

**Luke 22:7-23**  
**August 23, 2020**

**Open with Prayer**

**HOOK:**

Q: If you have been a Christian for many years, then I'm going to guess you and I have shared in the Lord's Supper, aka Communion, through the church.

Q: What has been your experience with the Lord's Supper? [Let people engage]

**Transition:** Jesus is not only wanting to have the Passover meal with His disciples, but He also instituted The Lord's Supper, which calls us to remember what He did for us in dying on the cross and *establishing the new covenant*. Let's read the story and we'll process it from there.

**BOOK:**

**The Last Supper**

<sup>7</sup> Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed. <sup>8</sup> Jesus sent Peter and John, saying, "Go and make preparations for us to eat the Passover."

<sup>9</sup> "Where do you want us to prepare for it?" they asked.

<sup>10</sup> He replied, "As you enter the city, a man carrying a jar of water will meet you (men rarely carried pitchers of water). Follow him to the house that he enters, <sup>11</sup> and say to the owner of the house, 'The Teacher asks: Where is the guest room, where I may eat the Passover with my disciples?' <sup>12</sup> He will show you a large upper room, all furnished. Make preparations there."

<sup>13</sup> They left and found things just as Jesus had told them. So, they prepared the Passover.

<sup>14</sup> When the hour came, Jesus and his apostles reclined at the table. <sup>15</sup> And he said to them, "I have eagerly desired to eat this Passover with you before I suffer. <sup>16</sup> For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God."

<sup>17</sup> After taking the cup, he gave thanks and said, "Take this and divide it among you. <sup>18</sup> For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes."

<sup>19</sup> And he took bread, gave thanks and broke it, and gave it to them, saying, "This is my body given for you; do this in remembrance of me."

<sup>20</sup> In the same way, after the supper he took the cup, saying, "This cup is the new covenant in my blood, which is poured out for you. <sup>21</sup> But the hand of him who is going to betray me is with mine on the table. <sup>22</sup> The Son of Man will go as it has been decreed, but woe to that man who betrays him." <sup>23</sup> They began to question among themselves which of them it might be who would do this.

**Process Observations/Questions:**

Q: What did you most like about this passage? What resonated with you? [Let people engage]

Q: What did you least like about this passage? [Let people engage]

Q: What did you find in this passage that you didn't understand? [Let people engage]

Q: What do we learn about Jesus in this passage? [Let people engage]

### **LOOK:**

Passover celebrated the old covenant ratified on Sinai (Exod. 19–24). The Lord's Supper celebrates the new covenant of Jeremiah 31:31 written on the hearts of the people rather than on tablets of stone. As blood sacrifices sealed the old covenant (Exod. 24), so Christ's blood would seal and ratify the new covenant. We are invited to celebrate the Lord's Supper and look back to Jesus's personal atonement for us by shedding his blood on the cross.

### **Close in Prayer**

### **Commentaries for Today's Lesson:**

**Wiersbe, W. W. (1996). *The Bible Exposition Commentary* (Vol. 1, pp. 265-266). Wheaton, IL: Victor Books.**

### **Before the Supper: Preparation (Luke 22:7–13)**

*Jesus prepared for the Passover (vv. 7–13).* The way our Lord arranged for the Passover feast indicates that He knew there were plots afoot. Until the disciples arrived at the Upper Room, only Jesus and Peter and John had known where the feast would be held. Had Judas known, he might have been tempted to inform the authorities.

Peter and John would have no trouble locating the man with the water pitcher, because men rarely carried pitchers of water. This was the task of the women. Like the man who owned the ass and colt (Luke 19:28–34), this anonymous man was a disciple of Jesus who made his house available to the Master for His last Passover.

Peter and John would purchase an approved lamb and take it to the temple to be slain. Then they would take the lamb and the other elements of the supper to the house where they planned to meet, and there the lamb would be roasted. The table would be furnished with wine, unleavened bread, and the paste of bitter herbs that reminded the Jews of their long and bitter bondage in Egypt (see Ex. 12:1–28).

There is a chronological question here that must be addressed, or it will appear that the Gospel writers are contradicting each other. According to John 18:28, the Jewish leaders had not yet eaten the Passover, and the day Jesus was tried and condemned was “the preparation of the Passover” (John 19:14). But our Lord and His disciples had already eaten the Passover!

In their excellent *Harmony of the Gospels* (Harper & Row), Robert Thomas and Stanley Gundry suggest a possible solution to the dilemma (pp. 320–23). The Jews at that time reckoned days in one of two ways: from sunset to sunset or from sunrise to sunrise. The first approach was traditionally Jewish (Gen. 1:5) while the second was Roman, though it had biblical precedent (see Gen. 8:22).

If Matthew, Mark, and Luke used the Jewish reckoning, and John the Roman, then there is no contradiction. There was an “overlapping” of days that permitted both groups to celebrate on the same *date* but a different *day*. The temple priests permitted the Jews to bring their lambs for sacrifice either the earlier or the later time. Apparently, the Jewish leaders followed the Roman form of reckoning (John 18:28) while Jesus and the disciples followed the Jewish form. Our Lord was crucified on Passover at the time when the lambs were being slain, becoming a fulfillment of Old Testament type.

### **During the Supper: Revelation (Luke 22:14–16, 21–23)**

The disciples did not know what to expect as they met in the Upper Room, but it turned out to be an evening of painful revelation. Jesus, the Host of the supper, met them with the traditional kiss of peace (He kissed Judas!), and then the men reclined around the table, Judas at our Lord’s left and John at His right (John 13:23).

***Jesus revealed His love (vv. 14–16).*** He did this by what He *said* and by what He *did*. He told His friends that He had a great desire to share this last Passover with them before He suffered. Passover commemorated the Exodus of Israel from Egypt centuries before, but He would accomplish a greater “exodus” on the cross. He would purchase redemption from sin for a world of lost sinners (Luke 9:31).

Then He arose, girded Himself with a towel, and washed the disciples’ feet, including Judas’ (John 13:1–20). Later that evening, the Twelve would argue over which of them was the greatest, so this lesson on humility and service did not penetrate their hearts. Perhaps Peter had this scene in mind when years later he admonished his readers to “be clothed with humility” (1 Peter 5:5; and see Phil. 2:1–11).

Our Lord’s words in Luke 22:16 indicate that there would be no more Passover on God’s calendar. The next feast would be the great “kingdom feast” when He would return to establish His rule on earth (Luke 22:28–30; 13:24–30; Matt. 8:11–12). He saw beyond the suffering to the glory, beyond the cross to the crown; and in His love, He reached out to include His friends.

***Jesus revealed the presence of treachery (vv. 21–23).*** He had already hinted to His disciples that one of their number was not truly with Him (John 6:66–71), but now He openly spoke about a traitor in their midst. However, He did not do this just for the sake of the disciples, but more for the sake of Judas. Jesus had kissed Judas and washed his feet, and now He was giving Judas another opportunity to repent. It is most significant that Jesus did not openly identify Judas as the traitor but protected him until the very end.

If Jesus knew that Judas would betray Him, why did He choose him in the first place? And, if *somebody* had to betray the Lord, why condemn Judas? After all, he simply did God’s will and fulfilled the Old Testament prophecy (see Pss. 41:9; 55:12–14; compare Pss. 69:25 and 109:8 with Acts 1:15–20).

Before He chose His 12 Apostles, Jesus spent a whole night in prayer (Luke 6:12–16), so we must believe that it was the Father’s will that Judas be among them (John 8:29). But the selection of Judas did not seal his fate; rather, it gave him opportunity to watch the Lord Jesus closely, believe, and be saved. God in His sovereignty had determined that His Son would be betrayed by a friend, but divine foreknowledge does not destroy human responsibility or accountability. Judas made each decision freely and would be judged accordingly, even though he still fulfilled the decree of God (Acts 2:23).

The fact that the disciples were puzzled by this strange announcement reveals that they did not know Judas’ true character, their own hearts (“Which of us could do such a terrible thing?”),

or the prophecies in the psalms. Nor did they remember the Lord's statements that He would be betrayed into the hands of the enemy (Matt. 17:22; 20:18). If Peter had fully understood what was happening, he might have used his sword on Judas!

Much about Judas remains a mystery to us, and we must not speculate too much. Judas is certainly a witness to the sinlessness of Jesus Christ, for if anybody could have given witness against Him, it was Judas. However, the authorities had to find false witnesses in order to build their case against Jesus. Judas admitted that he had "betrayed innocent blood" (Matt. 27:4).

At this point, Judas left the Upper Room to go to the religious leaders and get ready for the arrest of Jesus in the Garden. Judas went out "and it was night" (John 13:30), for he was obeying the prince of darkness (Luke 22:53). Alas, for Judas, *it is still night and always will be night!*

**Martin, J. A. (1985). Isaiah. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 258-259)**

## 2. THE PREPARATION BY JESUS FOR DEATH (22:7–23)

Luke's account of Jesus' preparation for His death includes two parts: Jesus' final ministry to His close disciples at the Passover meal (vv. 7–38), and Jesus' final hours praying alone in the garden (vv. 39–46).

### a. *Jesus at the Passover meal (22:7–23) (Matt. 26:17–35; Mark 14:12–31; John 13:1–38)*

The Synoptic Gospels speak of the meal Jesus ate with His disciples as the Passover meal. But the Gospel of John indicates Jesus died on the cross at the exact time that lambs were slain in preparation for the nation's Passover meals (John 19:14). But this can be explained by the fact that the Feast of Unleavened Bread was a seven-day feast following the one-day Feast of the Passover, but sometimes all eight days were called "the Passover" (Luke 2:41; 22:1; Acts 12:3–4) or the seven days were the "Passover Week" (John 19:14). A different explanation is that Jews in the first century followed two calendars in observing the Passover. According to this view Jesus and His disciples observed one date, eating the Passover meal before His crucifixion, whereas most of the nation, including the Pharisees, followed the other calendar in which the Passover lambs were slain on the very day of Jesus' death.

(1) The disciples' preparation for the meal. 22:7–13. Even during these final preparations for His death **Jesus** was doing miraculous things. In this instance He told **Peter and John** exactly what they would find when they went about the **preparations of the Passover**. It would be easy to recognize **a man carrying a jar of water** because women usually carried the water from the wells to their houses. The two disciples were to tell the person who owned **the house** that **the Teacher** wanted to use **the guest room** to **eat the Passover with His disciples**. The owner of the house must have been a believer in Jesus, for he let the disciples **make preparations** for the meal at his house.

(2) Jesus' teaching during the meal (22:14–38). 22:14–20. Jesus taught His men that His death would mean the beginning of the **New Covenant**. The symbolism about the **bread** and **the fruit of the vine** was given to show that Jesus' **body** and **blood** were necessary to institute the New Covenant.

Jesus' final teaching about the kingdom occurred at this final feast. Throughout the Book of Luke feasting has symbolic value. **Jesus and His** disciples, now called **apostles** (cf. 6:13; 9:10; 17:5; 24:10), were **reclined at the table**.

Jesus enjoyed the fellowship of those men who had believed His message of the kingdom. They were the ones who had followed Him, knowing that He was truly the Messiah. They were the ones who had left everything in order to follow Him. They had been called to a radical form of discipleship. Jesus announced that this was the last **Passover** He would **eat** with them **until** all that **it** means would find **fulfillment in the kingdom of God** (22:16; cf. v. 18). Many events in the Old Testament, including the Passover, pointed toward the ministry of Jesus and the kingdom He was to inaugurate. When His kingdom would arrive, the Passover would be fulfilled for God would have brought His people safely into their rest.

The bread and the wine were common, not only at Passover meals but also at every meal in that culture. Those elements symbolized His “body,” the sacrifice for the entire nation, and His “blood.” He was the sacrificial Lamb who was to take away the sin of Israel and of the entire world (John 1:29). The New Covenant (spoken of many times in the OT but highlighted in Jer. 31:31–34), which was a prerequisite for the Kingdom Age, was instituted by Jesus’ sacrifice (Luke 22:20). The New Covenant provided for the regeneration of the Israelite nation and the Holy Spirit’s indwelling individuals in the nation. Believers in the Church Age also participate in those spiritual blessings of regeneration and the indwelling Spirit (1 Cor. 11:25–26; 2 Cor. 3:6; Heb. 8:6–7).

22:21–23. Jesus now revealed that the betrayer was one of the gathered disciples who was eating the Passover meal. Judas’ accountability and God’s sovereign plan for Jesus’ death are seen together (v. 22). Jesus had to die, for His death was the basis of salvation for all mankind and the only means for lifting the curse of sin. But the betrayer was accountable for his actions. Apparently, the disciples had trusted Judas completely, for they had no idea **who would do** such a thing (v. 23).

**Cabal, T., Brand, C. O., Clendenen, E. R., Copan, P., Moreland, J. P., & Powell, D. (2007). *The Apologetics Study Bible: Real Questions, Straight Answers, Stronger Faith* (p. 1555). Nashville, TN: Holman Bible Publishers.**

**22:17, 20** Some ancient manuscripts do not have verses 19b–20, and thus in Lk the order of the elements of the Last Supper are reversed, from bread-cup in Mt and Mk to cup-bread. However, because the manuscripts that support this reading come from the same text-type, and because a more viable explanation can be given for the scribal omission of the words than for their later insertion, many conclude that verses 19b–20 are original. Thus, Lk mentioned two cups (vv. 17, 20). The traditional Passover meal involved at least three (perhaps four) ceremonial drinks. The cup in verse 17 was probably the first of the series, given Jesus’ introductory remarks. The cup in verse 20 was then probably the third cup, drunk at the conclusion of the meal.

**Butler, T. C. (2000). *Luke* (Vol. 3, pp. 367–369). Nashville, TN: Broadman & Holman Publishers.**

## **B. Preparing for Glory to Come: The Last Supper (22:7–38)**

**SUPPORTING IDEA:** *The Lord’s Supper marks Jesus’ preparation of the disciples for life in the coming kingdom, but it teaches them the lesson of humility and true greatness.*

**22:7.** The day of unleavened bread came (see 22:1). For Luke this is the fourteenth day of the month of Nisan. Exodus 12:18 set up the practice of beginning to eat unleavened bread on the

fourteenth. On the tenth each family had determined how many would eat, how much lamb was needed, and they had chosen the lamb to be slaughtered. On the fourteenth between 2:30 P.M. and 5:30 P.M. they slaughtered the lambs in the temple court. Then the evening meal was held in an agreed-on place, either a home or other suitable building. The evening would be the beginning of 15 Nisan.

**22:8–9.** Jesus told the two leading disciples to get the Passover meal ready. By doing so, he created the Twelve into a family for this family observation. They had forsaken their own families (see 18:28–30) and joined a new family. Their family celebration would be quite unique—a Passover celebration with God’s Passover Lamb for the world. Preparations would include finding a place and taking the lamb to be slaughtered in preparation for the meal.

This was no ordinary family preparing for Passover. They did not even have a place to lay their heads, much less a room for the family to gather around the Passover table. The disciples did not know how to find a place. They asked the Master.

**22:10–11.** With his supernatural knowledge, Jesus directed them to a man who would be carrying a water vessel on his head. Carrying water was normally a female responsibility, not something that a man did. The disciples were to follow this man into a house. They were to find the owner of the house and inform him of the Teacher’s need for a place to celebrate Passover. The owner of the house was expected to know who the Teacher was and to be willing for his house to be used for this purpose.

**22:12–14.** The willing owner led the disciples to the right place, and they prepared for Passover, setting out everything needed for the guests to recline at the table and eat. By such preparations, Jesus apparently protected his disciple family from intrusive outsiders. They celebrated the supper in private. The feast approached (22:1), the day of unleavened bread came (v. 7), and the hour arrived. At the mealtime hour, they gathered in the upper room, built onto a flat Palestinian house. Each person found a place around the table to stretch out to eat. The family was prepared for Passover, but were they prepared for *this* Passover?

**22:15–16.** Jesus wanted to share one last Passover with his disciples. Jewish religious leaders wanted to kill him and prevent him from doing any more teaching or performing any more miracles in Jerusalem. He knew what lay ahead of him in Jerusalem. But now, safely cloistered from his enemies, he had a final opportunity to prepare his followers for the events of the future. He needed one last time to give them a symbol to teach them the meaning of who he was and what he had done for them. Thus, he ate his final Passover with his disciples, knowing they would not share such a meal together until the great eschatological banquet around God’s table in heaven. Then their redemption would be complete. Then Jesus’ preaching that the kingdom had come near would be complete, and the kingdom would be fully present for eternity.

**22:17–18.** The Passover meal began with a cup of wine, which was blessed with thanksgiving for the meaning of the day. Jesus also took a cup of wine and blessed it. Often a host would give his cup as a special honor to a banquet guest. Jesus appears to share his own cup with all the family, rather than each drinking from his own cup. This symbolized their unity in facing what lay ahead and in looking forward to the final appearance of the kingdom of God. The Last Supper is a time of looking forward to two goals: the cross and the final heavenly banquet in the kingdom. Jesus underlined that this was his last supper. He would be with the Father at the final banquet the next time he partook of the wine.

**22:19.** Along with lamb, unleavened bread was also a central part of the Passover meal. The family, having recited the Exodus story through questions and answers and sung parts of the traditional Hallel collection of psalms in Psalms 113–118, would give a prayer of thanks over the

bread and eat the Passover meal. Jesus apparently took the role of the father of the family and gave thanks for the bread. As he did so, he replaced the Passover celebration with a new celebration of unleavened bread. This one interpreted the bread not as representing what Israel had to carry out of Egypt, but the body of Jesus broken on the cross for his followers.

It is difficult to know how the disciples would have reacted as Jesus spoke of his body given for them. Later they would realize what he had done and why he wanted them to repeat this rite again and again. No longer did they need to celebrate the Passover and look back to the Exodus redemption. Now they could celebrate the Lord's Supper or Last Supper and look back to what Jesus did for them by dying on the cross. Jesus would no longer drink and eat physically and visibly with them, but each generation of disciples could remember his desire to eat this last meal and the meaning he gave to it.

**22:20.** Passover included four cups of wine drunk at specific intervals. The last two came after the meal and were separated by the reading of the rest of the Hallel Psalms. Jesus took the occasion of one of these cups to again transform the meaning of Passover, transforming the Jewish celebration into the Christian Easter. The cup they drank served as an eternal reminder that Jesus had spilled his blood for them. Passover celebrated the old covenant ratified on Sinai (Exod. 19–24). The Lord's Supper celebrates the new covenant of Jeremiah 31:31 written on the hearts of the people rather than on tablets of stone. As blood sacrifices sealed the old covenant (Exod. 24), so Christ's blood would seal and ratify the new covenant.

No longer would they need to look back to Egypt and Sinai for their redemption. No longer would they need to celebrate a yearly day of atonement. Now they looked to Jesus and his death on the cross as the sole and sufficient means for their atonement. Jesus would no longer celebrate Passover. His followers would no longer need to celebrate Passover. Now they would celebrate the Lord's death until he came again.

**22:21–23.** Quickly Jesus changed the topic. The betrayer is here at the table, he declared. What a shock for the apostles. Who could he be?

Jesus emphasized that the betrayer had not forced Jesus' hand. The betrayer did not control history. Neither did the one who had entered in to possess him. God had determined that Jesus must pass on. He would go just as God had planned it. Still, for being Satan's accomplice and choosing to reject and betray Jesus, the betrayer stood under judgment. Everyone should grieve and mourn for him, Jesus said. He would face God's wrath.

The disciples had not formed a complete fellowship of trust. They argued over which of them might betray Jesus. Deep down, they knew each one of them was capable of such betrayal.

**The Holy Bible: New International Version. (1984). (Lk 22:7-23). Grand Rapids, MI: Zondervan.**