

Dr. Daniel K. Darko, Gospel of Luke, Session 32, Jesus in Jerusalem II: Last Supper & Betrayal (Luke 22:1-53)

Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Darko, Luke, Session 32, Jesus in Jerusalem II: Last Supper & Betrayal (Luke 22:1-53), Biblicalelearning.org, BeL

Dr. Daniel K. Darko's lecture, Session 32 on Luke 22:1-53, examines the events leading up to and including the Last Supper and Jesus's betrayal. The session highlights the plotting by chief priests and scribes to kill Jesus, Judas's agreement to betray him under Satan's influence, and Jesus's preparation for the Passover meal with his disciples. **Darko emphasizes Luke's unique details, such as two blessings of the cup and the vicarious nature of the bread and wine, linking these to the establishment of Christian communion.** The lecture further explores the disciples' dispute over greatness, Jesus's teaching on servant leadership, his prediction of Peter's denial despite Satan's attempt to sift him, and Jesus's agonizing prayer on the Mount of Olives. **Ultimately, Darko underscores the spiritual forces at play during these events, the disciples' human frailties, and the profound significance of Jesus's impending sacrifice for the forgiveness of sins.**

2. 20 - minute Audio Podcast Created on the basis of Dr. Darko, Luke, Session 32 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (New Testament → Gospels → Luke).



3. Briefing Document: Darko, Luke, Session 32, Jesus in Jerusalem II: Last Supper & Betrayal (Luke 22:1-53)

Briefing Document: Dr. Daniel K. Darko on Luke 22:1-53 - The Last Supper and Betrayal

Overview: This briefing document summarizes the key themes and important ideas presented by Dr. Daniel K. Darko in his lecture on Luke 22:1-53, focusing on the events leading up to and including the Last Supper and the betrayal of Jesus. Dr. Darko emphasizes the significance of the Passover context, the spiritual dimension of Judas's betrayal, the unique elements of Luke's account of the Last Supper and its connection to Christian sacraments, Jesus' teaching on true greatness, the role of Satan and prayer, and the ultimate sacrifice of Jesus for humanity's sins.

Main Themes and Important Ideas:

1. The Approaching Passover and the Plot to Kill Jesus:

- The lecture begins by setting the scene as the Feast of Unleavened Bread, also called the Passover, draws near.
- Dr. Darko highlights that the chief priests and scribes were actively seeking "how to put him to death," indicating a clear and deliberate plan to kill Jesus, a stronger emphasis than simply wanting to "destroy" him as mentioned in other instances.
- The fear of the people, who were gathering in large numbers for the Passover (Josephus estimated around 2.5 million pilgrims), was a factor in their planning.

2. Satan's Influence on Judas's Betrayal:

- Luke emphasizes a spiritual dimension to Judas's betrayal, stating, "Then Satan entered into Judas called Iscariot, who was of the number of the twelve."
- While acknowledging Judas's responsibility for his actions ("Yes, Judas himself must be held responsible for what he will be doing"), Dr. Darko underscores Luke's intention to show the influence of Satan in undermining the work of the Kingdom of God.
- The chief priests and officers were "delighted" when Judas offered to betray Jesus and agreed to pay him money.

3. Preparation for the Last Supper and Jesus' Foreknowledge:

- Jesus proactively sent Peter and John to prepare the Passover, giving them specific instructions about meeting a man carrying water who would lead them to an upper room. This mirrors the earlier episode of the triumphant entry.
- Dr. Darko points out Jesus's ability to foresee these events, highlighting his divine knowledge.
- Luke uniquely refers to the "Passover lamp" as a significant element, symbolizing the sacrifice of Jesus, the "lamp of the world."

4. The Last Supper: A New Covenant and the Institution of Communion:

- Dr. Darko emphasizes Luke's unique account of the Last Supper, noting that Jesus blessed the cup twice ("He took a cup and when he had given thanks... And likewise, the cup after they had eaten...") and mentioned the Kingdom of God twice during the meal.
- Luke is also the only Gospel writer to explicitly include the "vicarious act" in Jesus' words: "This is my body, which is given to you. Do this in remembrance of me. And likewise, the cup after they had eaten said, this cup that is poured out for you is a new covenant in my blood."
- The phrase "in remembrance of me" is also unique to Luke among the Synoptic Gospels and finds a parallel in Paul's account in 1 Corinthians.
- Dr. Darko argues that Luke's account, along with Paul's, lays a strong foundation for the Christian sacraments of communion or the Eucharist, focusing on remembrance of Christ's sacrifice and the establishment of a "new covenant." He deliberately avoids discussing specific denominational interpretations like transubstantiation or consubstantiation, focusing on the shared instruction to "do this in remembrance of me."

5. The Dispute on Greatness and Jesus' Teaching on Servant Leadership:

- Despite the impending betrayal, a dispute arose among the disciples about who was the greatest.
- Jesus responded by contrasting worldly leadership, where rulers "exercise lordship" and are called "benefactors," with leadership in the Kingdom of God.
- He taught that "the greatest among you become the youngest. And let the leader as one who serves."

- Dr. Darko explains that in that cultural context, the youngest were considered subservient, so Jesus was calling for a radical shift in understanding leadership as service.
- Jesus presented himself as an example: "I am among you, namely Jesus himself, as the one who serves right there in the Passover feast."
- He promised them a kingdom where they would "eat and drink at my table" and "sit on the thrones judging the twelve tribes of Israel," a prophecy some connect to the events in the Book of Acts.

6. Jesus' Farewell Address, Peter's Denial, and the Importance of Prayer:

- Jesus warned Peter: "Simon, Simon, he said, behold Satan has demanded to have you that he might sift you like wheat."
- However, Jesus also stated, "but I have prayed for you that your faith might not fail." This highlights the power and importance of prayer in Luke's narrative.
- Jesus predicted Peter's three denials before the rooster crows, but Dr. Darko notes that Luke's language ("until you deny three times that you know me") softens it slightly compared to Mark, suggesting a denial of knowledge rather than a complete disavowal.
- Jesus instructed the disciples to be prepared for the changing circumstances, even suggesting they acquire swords, which Dr. Darko interprets as a symbolic call for readiness.

7. The Agony in Prayer on the Mount of Olives:

- Luke's account of Jesus' prayer on the Mount of Olives differs from other Gospels by not mentioning Gethsemane.
- Jesus urged his disciples to "pray that you may not enter into temptation."
- In his own prayer, Jesus asked, "Father, if you are willing, remove this cup from me; nevertheless, not my will, but yours be done."
- An angel from heaven appeared to strengthen him during this agonizing prayer.
- Luke describes Jesus's sweat becoming "like great drops of blood falling down on the ground," but Dr. Darko clarifies that Luke doesn't explicitly state he was sweating blood, but rather that his sweat was profuse, similar to large drops.

- The disciples fell asleep due to "sorrow," emphasizing their emotional distress rather than simply their lack of vigilance.

8. The Betrayal by Judas:

- While Jesus was still speaking, Judas arrived with a crowd and approached Jesus to kiss him.
- Jesus's response, "Judas, would you betray the son of man with a kiss?" highlights the intimacy and treachery of the act.
- When the disciples reacted violently, cutting off the ear of the high priest's servant, Jesus stopped them, saying, "no more of this," and healed the servant's ear.
- Jesus confronted the chief priests, temple officers, and elders, questioning why they came against him "as against a robber" when he had been openly teaching in the temple. He declared, "but this is your hour and the power of darkness."
- Dr. Darko notes Luke's emphasis on the Jewish leaders in Jerusalem being responsible for the arrest, not all Jews. He also mentions the healing of the servant's ear, while acknowledging John's Gospel provides more specific details about Peter being the one who struck and the servant's name being Malchus.

9. Conclusion: Vulnerability, the Need for God, and the Significance of Jesus' Sacrifice:

- Dr. Darko concludes by reminding listeners of humanity's vulnerability to Satan's influence and the constant need for God's help and prayer.
- He draws parallels between the experiences of Judas, Peter, and Jesus himself in facing temptation and needing strength.
- Ultimately, Jesus was betrayed not for his own actions but due to Satan's agenda and Judas's willingness.
- The betrayal and subsequent events are crucial for the forgiveness of sins through Jesus's sacrifice on the cross, where he paid the debt for humanity's transgressions.
- Dr. Darko encourages listeners to view Judas and Peter with compassion and self-awareness during the Passion Week.

This lecture by Dr. Darko provides a detailed and insightful analysis of Luke 22:1-53, highlighting Luke's unique theological emphases and the profound significance of these events in Christian history and theology.

4. Study Guide: Darko, Luke, Session 32, Jesus in Jerusalem II: Last Supper & Betrayal (Luke 22:1-53)

Study Guide: Luke 22:1-53 - The Last Supper and Betrayal

Key Themes:

- The escalating conflict between Jesus and the religious authorities.
- Satan's influence in the events leading to Jesus's death.
- The preparation and significance of the Passover meal as the Last Supper.
- The institution of the new covenant and the theme of remembrance.
- Jesus's teaching on true greatness through service.
- The prediction of Peter's denial and the importance of prayer.
- Jesus's agonizing prayer on the Mount of Olives.
- The betrayal of Jesus by Judas and his subsequent arrest.
- The contrast between worldly power and the "power of darkness."

Detailed Outline:

I. The Plot to Kill Jesus and Judas's Betrayal (22:1-6) * The Feast of Unleavened Bread (Passover) draws near. * The chief priests and scribes seek a way to put Jesus to death, fearing the people. * Satan enters Judas Iscariot, one of the twelve disciples. * Judas confers with the chief priests and officers about betraying Jesus. * They agree to give Judas money, and he seeks an opportune time to betray Jesus away from the crowds.

II. Preparation for the Passover Meal (22:7-13) * The Day of Unleavened Bread arrives, when the Passover lamb must be sacrificed. * Jesus sends Peter and John to prepare the Passover. * Jesus gives them specific instructions: they will meet a man carrying a jar of water, whom they should follow to a house. * They are to ask the master of the house for the guest room where Jesus can eat the Passover with his disciples. * The disciples find everything as Jesus had told them and prepare the Passover.

III. The Last Supper (22:14-23) * When the hour comes, Jesus and his apostles recline at the table. * Jesus expresses his deep desire to eat this Passover with them before he suffers, stating he will not eat it again until it is fulfilled in the kingdom of God. * Jesus takes a cup, gives thanks, and tells them to divide it among themselves, saying he will not drink of the fruit of the vine until the kingdom of God comes. * Jesus takes bread,

gives thanks, breaks it, and gives it to them, saying, "This is my body, which is given to you. Do this in remembrance of me." * Likewise, after the meal, he takes the cup again, saying, "This cup that is poured out for you is the new covenant in my blood." * Jesus predicts that his betrayer is with them at the table. * The disciples begin to question among themselves who it could be. * **Key Observation:** Luke's unique account of two blessings of the cup, two mentions of the kingdom, the vicarious language ("given for you," "poured out for you"), the concept of the "new covenant," and the command to do it "in remembrance of me." Parallels with Paul's account in 1 Corinthians.

IV. A Dispute About Greatness (22:24-30) * A dispute arises among the disciples about which of them is considered the greatest. * Jesus contrasts worldly leadership (kings who exercise lordship and are called benefactors) with leadership in the kingdom of God. * He teaches that the greatest among them should become like the youngest, and the leader like one who serves. * Jesus emphasizes his own example as one who serves among them. * He acknowledges their loyalty in his trials and promises them a kingdom where they will eat and drink at his table and sit on thrones judging the twelve tribes of Israel.

V. Jesus Predicts Peter's Denial (22:31-34) * Jesus addresses Simon Peter, stating that Satan has demanded to sift them like wheat. * Jesus reveals that he has prayed for Peter so that his faith may not fail, and instructs him to strengthen his brothers after he has turned again. * Peter vehemently declares his readiness to go with Jesus to prison and to death. * Jesus predicts that Peter will deny knowing him three times before the rooster crows. * **Key Observation:** Luke's nuance in Peter denying "knowing" Jesus, not a complete renunciation of him.

VI. Preparation for the Coming Trial (22:35-38) * Jesus reminds them of a previous mission where they lacked nothing when sent out without provisions. * He now instructs them that things are different: those with money should take it, as well as a knapsack, and those without a sword should sell their cloak to buy one. * He states that the scripture "He was numbered with the transgressors" must be fulfilled. * The disciples present two swords, and Jesus responds, "It is enough."

VII. Agony in the Garden (Mount of Olives) (22:39-46) * Jesus goes to the Mount of Olives, as was his custom, and his disciples follow him. * He tells them to pray that they may not enter into temptation. * He withdraws a stone's throw away, kneels, and prays, asking the Father to remove the cup from him, yet submitting to God's will. * An angel from heaven appears to strengthen him. * Being in agony, he prays even more earnestly, and his sweat becomes like great drops of blood falling to the ground. * When he rises from prayer, he finds his disciples sleeping from sorrow. * He urges them to rise and pray

so that they will not enter into temptation. * **Key Observations:** Luke does not mention Gethsemane or a garden. He emphasizes Jesus asking the disciples to pray. An angel strengthens Jesus. Luke describes Jesus's sweat as "like" drops of blood and attributes the disciples' sleep to sorrow.

VIII. The Betrayal and Arrest of Jesus (22:47-53) * While Jesus is still speaking, a crowd arrives, led by Judas, one of the twelve. * Judas draws near to Jesus to kiss him. * Jesus asks Judas, "Would you betray the Son of Man with a kiss?" * Those around Jesus ask if they should strike with the sword, and one of them strikes the servant of the high priest, cutting off his right ear. * Jesus says, "No more of this," and heals the servant's ear. * Jesus addresses the chief priests, officers of the temple, and elders who had come against him, questioning why they came with swords and clubs as if he were a robber, when he was with them daily in the temple. * He declares, "But this is your hour, and the power of darkness." * **Key Observations:** In Luke, Judas motions to kiss Jesus, rather than actually kissing him. Jesus identifies the chief priests, temple officers, and elders as responsible for his arrest. He heals the servant's ear. He frames the arrest as "their hour" and the reign of the "power of darkness."

Quiz: Luke 22:1-53

Answer the following questions in 2-3 sentences each.

1. According to Luke, what motivated the chief priests and scribes to seek Jesus's death, and what concern did they have?
2. What role does Satan play in the events leading up to the Last Supper and Jesus's betrayal, as described by Luke?
3. Describe the specific instructions Jesus gave to Peter and John for preparing the Passover meal, and what is significant about these instructions?
4. Identify two unique elements of Luke's account of the Last Supper that are not as explicitly mentioned in the Gospels of Mark and Matthew.
5. What was the nature of the dispute that arose among the disciples during the Passover meal, and how did Jesus respond to it?
6. What specific warning did Jesus give to Peter during the Last Supper, and how does Luke's wording of this warning differ slightly from Mark's account?
7. Before going to pray on the Mount of Olives, what did Jesus instruct his disciples to do, and why was this significant in light of Peter's earlier prediction?

8. Describe Jesus's prayer on the Mount of Olives, noting any specific details Luke includes about his emotional state and divine intervention.
9. How does Luke describe the reason for the disciples falling asleep while Jesus was praying on the Mount of Olives?
10. In Luke's account of the betrayal, what action does Judas take, and how does Jesus characterize the actions of those who came to arrest him?

Quiz Answer Key: Luke 22:1-53

1. The chief priests and scribes were seeking how to put Jesus to death because they feared the people, suggesting they were concerned about a potential public outcry or disturbance if they arrested him openly. Their motivation was to eliminate a perceived threat to their authority.
2. Luke emphasizes Satan's direct influence, stating that Satan entered Judas, motivating him to betray Jesus. Additionally, Jesus warns Peter that Satan has demanded to sift the disciples like wheat, highlighting a broader spiritual battle against Jesus and his followers.
3. Jesus instructed Peter and John to follow a man carrying a jar of water into a house and ask the master for the guest room where they could eat the Passover. This pre-arranged signal demonstrates Jesus's foreknowledge and control over the situation, even as he faced betrayal.
4. Two unique elements of Luke's account of the Last Supper are the two separate blessings of the cup (one before and one after the meal) and the explicit command from Jesus to partake in the bread and the cup "in remembrance of me," which forms the basis for Christian communion.
5. The disciples disputed about which of them was to be regarded as the greatest. Jesus responded by contrasting worldly leadership, which seeks dominance and titles, with kingdom leadership, which is characterized by humility and service, using himself as the ultimate example of one who serves.
6. Jesus warned Peter that before the rooster crows that day, Peter would deny three times that he knew him. Luke's wording, focusing on denying knowledge of Jesus, offers a subtle distinction from Mark's account, which speaks of denying Jesus himself.
7. Before going to pray, Jesus instructed his disciples to pray that they may not enter into temptation. This was significant because Jesus had just revealed Satan's

desire to sift them and predicted Peter's denial, underscoring the need for spiritual strength through prayer in the face of trial.

8. Jesus prayed with intense agony, asking the Father to remove the cup (symbolizing his impending suffering and death) from him, but ultimately submitting to the Father's will. Luke uniquely mentions an angel appearing from heaven to strengthen Jesus during this agonizing prayer.
9. Luke states that the disciples fell asleep not because of laziness but because they were overcome by sorrow. This detail offers a more compassionate portrayal of the disciples' emotional distress during Jesus's agonizing prayer.
10. In Luke, Judas leads the crowd and draws near to Jesus to kiss him, a prearranged sign for identification. Jesus characterizes the actions of those who came to arrest him as taking advantage of "their hour" and the "power of darkness," implying that these events were part of a larger spiritual conflict.

Essay Format Questions: Luke 22:1-53

1. Analyze the portrayal of Satan's influence in Luke 22:1-53. How does Luke demonstrate both divine sovereignty and human responsibility in the events leading to Jesus's betrayal?
2. Compare and contrast Luke's account of the Last Supper with the accounts found in Mark and Matthew. What unique theological perspectives or emphases does Luke present regarding the significance of this meal for future Christians?
3. Discuss Jesus's teachings on leadership and greatness in Luke 22:24-30. How do these teachings challenge conventional notions of power and authority, and what implications do they have for his followers?
4. Examine the significance of prayer in Luke 22:1-53, focusing on Jesus's instructions to his disciples and his own prayer on the Mount of Olives. What does this passage reveal about the nature of prayer and its role in times of trial and temptation?
5. Explore the themes of betrayal, denial, and divine purpose in Luke 22:1-53. How do the actions of Judas and Peter contribute to the unfolding events, and how does Jesus frame these events within a larger framework of God's plan?

Glossary of Key Terms: Luke 22:1-53

- **Feast of Unleavened Bread:** A seven-day festival that immediately follows Passover, commemorating the Exodus from Egypt, during which only unleavened bread is eaten.
- **Passover:** An annual Jewish festival commemorating God's deliverance of the Israelites from slavery in Egypt, marked by a special meal (the Seder) that includes the sacrifice of a lamb.
- **Second Temple Judaism:** The period of Jewish history between the completion of the Second Temple in Jerusalem (c. 515 BCE) and its destruction by the Romans in 70 CE.
- **Triumphant Entry:** Jesus's arrival in Jerusalem before the Passover, where he was hailed as a king.
- **Cult:** In this context, likely referring to a pre-arranged signal or person involved in securing the location for the Last Supper.
- **Vicarious Act:** An action performed by one person on behalf of others, especially in relation to sacrifice or suffering.
- **New Covenant:** A new agreement between God and humanity established through Jesus Christ, superseding the Old Covenant established through Moses.
- **Communion/Eucharist:** A Christian sacrament commemorating the Last Supper, involving the sharing of bread and wine as symbols of Christ's body and blood.
- **Consubstantiation:** A theological doctrine (often associated with Lutheranism) that in the Eucharist, the substance of Christ's body and blood coexists with the substance of the bread and wine.
- **Transubstantiation:** A theological doctrine (of the Roman Catholic Church) that in the Eucharist, the bread and wine are transformed in substance into the body and blood of Christ.
- **Mount of Olives:** A mountain ridge east of Jerusalem, a frequent place of prayer and gathering for Jesus and his disciples.
- **Gethsemane:** The garden at the foot of the Mount of Olives where Jesus prayed before his arrest (not explicitly mentioned by Luke in this passage).

5. FAQs on Darko, Luke, Session 32, Jesus in Jerusalem II: Last Supper & Betrayal (Luke 22:1-53), Biblicalelearning.org (BeL)

Frequently Asked Questions: Luke 22 - The Last Supper and Betrayal

1. What is the significance of the Passover setting for the events described in Luke 22:1-53? The Passover was a deeply significant Jewish festival commemorating God's deliverance of the Israelites from slavery in Egypt. In the context of Luke 22, it serves as the backdrop for Jesus's final meal with his disciples before his crucifixion. Dr. Darko emphasizes that during the Second Temple period, Passover also carried messianic expectations of future deliverance. Therefore, Jesus's actions and words during this Passover meal take on added significance as he institutes what will become the Christian sacrament of communion, signifying a new form of deliverance through his sacrifice.

2. How does Luke's account of the preparation for the Last Supper highlight Jesus's foreknowledge and authority? Luke's Gospel describes Jesus sending Peter and John ahead to prepare the Passover meal with specific instructions: they will meet a man carrying a jar of water who will lead them to a house with a large upper room already furnished. Dr. Darko points out the similarity to Jesus's instructions during the triumphal entry, suggesting a pattern of Jesus knowing and directing events. This vivid description and the disciples finding everything as Jesus foretold underscore his divine foreknowledge and authority over the unfolding events.

3. What does Luke emphasize regarding the motivations behind Judas's betrayal of Jesus? While acknowledging Judas's personal responsibility for his actions, Luke uniquely highlights the spiritual dimension of the betrayal. Dr. Darko points out that Luke states "Satan entered into Judas," indicating a significant spiritual influence at play. This doesn't absolve Judas of his accountability, as he consented to the chief priests' offer of money, but Luke wants to make it clear that the betrayal was not solely a human endeavor but was also influenced by the forces of evil seeking to undermine Jesus's ministry.

4. How does Luke's account of the Last Supper differ from those in Matthew and Mark, particularly concerning the bread and the cup? Dr. Darko details several key distinctions in Luke's narrative of the Last Supper. Firstly, Luke mentions Jesus blessing the cup twice – once before the meal and again after they had eaten. Secondly, Luke includes the phrase "This is my body, which is given for you" and "This cup that is poured out for you is the new covenant in my blood," emphasizing the vicarious and covenantal nature of Jesus's sacrifice. Furthermore, Luke is the only Gospel writer to record Jesus's instruction

to observe this practice "in remembrance of me," a cornerstone of Christian communion.

5. What is the significance of Jesus's teaching on greatness during the Passover meal in Luke's Gospel? Amidst the solemnity of the Last Supper and the impending betrayal, a dispute arises among the disciples about who is the greatest. Jesus uses this moment to contrast worldly leadership with leadership in the kingdom of God. He teaches that true greatness in his kingdom is found in servanthood, exemplified by his own role as one who serves them at the table. Dr. Darko explains that in their cultural context, youth was associated with lower status and service, so Jesus's statement that the greatest should become like the youngest is a radical call to humble service.

6. How does Luke portray Satan's ongoing opposition to Jesus and his followers in this passage? Luke highlights Satan's continued efforts to thwart God's plan. Following the account of Satan entering Judas, Jesus warns Peter that "Satan has demanded to have you, that he might sift you like wheat." Dr. Darko emphasizes that Luke presents Satan as a powerful force actively working against Jesus and his disciples. However, Luke also underscores Jesus's intervention through prayer for Peter, demonstrating the power of prayer in resisting Satan's influence.

7. What are the key aspects of Jesus's prayer on the Mount of Olives as depicted in Luke's Gospel? Luke's account of Jesus's prayer on the Mount of Olives (which Luke does not call Gethsemane or a garden) emphasizes several points. Jesus instructs his disciples to pray that they may not enter into temptation. He then withdraws and prays for the cup of suffering to be removed, yet ultimately submits to the Father's will. Notably, Luke mentions an angel appearing to strengthen Jesus during his agony, and he describes Jesus's sweat as becoming "like great drops of blood." Dr. Darko clarifies that Luke attributes the disciples' falling asleep to sorrow, highlighting their emotional distress rather than mere laziness.

8. How does Luke describe the betrayal and arrest of Jesus, and what does it reveal about Jesus's character and the nature of the events? In Luke's account, Judas leads the crowd and approaches Jesus to kiss him, prompting Jesus's poignant question about betraying him with a kiss. When the disciples react with violence, Jesus stops them and heals the ear of the high priest's servant. Addressing the arresting authorities, Jesus points out the contrast between their current actions and his daily presence teaching in the temple, stating, "this is your hour and the power of darkness." Dr. Darko highlights that Luke emphasizes the responsibility of the Jewish leaders in Jerusalem for the arrest, not all Jews. Jesus's actions throughout this episode, including healing his attacker's servant, demonstrate his continued compassion and control even in the face of betrayal and arrest, underscoring that these events are part of a larger, albeit dark, divine plan.