaching/Teaching Pitfalls

- **Preaching the Gethsemane prayer primarily as a prayer model.** The structure of the passage (Jesus prays; disciples sleep; everything proceeds toward the cross) invites a sermon titled “How to Pray Through Difficult Circumstances.” This misses what is unique and unrepeatable about this prayer. Jesus is not modeling courageous acceptance of hardship — he is accepting the cup of divine wrath in place of his people. The exemplary dimension is not absent (we are told to “pray that you do not enter into temptation”), but if it becomes primary it flattens the atonement into ethics. Preach Gethsemane first as the place where the covenant was ratified in the will before it was sealed in blood, and only secondarily as a pattern for prayer.
- **Treating Luke 22’s portrait of discipleship failure as merely cautionary.** The failure of the Twelve in this chapter is not primarily a warning to “do better than they did” — it is a theological revelation about the kind of Savior Jesus is and the kind of covenant he keeps. Judas, Peter, the sleeping disciples, the arguing disciples — all of them expose the gap between the covenant people’s faithfulness and the covenant Keeper’s faithfulness. To preach these failures as cautionary examples without grounding the application in Christ’s prior faithfulness produces moralism and guilt, not gospel transformation.
- **Separating the institution of the Lord’s Supper from its Passover-fulfillment context.** The eucharistic words in vv. 19–20 are frequently preached as a self-contained unit about the meaning of communion without attending to the Passover meal they are interrupting and fulfilling. The meaning of “given for you” and “new covenant in my blood” is dramatically deepened when the hearer understands what Passover lamb imagery meant to these disciples — their entire family history of redemption from bondage, judgment passed over through blood. Preach the supper as the fulfillment of Exodus, not as a free-standing institution.
- **Missing the contrast between Judas and Peter as a doctrinal and not merely moral distinction.** Luke 22 signals that the difference between Judas and Peter is not that Peter felt worse about his failure (Judas felt terrible too — cf. Matt 27:3–5). The difference is that Jesus interceded for Peter and did not intercede for Judas in the same way. To preach both figures as simply “two options for how to respond to failure” imports a symmetry the text does not support and misses the doctrinal weight of Jesus’ intercession in v. 32.

- **Treating “from now on the Son of Man will be seated at the right hand of the power of God” (v. 69) as merely a claim about future vindication.** Jesus’ answer to the Sanhedrin is often read as “someday I’ll be vindicated.” The phrase “from now on” (*apo tou nun*) in Luke’s Gospel is a key marker of realized eschatological shifts (cf. 1:48; 5:10; 12:52; 22:18). Jesus is saying that the exaltation begins *from this moment* — the cross and the session are not separated by a long wait; the cross *is* the beginning of his enthronement. This drastically changes the tone of the trial scene from a moment of defeat to a moment of royal declaration.
- **Preaching Luke 22 as a standalone chapter without its Passover-to-Easter arc.** Luke 22 ends with Jesus condemned — not yet risen. But the chapter’s internal signals (v. 16, v. 18, v. 20, v. 29–30, v. 69) all point forward to resurrection and kingdom. The preacher should be careful neither to rush past the darkness (treating the arrest and trial as mere setup for Easter) nor to leave the hearer in the darkness without the eschatological orientation that Jesus himself maintains throughout. He drinks the cup knowing he will “not drink it again until the kingdom of God comes.”