



the
gospel
of

LUKE

Tuesdays

in Classroom 5

Taught by Don Hooton

The Last Supper and Betrayal (22:1-53)

Overview

- In all four gospels it is evident that the events from the Olivet discourse (last lesson) and forward are the most significant part of the gospels – that cover at most 47 days, with emphasis on about three or four.
 - In Matthew, 4 of the 28 chapters (14%)
 - In Mark, 4 of the 16 chapters (25%)
 - In Luke, 4 of the 24 chapters (17%)
 - In John, 9 of the 21 chapters (43%)
- No part of the Gospels is really as important as the details that now emerge in this life of Jesus Christ. The death of Christ was the life of the world. While only two of the gospels describe the circumstances of Jesus' birth, each of the gospels devote the largest section of their story on the week of Jesus' death and His resurrection. And some have noted that Luke's minute details are the most significant.
- In a future lesson, perhaps, we will address the matters of the timing and chronology of the last week of Jesus (i.e. the date for the entry, the institution of the Memorial, the Crucifixion, et.al.). I like what Leon Morris said:
 - "All our Gospels agree that the crucifixion took place on a Friday in the Passover season, but whether the Passover coincided with the Lord's Supper (as it seems to do in the Synoptics) or with the crucifixion itself (as John seems to say) is one of the most difficult questions in New Testament interpretation....Possibly the best explanation is that there were different calendars in use. Jesus died as the Passover victims were being slain according to the official calendar; but he had held the Passover with his followers the previous evening according to an unofficial calendar." (Morris, *Gospel according to John*, NICIT).
 - And this is in summary how the following notes will view the timing of the week.
 - Source for Study: Robert L Thomas and Stanley Gundry, *The NIV Harmony of the Gospels*, Harper & Row, 1988, essay 10).

The Last Supper and Betrayal (22:1-53)

On the Passover

- Passover, or **Pesach** as it is called in Hebrew, was celebrated on the full moon of a month (Nisan) that literally means “their flight.” (Kevin Williams, *The Holidays of God: the Spring feasts*). Even though Nisan usually corresponds with March/April on the Roman calendar, and even though modern Jewish communities celebrate their New Year on the first day of the seventh month (Oct.-Nov.), Nisan is the first month of the “appointed feasts of the Lord.” The 14th of the month of “their flight” looks back to the origin of the first Passover and to the birth of the nation of Israel. Ever since Israel’s exodus from Egypt, Yahweh commanded this day to remember how He delivered them from idols and slavery in Egypt.
 - The plagues began with the “killing of the Nile River,” which was worshiped by the Egyptians as a source of life. The plagues ended only after God took the life of every firstborn son of Egypt. **That final decisive plague came during the full moon of Nisan 14.**
 - Moses, the leader of the Jewish people, had instructed every Israelite home to sacrifice a lamb, collect its blood—the biblical sign of life—and with a hyssop brush paint the lamb’s blood on the lintel and door posts of their houses. On the evening of that first Passover, the Lord visited Egypt as an angel of death.
 - According to the Scriptures, the Lord took the life of every firstborn people and livestock included—except where He found blood on the doorway. Only where there was blood on the doorway did He “pass over” and spare the life of the firstborn in that home.
 - To understand the killing of the paschal (Passover) lamb, it’s important to know that in Egyptian society the lamb, or ram (a male sheep), represented a pagan god of the Egyptians named Amon (also spelled Amun, Amen, or Ammon). Amon, whose name means “hidden one,” was considered the king of the gods and the source of all life on heaven and earth.
 - According to the Egyptian zodiac, Nisan was the chief month of this god, and the 15th of that month during the full moon was believed to be the apex of Amon’s powers. To the Egyptians the killing of a lamb was a desecration of their religion!
 - The Passover sacrifice was not only the beginning of the story of Messiah’s atonement but was a demonstration to end the power of Egypt’s a direct challenge to their gods: “Against all the gods of Egypt I will execute judgment: I am the Lord.” (Exodus 12:12).
 - On the celebrated day of Amon, and at the alleged peak of its powers, the God of Israel overcame Pharaoh, desecrated the worship of Amon and gave Israel every reason to believe that Yahweh was the ONE god of all and over all (Williams, Feasts).

The Last Supper and Betrayal (22:1-53)

On the Feast(s) of Unleavened Bread and Passover

- And here, regarding the placement of the Passover; Darrell Bock writes "The setting is full of irony. In the midst of this holiday season that celebrates life, the leadership schemes to end the life of one who comes to bring life." (*Baker Exegetical Commentary*).
- "Now the Feast of Unleavened Bread, which is called the Passover" (Luke 22:1).
 - While Luke uses these two names interchangeably, they actually represent two different Jewish festivals, the Feast of Passover (Nisan 14-15), followed by the Feast of Unleavened Bread (Aka "Feast of Matzot") (Nisan 15-21). See Numbers 28:16-17.
 - Jewish historian Josephus describes them as separate feasts but also combines them as one feast (Antiquities xiv. 21): "So Aretas united the forces of the Arabians and of the Jews together, and pressed on the siege vigorously. As this happened at the time when the feast of unleavened bread was celebrated, which we call the Passover, the principal men among the Jews left the country, and fled into Egypt."
 - And so *strictly speaking* in the Mosaic Law, the Feast of Passover was one day, followed by a distinct celebration of unleavened bread for 7 days.
 - And most commentators would note that by the first century, the two feasts were combined into one eight-day observance all labeled Passover.
- Their Different Meanings in History:
 - Passover celebrated (Ex 12:14) the night when the death angel passed over (Ex 12:12, 13) the doors of homes marked with the blood (Ex 12:7) of a blemish free lamb (Ex 12:3-5, cf Jn 1:29, 1 Pe 1:18-19+, 1 Cor 5:7).
 - Unleavened Bread commemorated Israel's exodus journey out of Egypt after the Passover (Lev 23:4-8) and through the Wilderness. See also Ex 13: 4-10; Num 28:16-25; Deu 16:2-4, 8).
- So at this time in Jerusalem, there would be Jewish pilgrims flooding in for these two great feasts which in effect should have brought to every worshipper a reminder that God is the God of all salvation – including their nations' history!

The Last Supper and Betrayal (22:1-53)

The Last Supper

- Judas seeks to betray Jesus (1-6).
 - “Satan entered into Judas”: While Satan is described as “entering” Judas, this does not diminish Judas’ personal responsibility because none of this was done against the will of Judas, *but with it*. This shows that the real enemy of Jesus was Satan, even more than Judas was an enemy, but Judas’ own greed and evil became the devil’s opportunity.
 - Judas, surnamed Iscariot: The name Iscariot may mean that he was from Kerioth, a city in southern Judea, making him the *only Judean* among the other disciples, who were all Galileans. This makes it feel more reasonable that Judas, a Judean, could get an audience with “chief priests and officers” to present his plans (all gospels suggest it was Judas’ plan, c.f. Matt 22:15; Mark 14:11). Would it not be unlikely they prejudice against Galileans would keep them from hearing Judas if he was one?
 - Rather than the geographic connection, some think the name Iscariot is linked to the word *sicarius*, that means “assassin” – a connection to the Jewish zealots who carried out underground warfare against the Roman occupiers.
- Judas’ Motives.
 - It is clear that it was money because they “agree” to give him money (5).
 - It is also suggested that he may have been seeking a position of great status and prestige as an Apostle (as per other arguments, Lk 9:46; 22:24-30). So when Jesus entered Jerusalem, it was not the triumph, perhaps, Judas had expected and perhaps, Judas’ actions were retaliatory and spiteful. Since Jesus didn’t give Judas what his selfish heart wanted, so Judas felt no qualms on making a gain in the deal because of the disappointment.

The Last Supper and Betrayal (22:1-53)

The Passover Supper and the Last Supper

- The Passover with the 12 (7-16).
 - The mention of Passover brings up complicated issues of the precise calendar chronology mentioned earlier. The main complicating issue is that Matthew, Mark, and Luke present this meal Jesus will have with His disciples *as the Passover* meal – normally eaten with lamb which was sacrificed on the day of Passover with a great ceremony at the temple. Yet John seems to indicate that the meal took place *before the* Passover (John 13:1), and that Jesus was actually crucified on the Passover (John 18:28). “Possibly the best explanation is that *there were different calendars in use*. Jesus died as the Passover victims were being slain according to the **official** calendar; but he had held the Passover with his followers the previous evening, according to an **unofficial** calendar.” (Morris)
 - It should not be overlooked that none of the gospels mention a lamb at the Passover meal. Perhaps it is because they had not offered their sacrifice as of the official day of Passover or perhaps Jesus may have wanted it this way, to emphasize the idea that He would be the Lamb of God.
- What Jesus says :
 - **With fervent desire:** This was a passionate moment for Jesus. It wasn't so much that He was saying goodbye (he would later) as much as now He arrived at the central reason why He came: to institute a new covenant with men, based on His own sacrificial death. This was not the beginning of the end; it was the beginning of the beginning.
 - **He took the cup (of Passover):** In the following verses Luke tells us Jesus also *took the cup after they had eaten* (22:20). It seems that Jesus took the cup both before and after the bread. According to the customs of a Passover dinner, several cups were common, four different cups of wine ceremonially sipped during the meal to remind them, as tradition developed from it, from Exodus 6:6-7: “I will take you; I will save you; I will redeem you; I will make you a nation” (Mishnah. Pes. 10:1).
 - **I will not drink of the fruit of the vine until the kingdom of God comes:** Jesus is waiting for all His people to be gathered to Him when there will be “a great supper”, known in Revelation as “the marriage supper of the Lamb” (19:9). The Feast they memorialize was a foreshadowing of the event in which they are now participants – the Passover Lamb's sacrifice for all people (not just Jews) – and which makes the foreshadow of the memorial meal He will institute for Christians. Yet, this coming of the kingdom is the ultimate aim of all of this: the heavenly kingdom of God.

The Last Supper and Betrayal (22:1-53)

The Passover Supper and the Last Supper

- **He took bread, gave thanks and broke it, and gave it to them:**
 - When the bread was lifted at Passover, the leader said: “This is the bread of affliction which our fathers ate in the land of Egypt. Let everyone who hungers come and eat; let everyone who is needy come and eat the Passover meal.” The Passover created a nation; a slave mob was freed from Egypt and became a nation. This new Passover also creates a people; those united in Jesus Christ, remembering and trusting His sacrifice.
- **This is My body which is given for you... This cup is the new covenant in My blood:**
 - Jesus then gave the elements in front of the disciples a new meaning. He changed the one suffering from the nation of Israel in bondage to the Servant who would set them free from sin’s bondage.
 - “The words ‘this is my body’ had no place in the Passover ritual and would have created surprise in the disciples – an innovation – that would mean more to them when they would finally see His words realized.
 - Regarding the bread, it was given...
 - This refers to the sacrificial offering of the atonement. There would be no forgiveness without it.
 - And the means of that atonement was the “body” which was His.
 - Regarding the “cup”, it was...
 - One of many. Note each gospel says that He took “a” cup – one of the several before them.
 - A cup is the New Covenant. That is, the contents of the cup (fruit of the vine) symbolized the ratifying element of the covenant: His blood (v.20).
 - Since covenants were ratified by the slaying of an animal, hence, blood, the new covenant from God (c.f. Jer 31:31-34) had to be accompanied by sacrifice.
 - However, the precise understanding of these words have been the source of great theological controversy.
 - Roman Catholicism teaches *transubstantiation*, the idea that the bread and the wine are the Divien Presence and *actually* become the body and blood of Jesus. But could it have then?
 - Martin Luther (Lutherism) taught *consubstantiation*, the idea that the substance of the body and blood of Christ are present alongside the substance of the bread and wine, which remain present.
 - John Calvin (Presbyterianism) taught that Jesus’ presence in the bread and wine is real, but only spiritual, not physical. Zwingli taught that the bread and wine are significant symbols that represent the body and blood of Jesus. Zwingli said, “Jesus also said I am the vine,” and “I am the door,” and we understand what He was saying.
 - So then, just as the symbols of Passover had a meaning for something else, the **bread** and the **cup** are symbols, but also pictures in which we partake to see the Lord, as Paschal Lamb, as Mediator of a New Covenant, which He accomplished, not in birth, not in life – but in death.

The Last Supper and Betrayal (22:1-53)

The Passover Supper and the Last Supper

- **Woe to the betrayer (21-23).**
 - **Behold, the hand of My betrayer is with Me on the table:**
 - This indicates that Judas was *present* when Jesus passed the bread and the cup to His disciples. This is a matter of debate among students of the Bible. However, since John's gospel places him there (13:11,26,30).
 - **The Son of Man goes as it has been determined:**
 - It was **determined** by prophecy that the Messiah should be betrayed ([Psalm 41:9](#)).
 - Nevertheless, **woe to that man** who actually betrayed the Messiah. Judas could never claim that he helped Jesus by fulfilling prophecy – nor would the Apostles (Acts 1:16-20). He was and is fully accountable for his sin before God.
 - “The fact that God overrules the evil that bad people do as he brings his purposes to pass does not make them any the less evil.” (Morris)
- **They began to question among themselves, which of them it was:**
 - Judas must have kept his secret well – and Jesus never called him out.
 - None of the other disciples seemed to suspect him.

The Last Supper and Betrayal (22:1-53)

The Final Teaching for Disciples

The larger section of teaching to the disciples at this time is found in John 13-16.

- **True greatness for the disciples (24-27).**
 - Another dispute about greatness (Matthew 18:1, Matthew 20:20-26, Mark 9:33-34, Luke 9:46) leads Jesus to teach them about service. He said that Kings lord over others and Benefactors have authority.
 - But they were to be as the youngest even if they were the greatest. “In the ancient world it was accepted that age gave privileges; the youngest was, by definition, the lowliest.” (Morris)
 - They were to be the servant even if they appointed to lead. The idea of being called benefactors is really the idea of getting credit. Many people only will serve if they can be assured of getting proper credit.
 - The supreme patience of Jesus shows in His gentle correction of their prideful squabbling. John will show us that He washes all their feet “even though not all of them are clean.” He obviously had great things weighing down His mind, yet He gently taught and corrected them.
 - Jesus did not mean that if you serve in a lowly place, you will be always be given a great place. He meant that in God’s eyes, **the lowly place is the great place.** “Service given, not gained, is the true greatness, for it is the sign of real fellowship with the Lord Himself.” (G. Campbell Morgan).
- **The kingdom and His reward for the disciples (28-30).**
 - “just as My Father has granted Me a kingdom...” is clear evidence that Jesus knew He was sent to be King and to accomplish His Father’s purpose and will (John 17:4) which Peter proclaimed was accomplished (Acts 2:14-36).
 - Jesus was delivered up by the predetermined plan of God (23)
 - God raised Him up just as He had prophesied (24-31).
 - Jesus was exalted to God’s right hand (33)
 - Jesus received the promise His Father had made (33)
 - Jesus verified it by sending the Spirit you see and hear (33)
 - So know for certain, God has made Him your Lord and Christ (36)
- **“I grant you that you may eat and drink at My table in My kingdom.”**
 - Another way of promising them peace at the end of the journey (John 14:1-3) and along the journey.
- **“And you will sit on thrones judging the twelve tribes of Israel.”**
 - They will sit on thrones judging the twelve tribes of Israel, and their names will be on the twelve foundations of the wall of the New Jerusalem (Revelation 21:14).

The Last Supper and Betrayal (22:1-53)

The Final Teaching for Disciples

Jesus warns Peter of his coming fall (22:31-34).

- Jesus was aware of a spiritual battle behind the scenes to which Peter was ignorant: Satan wanted to “sift you as wheat” – shake him until there was nothing left – and no one left. Satan wanted all (like Judas) to be blown away like chaff.
- **But I have prayed for you:** History shows that Satan did not completely crush Peter. Peter failed more than the three here prophesied – but in the moment Jesus forecasts, His prayer is what saves Peter (c.f. Heb 7:25, Rev 12:10). **That your faith should not fail:** Peter’s faith would falter but not fail. Jesus did not see the temporary lapse that was to come as a failure of faith, because He knew that Peter would return to Him.
- And nearly without thinking, Peter retorts, **“Lord, I am ready to go with You, both to prison and to death”:** Peter did not consciously lie here but was unaware of the spiritual battle that Jesus could see. Peter acted on the emotions of the moment – feeling brave – but will wilt when the pressure comes.
- I tell you, Peter, **the rooster shall not crow this day before you will deny three times that you know Me:** Jesus told Peter the truth about himself not to discourage but to remind him of who He was: Three denials will come so quickly that a rooster will not even be able to crow twice.

And to the other disciples, He calls to readiness (35-38).

- He reminds that “When I was with you, I sent you” and they had “lacked nothing.” Now, to prepare them, Jesus tells them to journey with common sense of preparation so that “he who has a money bag, let him take it...” They had travelled without Him before (Luke 10:1ff) but they will soon be truly without Him and need their every ounce of faith and sense to survive.
- This which is written must still be accomplished in Me: “And He was numbered with the transgressors”: Jesus had previously told His disciples that He would be rejected and crucified (Luke 17:25, 18:31-33). Now, Jesus says that it would happen soon with “must be fulfilled” (37).
- With the same gusto of Peter, the 12 call for swords. When Jesus says, **“It is enough”** I think He means, “Enough of this kind of talk” to end the conversation that they were not “getting.” Jesus does not mean that two swords will be enough to battle the crowd that comes to arrest Him – He means there is not yet enough faith in them to proceed on with the conversation.

The Last Supper and Betrayal (22:1-53)

In the Garden of Gethsemane (39-46).

- Jesus' condition is described as "agony" by Luke (44).
 - The custom was to go to the Mount of Olives. He had spent nights there during that week (Luke 21:37), and refused to change this routine, even though He knew it meant that Judas could easily find Him.
 - The agony did not come over misguided desires but from the real journey to sacrifice He knew He faced. He was no victim of circumstances beyond His control. Unlike any animal sacrifice, He went fully knowing.
 - This "cup" is connected to the use in the Old Testament as a powerful picture of Divine wrath and judgment (cf. Psa 75:8; Isa 51:17; Jer 25:15).
 - Jesus **prayed more earnestly**, to the point where His **sweat became like great drops of blood** falling down to the ground. Luke did not say that Jesus' sweat was blood, but that it was *like* blood; either in the way that it poured off His brow, or because it was tinged with blood from burst capillaries and dilated pores.
 - "The old physician Galen gives an instance in which, through extremity of horror, an individual poured forth a discoloured sweat, so nearly crimson as at any rate to appear to have been blood. Other cases are given by medical authorities." (Spurgeon)
- The Apostles in the garden.
 - Pray that you may not enter into temptation: As Jesus began to pray in the Garden of Gethsemane (Matthew 26:36 and Mark 14:32 name it so) He began by warning the disciples of their need to pray.
 - "The words '**enter into temptation**' (perasmon) mean to succumb to its evil power (cf. Luke 22:46; 11:4)."
 - He found them "sleeping from sorrow" (45).
- Jesus' prayer in the garden (42)
 - He **knelt down and prayed**: Here is the passionate account of an eyewitness (one of the disciples), who reported this to Luke. Only an eyewitness would remember a detail such as Jesus praying about a stone's throw away from the disciples.
 - **Father, if it is Your will...**: Jesus knew what the Father's will was yet was in great agony of soul.
 - The first sinless man, Adam, battled Satan, sin, self, and temptation in a garden **and lost** – saying, "My will not Yours, be done" and all of humanity has had a share in his suffering. The second Sinless Man, Jesus, battled Satan, sin, self, and temptation in another garden **and won** – saying, "Not My will, but Yours, be done" – and all people of every tribe and race can have a share in His salvation.
- The Angel in the garden (43-44)
 - The angel(s) provided what the sleeping disciples did not.
 - Perhaps the angel(s) demonstrated that He was even more human – "lower than the angels" (Heb 2:7)¹

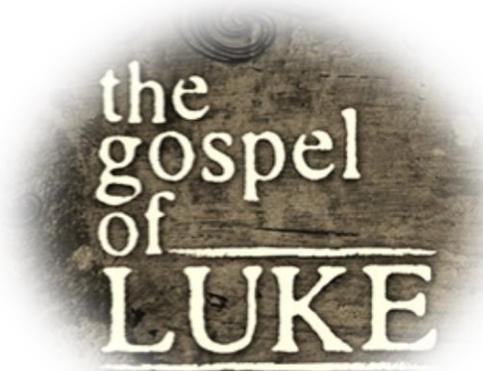
The Last Supper and Betrayal (22:1-53)

The Arrest and Betrayal in the Garden (47-53).

- The Crowd
 - Behold, a multitude: The number of those sent to arrest Jesus shows that the religious leaders clearly regarded this as a dangerous operation, to be done without risk of riot or failure. John (18:3,12) said Romans were present in addition to “the captains of the temple” (Lk 22:52).
- The Betrayal
 - “When a disciple met a beloved Rabbi, he laid his right hand on the Rabbi’s left shoulder and his left hand on the right shoulder and kissed him. It was the kiss of a disciple to a beloved master that Judas used as a sign of betrayal.” (Barclay).
 - Jesus’ question is to Judas and showing of the betrayer’s seared conscience: Would you kiss me as your Rabbi while at the same time betray me as your Lord?
- The Arrest
 - While Judas’ betrayal is horrific and bears full responsibility for it, the manner in which events played out shows well the providence of God.
 - If they captured Jesus in a fight or if Jesus ran and hid until they found and caught Him, it would show that He was an unwilling victim.
 - If Jesus surrendered Himself it might excuse His murderers or be seen as suicide.
 - If it happened accidentally it would lessen the full effect of the bitter cup Jesus was about to drink.
 - “No; he must be betrayed by his friend, that he may bear the utmost depths of suffering, and that in every separate circumstance there may be a well of grief.” (Spurgeon).
 - He did not put up a fight because now was the time for Jesus to do to Him what they wanted to do all along – to arrest and kill Him. By all outward appearance it would seem to be their hour, not Jesus’.
 - Peter’s struggle with Malchus
 - John 18:10 says the unnamed swordsman was Peter and names the slave as well.
 - Luke, with his medical precision, identified the ear as the right ear. Assuming Peter was right handed, the only way to cut off someone’s right ear in this manner is if you attack from behind. It’s likely – though not certain – that Peter attacked from behind.
 - Jesus stops it (51) and heals the slave.

The Reading Schedule:

- 1/7 | The Revelation of the Cross (9:18-50)
- 1/14 | Public Challenge and Mission of the 70 (9:51-10:24)
- 1/21 | Teaching the Kingdom (10:25-11:13)
- 1/28 | Teaching the Kingdom (11:14-11:54)
- 2/4 & 11 | Teaching the Kingdom (12:1-12:59)
- 2/18 | Teaching the Kingdom (13:1-35)
- 2/25 | Conflict and Crises (14:1-32)
- 3/3 | Parables of the Lost (15:1-32)
- 3/10 | Challenges to the King (16:1-31)
- 3/17 | Teaching Discipleship in the Kingdom (17:1-37)
- 3/24 | More Teaching of the Kingdom (18:1-43)
- 3/31 | The March to Jerusalem (18:31-19:27)
- 4/7 | The Passion Begins (19:28-44)
- 4/14 | Conflict in Jerusalem (19:45-21:4)
- 4/21 | Predictions about Jerusalem (21:5-38)
- 4/28 | The Last Supper and Betrayal (22:1-53)
- 5/5 | The Arrest and Trial (22:54-23:25)
- 5/12 | The Crucifixion (23:26-56)
- 5/19 | The Resurrection (24:1-53)



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