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Luke 22:47-71 Paraphrased



By Dan Maines

Luke 22:47-71 Paraphrased

Introduction

† Jesus is now entering the moment of betrayal and arrest, showing the transition from His ministry to His suffering.

† This section reveals the hardness of Israel's leaders and the fulfillment of what was spoken beforehand.

† Everything here is happening within that generation just as Jesus said it would (Matthew 26:54).

Luke 22:47

While He was still speaking, a crowd came, and the one called

Judas, one of the twelve, was leading them, and he came up to Jesus to kiss Him

† Judas leads the crowd, showing betrayal from within Israel itself (Psalm 41:9).

† The kiss was a sign of false loyalty, turning something intimate into treachery.

† Josephus records how betrayal was common during this period of unrest in Judea, reflecting the corruption of the time.

Luke 22:48

But Jesus said to him, Judas, are you betraying the Son of Man with a kiss

† Jesus exposes the hypocrisy directly, calling out the act for what it is.

† The title Son of Man ties back to Daniel 7:13-14, showing authority even in betrayal.

† Irenaeus wrote that Christ willingly submitted, showing control even in suffering.

Luke 22:49

When those around Him saw what was going to happen, they said, Lord, shall we strike with the sword

† The disciples still expected a physical defense, misunderstanding the nature of His kingdom.

† This shows their struggle to grasp the spiritual fulfillment Jesus was bringing.

† Eusebius notes the early disciples often misunderstood until after these events were fulfilled.

Luke 22:50

And one of them struck the slave of the high priest and cut off his right ear

† This act shows human reaction, trying to stop what God had already ordained.

† It reflects zeal without understanding (Romans 10:2).

† Josephus documents similar violent reactions during this era among zealots.

Luke 22:51

But Jesus answered and said, stop, no more of this, and He touched his ear and healed him

† Jesus restores even in the moment of His arrest, showing mercy over violence.

† This proves His kingdom isn't advanced by force (John 18:36).

† Clement of Alexandria emphasized Christ's healing as proof of divine authority.

Luke 22:52

Then 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 robber

† Jesus exposes their fear and injustice, treating Him like a criminal.

† This shows the corruption of the leadership of Israel.

† Tacitus records how Roman-era leadership often acted out of fear of losing control.

Luke 22:53

While I was with you daily in the temple, you didn't lay hands on Me, but this hour and the power of darkness are yours

† Their actions were hidden in darkness, showing moral corruption.

† This hour was appointed, showing God's timing in judgment.

† Eusebius connects this moment to the beginning of judgment on that generation.

Luke 22:54

They seized Him and led Him away, bringing Him into the high

priest's house, but Peter was following at a distance

† Peter's distance reflects fear and uncertainty.

† This begins the testing of the disciples.

† Early church writings show how this moment was used to teach perseverance.

Luke 22:55

After they kindled a fire in the middle of the courtyard and sat down together, Peter was sitting among them

† Peter blends in, trying not to be identified.

† This shows compromise under pressure.

† Josephus describes similar gatherings during night trials in Jerusalem.

Luke 22:56

And a servant girl, seeing him as he sat in the firelight and looking intently at him, said, this man was with Him too

† Even a servant recognizes Peter, showing how visible their association was.

† Truth is being exposed in small moments.

† Clement noted how even the least can reveal truth.

Luke 22:57

But he denied it, saying, woman, I don't know Him

† Fear leads Peter to deny Christ.

† This fulfills Jesus' earlier warning (Luke 22:34).

† Irenaeus highlights Peter's fall as a lesson in human weakness.

Luke 22:58

A little later, another saw him and said, you are one of them too, but Peter said, man, I am not

† The denial continues, showing increasing pressure.

† This reflects the fear of association with Christ during persecution.

† Tacitus notes how association with Christ later brought persecution.

Luke 22:59

After about an hour had passed, another man began to insist, saying, certainly this man also was with Him, for he is a Galilean too

† His identity is tied to his background, exposing him further.

† Truth keeps pressing forward despite denial.

† Eusebius connects Galilean identity with early followers of Christ.

Luke 22:60

But Peter said, man, I don't know what you are talking about, and immediately while he was still speaking, a rooster crowed

† The rooster marks the fulfillment of Jesus' words.

† This shows the certainty of Christ's prophecy.

† Irenaeus emphasizes this as proof of divine foreknowledge.

Luke 22:61

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

† That look brings conviction, not condemnation.

† Memory of Christ's words brings repentance.

† Clement wrote that this moment shows the power of Christ's presence even in silence.

Luke 22:62

And he went out and wept bitterly

† True repentance is shown through sorrow.

† This is restoration beginning, not the end.

† Early church fathers saw this as the model of repentance.

Luke 22:63

Now the men who were holding Jesus in custody were mocking

Him and beating Him

† The suffering of Christ fulfills prophecy (Isaiah 50:6).

† Mockery reveals the blindness of that generation.

† Tacitus confirms Roman brutality in such treatments.

Luke 22:64

And they blindfolded Him and were asking Him, saying, prophesy, who is the one who hit You

† They mock His prophetic role while fulfilling it.

† This irony shows their ignorance.

† Eusebius highlights this as fulfillment of prophetic suffering.

Luke 22:65

And they were saying many other things against Him, blaspheming

† Their blasphemy reveals their rejection of God Himself.

† This aligns with the judgment coming on them.

† Josephus describes the increasing lawlessness among leaders before Jerusalem's fall.

Luke 22:66

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

† The full leadership gathers, representing Israel as a whole.

† This is national rejection of the Messiah.

† Irenaeus connects this council to covenantal accountability.

Luke 22:67

Saying, if You are the Christ, tell us, but He said to them, if I tell you, you won't believe

† Their hearts are already hardened.

† Truth isn't lacking, belief is.

† Clement wrote that unbelief isn't from lack of evidence but refusal.

Luke 22:68

And if I ask a question, you won't answer

† Their refusal to engage truth is exposed.

† This shows deliberate rejection.

† Eusebius notes this as judicial hypocrisy.

Luke 22:69

But from now on the Son of Man will be seated at the right hand of the power of God

† This declares His authority and coming vindication.

† This points to His reign beginning in that generation (Psalm 110:1).

† Irenaeus affirms this as Christ's exaltation following His suffering.

Luke 22:70

And they all said, are You the Son of God then, and He said to them, yes, I am

† Jesus clearly affirms His identity.

† This is the testimony they reject.

† Early writers saw this as the decisive confession.

Luke 22:71

Then they said, what further need do we have of testimony, for we have heard it ourselves from His own mouth

† They condemn Him based on truth, not falsehood.

† This seals their judgment.

† Josephus later records the destruction that followed this generation's rejection.

Historical References

† Josephus, Wars of the Jews, records the corruption and violence leading to Jerusalem's fall.

† Tacitus, Histories 5, describes Roman brutality and unrest in Judea.

† Irenaeus, *Against Heresies*, affirms Christ's authority and fulfillment of prophecy.

† Eusebius, *Ecclesiastical History*, connects these events to judgment on that generation.

† Clement of Alexandria, *Stromata*, emphasizes Christ's moral and spiritual authority.

How it applies to us today

† We see that rejecting truth doesn't come from lack of evidence but hardened hearts.

† Christ's kingdom isn't advanced by force but by truth and fulfillment.

† Even failure like Peter's can lead to restoration when there's repentance.

† We must recognize that Christ has already been enthroned and reigns now.

† This reminds us to stand firm in truth even when pressure comes.

Q & A Appendix

Q: Why did Jesus allow Himself to be arrested

A: Because it fulfilled prophecy and God's plan (Isaiah 53:7)

Q: What does Peter's denial show

A: Human weakness and the need for repentance (Luke 22:61-62)

Q: What does the rooster crow represent

A: The exact fulfillment of Jesus' words (Luke 22:34)

Q: What does sitting at God's right hand mean

A: Christ's authority and reign (Psalm 110:1)

Q: Why did the leaders reject Him

A: Because their hearts were hardened despite clear truth (John 5:40)

† **This is the fulfilled perspective we proclaim at Fulfilled**

Prophecies †

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Source Index

† Luke 22

† Josephus, Wars of the Jews

† Tacitus, Histories

† Irenaeus, Against Heresies

† Eusebius, Ecclesiastical History

† Clement of Alexandria, Stromata

Luke 22:1-46 Paraphrased

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