

Luke 22 Part 1

Charles Dailey © 2015 Revision of 5/2021 NLT
Printed 8/25/2021 CPS

Introduction:

Because the chapter has 71 verses, we will consider the first 38 and look at the rest in part 2.

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THE PLOT TO KILL JESUS

(22:1.) The Festival of Unleavened Bread, which is also called Passover, was approaching. (2) The leading priests and teachers of religious law were plotting how to kill Jesus, but they were afraid of the people's reaction.

- **William Barclay** describes the Passover very succinctly:

“The Feast of Unleavened Bread is not, strictly speaking, the same thing as the Passover. The Feast of Unleavened Bread lasted for a week, from 15th to 21st Nisan (April), and the Passover itself was eaten on 15th Nisan. It commemorated the deliverance of the people of Israel from their slavery in Egypt (Exodus 12:1-51). On that night the angel of death smote the first-born son in every Egyptian family; but he passed over the homes of the Israelites, because the lintels of their doors were smeared with the blood of the lamb to distinguish them. On that night they left so quickly that, at their last meal, there was

no time to bake bread with leaven. It was unleavened cakes they ate.”

- It was settled among the religious leaders that **Jesus** had to die. The remaining problem was how to **kill** Him and remain safe themselves.
 - He had embarrassed them at every encounter.
 - He blasphemed because he claimed to be the Messiah.
 - If Jesus gained control, their leadership role was over.
 - He had diminished their income from the rented booths in the Court of Gentiles at the Temple.
 - He had warned of the destruction of their cherished seat of power: Jerusalem.
- But the death of Jesus was in God's plan. So Judas entered the picture next.

THE TREACHERY OF JUDAS

(3.) Then Satan entered into Judas Iscariot, who was one of the twelve disciples, (4) and he went to the leading priests and captains of the Temple guard to discuss the best way to betray Jesus to them. (5) They were delighted, and they promised to give him money. (6.) So he agreed and began looking for an opportunity to betray Jesus so they could arrest Him when the crowds weren't around.

- Among the **twelve**, two men were named **Judas**, so Luke is careful to identify the traitor.
- **Judas** liked money and had positioned himself as the purse-keeper for the group, showing that the others had confidence in him. **Judas** must have asked for a finder's fee because it says the leaders **promised to give**



him money. Judas also needed to be safe in turning Jesus over to the authorities because he was looking for an **opportunity to betray Jesus when the crowds weren't around**. While **money** was the immediate cause for the plans of **Judas**, yet behind that was **Satan** himself. He now had a henchman right among the **twelve**.

- An important part of the plan for **Judas** was his own safety (verse 6), just as safety was a compelling force with the religious leaders (verse 2). These wicked men were actually playing into the plan of God so Jesus could die for the sins of mankind. God has ways of turning intended evil for His purposes.

PREPARATIONS FOR THE PASSOVER

(7.) Now the Festival of Unleavened Bread arrived, when the Passover lamb is sacrificed.

- This was the normal Friday evening for sacrificing the lamb. (It was the same as our Thursday evening.) Some have argued for Thursday or even Wednesday. The Gospel of Mark agrees that it is the normal day in 14:12.

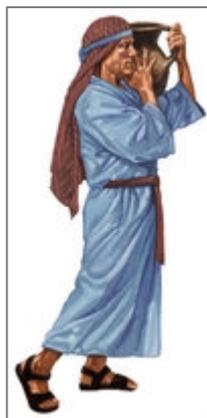
(8.) Jesus sent Peter and John ahead and said, "Go and prepare the Passover meal, so we can eat it together."

- **Jesus** turned the planning for the special meal over to men from His inner circle — **Peter and John**.
- **Preparing** involved buying bread, wine and herbs and obtaining a lamb.
- **R.C. Foster** suggests a priest would have supervised the slaying of the lamb. This was happening all over town. Thousands of lambs were put to death each **Passover**.

(9.) "Where do You want us to prepare it?" they asked Him. (10) He replied, "As soon as you enter Jerusalem, a man carrying a

pitcher of water will meet you. Follow him. At the house he enters,

- The first question was the natural one: **where?**
- The answer was to go into Jerusalem and look for a **man carrying a pitcher of water**. That task was normally handled by women. If men carried water, it was in an animal skin not a pitcher. We speculate that the man was John Mark and that he was an only child, so he was doing what a sister might have done in a home with sisters.
- The Passover meal was the perfect time for Judas to have Jesus arrested, but he had to know the address. Peter and John were to **follow** the man home. No addresses or names were used, depriving Judas Iscariot of the ability to report where their Passover meal was to be celebrated.



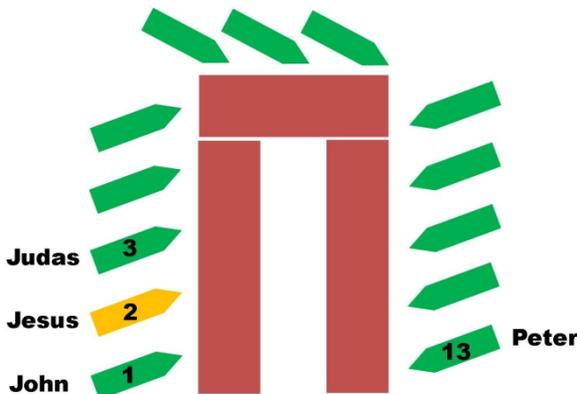
(11.) say to the owner, 'The Teacher asks: Where is the guest room where I can eat the Passover meal with My disciples?' (12) He will take you upstairs to a large room that is already set up. That is where you should prepare our meal."

- The house had an upstairs **guest room** that could accommodate the **disciples**. Thirteen people in all.
- The house owner was a man. If this was the home of Mark's mother, there was a man in charge at this moment.
- The room already had a large table for handling guests.

(13.) They went off to the city and found everything just as Jesus had said, and they prepared the Passover meal there.

- We have already seen the hand of God working in these details.
 - The timing to meet the man carrying the water was correct.

- The owner of the house already had a plan to accommodate the group.



THE LAST PASSOVER

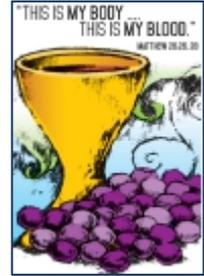
(14.) When the time came, Jesus and the apostles sat down together at the table. (15) Jesus said, "I have been very eager to eat this Passover meal with you before My suffering begins. (16) For I tell you now that I won't eat this meal again until its meaning is fulfilled in the Kingdom of God."

- Luke is doubly clear about who was present. It was the twelve **apostles**, including Judas.
- Jesus understood God's timing and that He was about to **suffer** pain and humiliation.

(17.) Then He took a cup of wine and gave thanks to God for it. Then He said, "Take this and share it among yourselves. (18) For I will not drink wine again until the Kingdom of God has come."

- This must have been a **cup** used in the Passover.
- The *New Living Translation* uses the word **wine**, but most translations say *fruit of the vine*.
- **R.C. Foster** writes:

The fact that all leaven had to be removed from the house two days before the Passover began, is positive proof that the wine which they used was unfermented. The bread was unleavened; for precisely the same reason the fruit of the vine was unleavened. The Greek word *oinos* is used in classical literature of both fermented and unfermented grape juice. The Gospel writers are very careful, however, and do not even use the word "wine" in telling of the Lord's Supper. They always use the phrase "the fruit of the vine."



- He would not celebrate the Passover again until it was fulfilled. That fulfillment came in less than two months when redemption through Jesus was preached on Pentecost. The Passover symbolism of the lamb dying to save Israelites from the death angel pointed forward to the Lamb of God who takes away the sin of the world. The origins of the earthly phase of the **kingdom** are hazy in the minds of many believers. Verse 18 makes it clear that the **Kingdom of God** was not open for business yet.

THE FIRST LORD'S SUPPER

(19.) He took some bread and gave thanks to God for it. Then He broke it in pieces and gave it to the disciples, saying, "This is My body, which is given for you. Do this to remember Me." (20) After supper He took another cup of wine and said, "This cup is the new covenant between God and His people—an agreement confirmed with My blood, which is poured out as a sacrifice for you.

- The **broken** pieces of **bread** symbolized the **body** of Jesus that was about to be given on the cross as a sacrifice for the sins of the world. Jesus gave new significance to the **bread** of the Passover and the **cup** also.

- A new **covenant** was being put in place fulfilling Jeremiah 31:
"The day is coming," says the LORD, "when I will make a new covenant with the people of Israel and Judah.
 (Jeremiah 31:31 NLT)
- **The Lord's Supper is a memorial** (vs. 19). Just as the Passover itself was a memorial of Israel being saved from the bondage of Egypt, the Lord's Supper is a memorial of the sacrificial death (**poured out for you**) that was about to take place.
- **The Lord's Supper is a communion.** It would be an event focusing on the new, emerging fellowship and the central event is the sacrificial death of Jesus.
- **It is a time of self-examination.** Why was His **body given for you?** Why was the terrible suffering necessary? Because of our sins. We need to look inward and identify our sin.
- **It is a time of proclamation.** So Paul says in 1 Corinthians:
For every time you eat this bread and drink this cup, you are announcing the Lord's death until He comes again. (1 Corinthians 11:26 NLT)
- **The Lord's Supper is a prediction.** It looks forward to His second coming. "... **until He comes again.**"

(21.) "But here at this table, sitting among us as a friend, is the man who will betray Me.

- Judas had positioned himself next to Jesus and Jesus then gives a hint about His **betrayal** and who would execute such an infamous task. Looking at the chart on page 5, the circle is small.

(22.) For it has been determined that the Son of Man must die. But what sorrow awaits the one who betrays Him." (23) The disciples began to ask each other which of them would ever do such a thing.

- God had a plan that Jesus should die (verse 22). Judas had stepped into the role as facilitator. He was planning on receiving a fee from the religious leaders.
- This launched a serious discussion among the **disciples**. Note how Judas had to have lied in order to not be detected.

TRUE GREATNESS IS SERVING

(24.) Then they began to argue among themselves about who would be the greatest among them.

- During that block of time, a dispute had broken out about who was **greatest**. It appears that Judas had bumped Peter to the foot of the table and had taken Peter's place beside Jesus.
- Peter and John had been with Jesus during more crucial events than the others. The Transfiguration is a case of this.

(25.) Jesus told them, "In this world the kings and great men lord it over their people, yet they are called 'friends of the people.' (26) But among you it will be different. Those who are the greatest among you should take the lowest rank, and the leader should be like a servant.

- **Jesus** now compares the world's view of **greatness** with His route to **greatness**. It is not age and authority, but **servant leadership**.

(27.) Who is more important, the one who sits at the table or the one who serves? The one who sits at the table, of course. But not here! For I am among you as one who serves.

- While Luke does not record the foot-washing event, it fits into the story at this point. Jesus took the role of a **servant** for the twelve.

let the
leader
act the part of the
servant

(28.) "You have stayed with Me in My time of

trial. (29) And just as My Father has granted Me a Kingdom, I now grant you the right (30) to eat and drink at My table in My Kingdom. And you will sit on thrones, judging the twelve tribes of Israel.

- Jesus had just rebuked His men for seeking greatness but now He commends them for standing with Him through the trials of the past week, especially.
- **Eating and drinking** in Christ's kingdom are part of the symbolism of the joys that God's children will experience in the New Covenant age. Furthermore, they would become rulers in the kingdom of Christ and **judge the twelve tribes of Israel**. The church is built on the foundation of the apostles and prophets.
- **James Smith** puts the statements in perspective: "Jesus repeats the promise made earlier (Matt 19:28) that his apostles would sit on twelve thrones judging or ruling over the twelve tribes of Israel. The term *Israel* embraces all of the saved, both Jews and Gentiles. The church of Christ is the New Covenant Israel (Gal. 6:16; James 1:1; Rev. 7:3-8). The point is that these apostles will be the chief authorities on earth once the kingdom was launched."

JESUS PREDICTS PETER'S DENIAL

(31.) "Simon, Simon, Satan has asked to sift each of you like wheat. (32) But I have pleaded in prayer for you, Simon, that your faith should not fail. So when you have repented and turned to Me again, strengthen your brothers."

- The impetuous apostle with his mouth open frequently is getting specific attention from Jesus. **Satan** had demanded control of him, too. Jesus could not forestall this, but **prayed** that Peter's **faith** would **not fail**.
- Jesus did not use his new name *Peter*, but his old name **Simon**. Jesus also knew that Peter would **turn** again - repent.

(33.) Peter said, "Lord, I am ready to go to prison with You, and even to die with You." (34) But Jesus said, "Peter, let Me tell you something. Before the rooster crows tomorrow morning, you will deny three times that you even know Me."

- **Peter** was weaker than he realized. He thought of himself as being able to go to **prison** and even **death** for Jesus.
- Jesus gave the timeframe in which Peter would **deny** even **knowing** Jesus. It was before the **rooster would crow**—about dawn. We know that is exactly what happened.
- **William Barclay** captures the scene: "Peter was over-confident. If a man says, 'That is one thing I will never do,' that is often the very thing against which he must most carefully guard. Again and again castles have been captured because the attackers took the route which seemed unattackable and unscalable and at that very spot the defenders were off their guard. Satan is subtle. He attacks the point at which a man is too sure of himself, for there he is likeliest to be unprepared."

NEW MARCHING ORDERS

(35.) Then Jesus asked them, "When I sent you out to preach the Good News and you did not have money, a traveler's bag, or an extra pair of sandals, did you need anything?" "No," they replied. (36) "But now," He said, "take your money and a traveler's bag. And if you don't have a sword, sell your cloak and buy one!"

- The Lord had provided the necessities of life during their training period and they agreed.
- Now they are to equip themselves for the worldwide task that was facing them. The **sword** may have been used for personal safety; surely not to fight the Jews.

(37.) For the time has come for this prophecy about Me to be fulfilled: 'He was counted among the rebels.' Yes, everything written about Me by the prophets will come true." (38) "Look, Lord," they replied, "we have two swords among us." "That's enough," He said.

- Jesus quotes Isaiah 53 as applying to Himself.

I will give Him the honors of a victorious soldier, because He exposed Himself to death. He was counted among the rebels. He bore the sins of many and interceded for rebels.

(Isaiah 53:12 NLT)

- The curt answer of Jesus to the **sword** question may mean that He meant it in a figurative way. **Paul Butler's** view is expressed: "We certainly cannot interpret Jesus' instructions here to be sanctioning vigilante action or armed aggression. Neither does He intend by this to advocate spreading the gospel by the power of the sword (as Mohammed advocated). When the apostles told Jesus they already had two swords among them, He said, "That is enough." One of these two swords appeared in the hand of Peter in the Garden of Gethsemane. He drew it and cut off the right ear of the high priest's servant. There Jesus told Peter his action was wrong."