

Luke 22

Uptown Church Sunday School

December 13, 2009

“This cup is the new covenant in my blood, which is poured out for you.”
“Father, if you are willing, take this cup from me; yet not my will, but yours be done.”

I. Introduction

- The drama that began with the announcement of the Messiah at the beginning of Luke, accompanied by widespread anticipation that Jesus would be the conquering king on the throne of David, has now begun to come to its climax – Luke sets the stage for the King of the Jews to be killed.
 - After Jesus instructs his followers on the sufferings they will face, the destruction of Jerusalem, the signs of the end, and the promise of his return in glory (Lk 21), events quickly escalate towards Jesus’ own suffering and death
- *Q: If you were facing the last few hours of your life, what would you do with your time? What would you expect someone like Jesus to do?*
- During Jesus’ last hours before his death, we do not find him out proselytizing to “Gentile sinners,” confronting the Pharisees to win converts, or cramming in a few more healings or miracles.
 - Rather, we see that he surrounds himself with the twelve, celebrating a final meal (with enormous soteriological and ecclesiological implications), and laboring to equip them for the days ahead. A shift in priorities as he faces the end.
 - John 13-17 (parallel account of Upper Room discourse) provides abundantly greater detail on his concern for teaching and praying for his apostles.
 - *Jn 13:1 - “Now before the Feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end.”*
 - **Main theme:** We also see Christ’s overwhelming concern for fulfilling his Messianic calling to suffer and die as a substitute for the people of God, according to the Scriptures – which is symbolically linked to the Passover celebration.
- **Prayer**
- **Context:** Luke 22 covers a lot of territory spanning parts of three calendar days of the Passion Week
 - Preparation for Passover, final teachings to the Apostles, the Lord’s Supper, suffering in the Garden of Gethsemane, betrayal by Judas, arrest, and first trial(s)
 - Briefly highlight the approximate chronology:

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Triumphal entry into Jerusalem	Temple clearing	Confrontation with temple leaders	Teaching in the temple	Upper room discourse	Betrayal and arrest (after midnight)	Grave	Resurrection
Visit to temple, time in Bethany	Curse of the fig tree	Olivet Discourse on the end of the age	Sanhedrin plots to kill Jesus	Evening Passover meal ⁽¹⁾ + Lord's Supper instituted	Jewish trials		
			Preparations for Passover ⁽¹⁾	Gethsemane	Roman trials		
					Crucifixion		
					Burial		

Nisan 15, most likely **Passover**

Covered in Luke 22

(1) There is some dispute regarding timing of preparation for the Passover / Feast of Unleavened Bread and the actual partaking of the Passover Meal itself by the disciples, which is partly driven by how the Hebrew calendar functions

- We will do our best to cover the entire sequence of events but will spend focused time in a few areas, breaking down the passage into three parts.

II. Fellowship: Final Farewell to His Disciples (Lk 22:1-38)

Read Luke 22:1-38

- **(v1-5) Betrayal with no redemption:** Judas and the Jewish leaders' plot to kill Jesus
 - v1: Per Lev 23:5-6, Passover stood at the beginning of the 7-day Feast of Unleavened bread. However, over the course of Jewish history the precise timing of these events had slightly changed (contributing to the John vs. Synoptics issue).
 - *Q: Previously, what had been the temple leaders' strategy in attacking Jesus?*
 - In v2, we see that the temple regime, after spending much effort trying to entangle Jesus in breaking the law or disqualifying himself from Messiahship (ch 20), has now sunk to the level of simply trying to murder him out of fear of popular revolt.
 - Jews would have had a heightened sensitivity to deliverance from Rome during Passover (remembering the redemption from Egyptian oppression)
 - *Q: What do we see is the impetus for Judas' surprising actions? What do you make of the statement that "Satan entered into Judas"? Who is guilty?*
 - **The cosmic conflict** that began in Gen 3 and continued in Christ's testing in the wilderness comes to the forefront again: Satan attempting to undermine the redemptive mission of Christ. Let us not miss the subtlety here...
 - Satan's tactic: turn one of Jesus' own apostles against him
 - The text reveals that Satan "entered" Judas Iscariot – took possession of him in some way and exerted strong influence on his actions.
 - *Read Jn 6:64,70.* However, as Jn 6:64 reveals, Jesus knew from the very beginning that one of the twelve "did not believe" – Judas was not even a convert! – and Jesus knew this all along. He even calls him "a devil."
 - In other words, Judas was unsaved from the beginning, so in a sense Satan had always had influence on him.

- Moreover, Jesus knew this yet still chose him to be one of the twelve – presumably because he knew it was ordained that he must be betrayed to fulfill the scriptures.
 - Yet, Jesus clearly assigns blame (and “woe”) to Judas for his actions later on in at the supper table (v22b), suggesting Judas is morally guilty.
 - Thus, we are faced with a **subtle but important point** here: the divine mystery of the interplay between [a] Judas’ willful betrayal (for which he was guilty), [b] the “entering” of Satan (which was part of a broader cosmic battle), and [c] the foreknowledge and actions of Christ in putting Judas in such a position where he could even betray him in the first place.
 - *Q: What did Judas agree to do? Why was that important?*
 - **The scheme:** Judas would lead the priests and guards to the location where they could find Jesus privately, away from the crowds that might resist them. In a world without GPS, cell phones, street lights, road maps, and Twitter, this act of betrayal was not a trivial thing to accomplish.
- **(v7-20) Passover and the institution of the sacrament of the Lord’s Supper**
 - *Q: What do the disciples and Jesus do next? Did Jesus “need” to observe the Passover? How is this consistent with what we’ve seen before?*
 - Jesus and the disciples, having timed their arrival to Jerusalem to coincide with the Passover celebration, prepare to observe the occasion. This is consistent prior instances where Jesus, though sinless, partook of Jewish legal rituals (circumcision, sacrifices, John’s baptism) to indicate corporate unity.
 - *Q: What is the background of the Passover? When instituted? How done?*
 - **Significance of the OT Passover:** remembering God’s faithfulness, substitution of the blood of an animal for the people to secure their redemption
 - First instance: Ex 12, when God rescued Jews from Egypt. Perfect lamb, cook and eat, apply blood to doorway – angel of the Lord passes over them. From the beginning it was instituted as a sacramental ceremony of remembrance. Officially codified in Lev 23.
 - *Q: Briefly summarize what Christ does in instituting the Lord’s Supper? What does our denomination (and Reformed Theology) profess concerning the connection between the Supper and the Passover?*
 - **Covenantal relationship between Lord’s Supper and Passover**
 - Direct appropriation of the elements of the meal to this NT sacrament by Christ himself (“Eat *this* Passover...This is...This is...”)
 - Attestation in the epistles: Paul calls Christ the Passover lamb (1 Co 5:7), Peter calls Christ the pure, spotless lamb (1 Pe 1:19).
 - Analogy of the signs and things signified in both administrations:

	Passover (OT)	Lord’s Supper (NT)
Sign	Passover Lamb	Body and blood of Christ
Method	Cooking lamb, applying blood	Partaking of bread and wine consecrated to the task
Thing signified	Substitutionary death covering sin	Substitutionary death covering sin
Participants	God’s people (circumcised Jews only – Ex 12:43-45)	Believing Jews & Gentiles

Purpose	Covenant renewal	Covenant renewal, spiritual nourishment
Remembrance	OT redemptive act: deliverance from Egypt	NT redemptive act: redemption at the cross
Big difference	Bloody sacrament (flesh of lamb)	Blood-less sacrament (Christ's blood poured out once – bread and wine)
Points...	Forward to Christ	Back to Christ

- *Q: What is the spiritual purpose of sacraments and, specifically, the Supper?*
- **Purpose** of sacraments in general, and the Lord's Supper in particular
 - WSC 92. *What is a sacrament?* A sacrament is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ, and the benefits of the new covenant, are **represented, sealed, and applied** to believers
 - WSC 96. *What is the Lord's Supper?* The Lord's Supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, **his death is showed forth**; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made **partakers of his body and blood**, with all his benefits, to their **spiritual nourishment**, and **growth in grace**.
 - Jesus makes reference to the New Covenant – Jer 31:31
- *Q: What is actually taking place during the Lord's Supper?*
- **Sacramental union** between the sign and the spiritual reality signified
 - An inner spiritual grace is appropriated through the means of partaking of an outward physical ceremony. There is indeed a real, though mysterious, relationship between the two, which is why we at Uptown take it so seriously ("fencing the table," preparation in prayer, etc.)
 - Bread / body signifying his corporeality and scourging; wine / blood signifying his atoning work on the cross.
- *Q: Very quickly: what are the four leading interpretations of the Lord's Supper?*
- **Four primary interpretations** of the elements (bread and wine) of the Supper
 - Transubstantiation: the bread and wine literally transform into the real body and blood of Jesus. E.g., Roman Catholic mass.
 - Consubstantiation: Perhaps better named "sacramental union." Christ is *really* present "in, with, and under the forms of bread and wine." E.g., Lutheran view, though they do not use that label. Practically, this is little more than a metaphysical reinterpretation of transubstantiation. How could either Trans- or Cons- be true in the first Supper, since Christ was corporally present administering the bread and wine (and partaking)?
 - Symbolic memorial: Bread and wine are not spiritually or physically tied in any real way to Christ's actual body and blood, but serve as instruments for a symbolic meal that remembers his work on the cross. E.g., Zwingli.
 - Pneumatic or dynamic presence: Body and blood are not corporally present, but there is a real spiritual connection by which the Holy Spirit applies the benefits of Christ's body and blood to those who partake of the sacrament by true faith. E.g., Reformed view.
- *Q: Why does this matter...or does it? Why is it important that we properly conceive the sacrament?*

- **(v21-39) Jesus’ “Upper Room” teachings:** 3 highlights of his last sermon to the twelve
 - *Q: In v22a and 37, what “decree” or “writings” might Jesus be referring to?*
 - **Dying by decree:** Jesus continues to reveal that he will suffer and die, which he had begun in 9:21, and declares that his death would be according to God’s will.
 - Important truth for Christ, who would soon wrestle with the implications of his death in the Garden (“not my will but yours...”)
 - Important truth for the apostles, whose hearts would be filled with dismay
 - “Decreed”: several OT passages prophecy the Messiah’s death, including Dt 21 (hanging on tree), Ps 16 (not see decay), Ps 22 (piercing, forsake), Ps 34 (no broken bones), Isa 53 (suffering servant)
 - Direct reference to Isa 53:12 – Jesus, though sinless, would be counted among the transgressors. Our sins were imputed to him.
 - *Q: What does Christ teach in his lesson in v21-30, and how can we apply it?*
 - **Serving over being served:** Jesus rebukes the ambitious power-grabbing of his apostles, who may have had an incorrect political-eschatological view of his Messiahship, by emphasizing that it is by serving that they will be glorified.
 - Epitomized by him in two ways: (a) washing their feet (John’s account; not in Luke’s) and (b) his willingness to humble himself and die. Mk 10:45 – not to be served, but to serve and give his life as a ransom.
 - **Preparing for the new age:** Jesus reminds them of the mission he sent them on previously (Lk 9, the twelve, and Lk 10, the seventy-two), but he revises his instructions in view of the fact that his death, resurrection, and ascension will bring a change to the state of things in the kingdom: intense persecution.
 - Now they are to take a bag, purse, staff, and even a sword (spiritually, most likely). The upcoming period of the early church would be intense.
 - Closing thought: observe how Christ was fully in control of his situation of suffering (fulfilling prophecy, predicting betrayals, etc.)

- **(v31-34) Betrayal with redemption:** prediction of Peter’s threefold denial
 - *Q: Describe the implications of the exchange with Peter in v31-34.*
 - Having entered Judas, Satan also asks permission to attack Peter in some fashion.
 - Indicates a very real conflict in the spiritual realm.
 - Satan cannot do anything which Christ does not allow him to do – “Satan is God’s Satan,” meaning that he is under God’s sovereignty.
 - Important to note that Peter was saved and protected from Satan, while Judas was not saved and received no protection.
 - Jesus predicts that Peter, who he had chastised before for hindering his messianic purpose (“Get behind me Satan!”), would stumble and deny him three times in Christ’s most vulnerable moment. However, we know from Jn 21 that Peter is restored three times, and he would later be the early church’s first leader.
 - Remarkably different outcome for Peter, who would undergo true repentance, than for Judas, who was reprobate and hardened.
 - Note: Jesus called him Simon at first, then Peter (“rock”), suggesting his weakness and the irony of the situation.

III. Anguish: Confronting His Messianic Calling (Lk 22:39-53)

- **Garden of Gethsemane:** the suffering of Christ's soul in anticipation of his atoning death on the cross
 - *Q: Describe what Christ does after the last supper. What does Luke emphasize?*
 - **Context:** Christ takes Peter, James, and John (per parallel accounts) with him to a solitary place to pray. Luke's account emphasizes Christ's anguish and prayer, whereas other accounts place more weight on the threefold failures of his friends.
 - Even in these moments, his concern was for teaching his disciples ("pray")
 - *Q: What do you think Christ was going through in these moments?*
 - **Bearing the cup of God's wrath**
 - Having acted out symbolically what he was about to go through (the Lord's Supper), Jesus wrestles with the fact that he would soon drink to the very dregs the wrath of God for all of his elect people's sins.
 - Here we do not have the covenant "cup" (from before), but the sum-total of God's righteous indignation for sin. c.f., Isa 51, Jer 25, Rev 14.
 - Christ knew what lay ahead, and it was bad. *Hematidrosis (sweat blood)*.
 - Berkhof: Christ's "suffering" was not limited to the cross, but included the entire complex of events leading up to it.
 - **The mystery of the Son's incarnation:** submission to the Father's will in view of his humanity and, to a degree, the "economic trinity"
 - Christ suffered real anguish at the prospect of bearing the full weight of justice from a wrathful, holy God.
 - As the second person of the trinity, Christ would have known this plan from all eternity – equality as to substance, essence, and knowledge.
 - However, in his humiliation in human flesh, Christ faced true trepidation (sweating blood) at the prospect of what he was to undergo.
 - Thus, as to the "ontological trinity," the will of the Logos = will of the Father. However, as to his incarnation and the "economic trinity," there is an, albeit mysterious, subordination of the Messiah to the Father.
 - Only Luke mentions the angel who came to strengthen Jesus in his time of duress.
- **Jesus' arrest:** betraying the Son of Man with a kiss
 - *Q: What things stand out regarding the scene of Christ's arrest?*
 - As Jesus predicted, Judas executes his ploy of turning Jesus (who was hidden in the Garden) to the temple guard.
 - The arrest was, as Jesus alludes in v52-53, entirely a sham and unlawful. They had no grounds for arresting him, or otherwise they would have done it in broad daylight in front of everyone. The darkness befits their evil, surreptitious goal.
 - The corrupt temple regime fulfills scripture by arresting (and punishing) the man who was innocent and had done no crime deserving arrest.
 - Christ, however, does not put up a fight, for he has already settled it in his heart to submit to the ordeal that was to come.
 - Moreover, his quoting Isa 53:12 indicates that he knows that, while he is *personally* sinless, he is becoming the substitute for his people's sin and will, consequently, be considered guilty on their account.

- Interesting to note that Jesus still has compassion – only Luke describes Jesus’ healing the guard’s severed ear.

IV. Beginning of the End: Failure of Disciples and First Trial (Lk 22:54-71)

- **Peter’s great denial and the scattering of the disciples**
 - *Q: What happens after Jesus’ arrest? What does Peter do?*
 - Parallel accounts indicate that the disciples run away after Jesus is taken – the shepherd is stricken and the sheep scatter.
 - Peter, however, follows the mob to the scene of the trial before the Sanhedrin / Annas / Caiaphas. On the one hand, he proves his loyalty by risking his life in this way...but this would not last. All four gospels report this incident.
 - *Q: What can Peter’s three denials teach us about our own lives?*
 - Peter is questioned three times about whether he was an accomplice of Jesus.
 - Peter’s vocal reaction and the mob scene suggest that the questions appeared to be made publicly in front of other people, which helps us resolve apparent discrepancies among gospel accounts of which people were questioning him each time – very easily multiple people could have been interrogating him at the same time.
 - Imagine the weight of grief he would have experienced when Jesus looked straight at him after the third denial.
 - Despite this colossal failure, Peter would be restored.
- **The Lamb, rejected by men – and to be stricken by God**
 - *Q: Describe the scene before his first trial.*
 - “Despised and rejected by men” (Is 53:3): beatings by the guards
 - Luke apparently excludes the account of the midnight (and illegal, per Jewish law) trial before Annas, after which this incident with the guards occurred.
 - As predicted in Scripture, Jesus was mocked and scourged.
 - The physical torment points to a deeper spiritual rejection by the greater mass of mankind: rejecting Jesus in your heart is mockery.
 - *Q: What two things does Christ reveal in this encounter? Has he still committed a crime worthy of punishment?*
 - “Like a lamb that is led to the slaughter” (Is 53:7): initial Jewish interrogation
 - At times Jesus was silent, and at other times he answered their questions. Throughout, he was abundantly concerned with fulfilling scripture.
 - Jesus declares that the Son of Man (though rejected by mankind) would ascend and rule at the right hand of God, indicating his dominion over all in his session / glory in heaven.
 - He also gives indication that he is indeed the Son of God (though translations of his response vary).
 - Jews charge him with a religious sin: blasphemy – claiming to be divine. This has been their issue for quite some time, and they can use this

confession to secure Roman support to crucify him, given all the political implications of the true “Christ” figure (in their view).

- Yet, it is obviously not blasphemy if it is indeed true. Thus, Christ accused unjustly. He truly is the reigning king and divine Son of God.

V. Conclusion and Takeaways

- *Q: Closing thoughts or applications?*
- Jesus maintains his legal righteousness and fulfills the law (keeping the Passover), while at the same time preparing his followers for the new age of union with him after his atoning death. He is numbered with the transgressors though perfectly innocent.
- Meditate on the extent of Christ’s love in obtaining justification for us on the cross.
 - Imagine his anguish at bearing all of God’s wrath...combined with his perfect sense of justice that would cry out against the unfairness of his arrest and trial.
- Praise God that his Son would humble himself before the gracious will of the Father to offer him up as a substitute...and remember this next time you partake of the Supper.