



Jesus: A Life: Week 15

The Last Supper and Our Salvation

Big Idea: In the garden we see what Jesus went through on the way to the cross.

Read the Bible:
Luke 22:39-53

STUDY

*** Before interacting with this guide, all leaders should study the referenced texts using the HEAR Method. It's also important to encourage your group members to read the text using the HEAR Method. ***

H: Highlight, or take note of, things in the passage that stick out to you as you read.

E: Explain what the passage means by asking simple questions of the text:

- **Why was this written?**
- **To whom was it originally written?**
- **How does it fit with the verses before and after it?**
- **Why did the Holy Spirit include this passage in the book?**
- **What is He intending to communicate through this text?**

A: Apply the text to your life. What does God want you to learn from this text?

R: Respond to God in prayer.



³⁹ And he came out and went, as was his custom, to the Mount of Olives, and the disciples followed him. ⁴⁰ And when he came to the place, he said to them, "Pray that you may not enter into temptation." ⁴¹ And he withdrew from them about a stone's throw, and knelt down and prayed,⁴² saying, "Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done." ⁴³ And there appeared to him an angel from heaven, strengthening him. ⁴⁴ And being in agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground.⁴⁵ ⁴⁵ And when he rose from prayer, he came to the disciples and found them sleeping for sorrow, ⁴⁶ and he said to them, "Why are you sleeping? Rise and pray that you may not enter into temptation."

Betrayal and Arrest of Jesus

⁴⁷ While he was still speaking, there came a crowd, and the man called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss him, ⁴⁸ but Jesus said to him, "Judas, would you betray the Son of Man with a kiss?"⁴⁹ And when those who were around him saw what would follow, they said, "Lord, shall we strike with the sword?" ⁵⁰ And one of them struck the servant⁵⁰ of the high priest and cut off his right ear. ⁵¹ But Jesus said, "No more of this!" And he touched his ear and healed him. ⁵² Then Jesus said to the chief priests and officers of the temple and elders, who had come out against him, "Have you come out as against a robber, with swords and clubs? ⁵³ When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness."



Summary

In the next scene we take in from Luke, we are drawn behind the curtain to see Jesus on his way to cross. Having instituted the Lord's Supper, Jesus and the disciples move to the Mount of Olives where Jesus will pray, and his betrayal will happen.

Christ prays and it's here we begin to understand the despair that is present in Christ's heart. Christ is in anguish as he considers that he will soon have to drink the cup of God's wrath on the cross. This is important for Christians to see. Jesus is not fearful of death. In actuality, Jesus is fearful at standing before a holy God with sin, sin that he did not commit, on his record. This should make us appreciative of all that Christ suffered for us.

After Christ is done praying the betrayer begins to make his way on to the scene. Judas, who was one of the 12, shows up and betrays Christ with a kiss. This should make us tremble. One of the people who had been dedicated to Christ for three years is the one who is now trading Jesus in. This is a solemn reminder that just because you are in close proximity does not mean that you have a relationship with Christ.

Judas' kiss sets off a flurry of activity. The guard moves in to make the arrest. Peter and the disciples respond with a fight. Peter cuts off one man's ear before Jesus can put a stop to the madness. Jesus is willing to go with these men because he knows he has something to accomplish on the cross.

Seeing Jesus' journey on the way to the cross should bring a new appreciation for what he did for us.



Leading Your Group

Community Time

Start group by asking for Prayer requests and checking in on everyone.

Bible Study

***Have everyone in your group read assigned scripture before meeting. ***

Start Group by Reading Luke 22:39-53

Major Lessons:

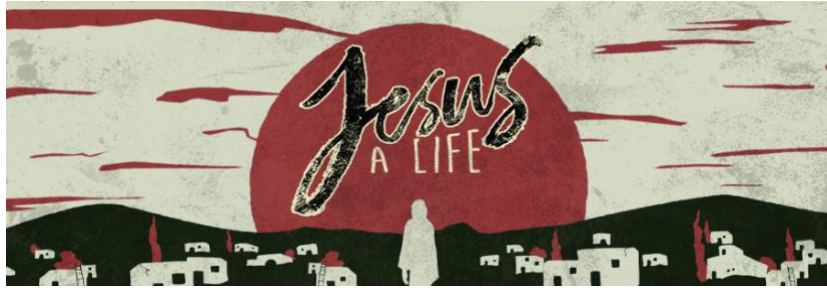
- 1. Never forget that Jesus takes the wrath that we deserve.**
- 2. Never mistake closeness with Christ for a relationship with Christ.**

Discussion Questions:

1. Why do you think Jesus is in such agony in the garden? Is it just because he is facing death or is there more going on?
2. Does Judas' betrayal give you cause for concern? Why or why not?
3. What does it mean that Jesus takes on the wrath of God for us?



4. Are there times in our life where we are like Peter, when we try to take things into our own hands?



Resources

3. *Prayer on the Mount of Olives* (22:39–46)

Luke's account of this prayer differs in several respects from Mark's and Matthew's: (1) Luke does not specify the location as being Gethsemane; (2) he alone includes at the beginning an exhortation to the disciples to ward off temptation by means of prayer; and (3) his account omits much of the narrative included in Mark and Matthew. Such differences raise perplexing questions about Luke's sources—questions that lie beyond the scope of this commentary, though they may bear on Luke's theology. Also there is considerable doubt as to the genuineness of vv. 43–44 (cf. Notes). Theologically, there has been much discussion over the purpose of Jesus' prayer. Some have proposed a meaning for the "cup" of v. 42 that would avoid any inference that Jesus had difficulty facing death.

39–42 Luke singles out Jesus in v. 39 by using a verbal ending in the third person singular (Mark 14:32 uses a plural ending). NIV inserts the name "Jesus" for clarity. This reminds us of the way Luke focused attention on Jesus' initiative (cf. comments on 19:38). Jesus went to the Mount of Olives "as usual" (*kata to ethos*, cf. the virtually identical *kata to eiōthos*, 4:16), as mentioned in 21:37. He did not change his habits to elude Judas. Luke may have omitted the name "Gethsemane" to direct the reader's attention to the Mount of Olives. But since he did not mention the Mount of Olives as the scene of the eschatological discourse but introduced it only after the conclusion of the discourse (21:37), it may be that in both places he is simply following his practice of omitting names and other words not familiar to his wide readership. That Luke uses geographical features mainly as symbols is doubtful (see comment on 9:23).

While it is natural to think that the "temptation" (or "trial," *peirasmon*, v. 40) has something to do with that of the end time, in view of vv. 16, 18 (so Danker, *Jesus*, p. 225), Marshall is probably correct that without the definite article the word does not refer to that specific time. The themes of prayer and temptation are common in Luke. So it is not surprising that only he has the saying in v. 40. It is repeated in v. 46, to which Matthew 26:41 and Mark 14:38 are parallel. Marshall (*Gospel of Luke*, p. 830) interprets it in terms of vv. 28–38. Kneeling in prayer (v. 41) was not customary in Jesus' time (standing was the normal posture). But this scene is one of intense emotional strain (cf. Eph 3:14). Matthew and Mark say that Jesus fell to the ground (Matt 26:39; Mark 14:35). It is fitting that Luke, who throughout his Gospel stresses Jesus' conscious fulfillment of the purposes of God, should now emphasize Jesus' concern for the will of God. "If you are willing" (*ei boulei*, v. 42) is absent from Matthew and Mark at this point, though they do have the rest of v. 42.



As in Matthew 20:22 and Mark 10:38, Jesus uses the cup as a metaphor of his imminent passion. Some, however, have imagined that this metaphor implies that Jesus faced death with less bravery than others have faced it. (But to shrink from a painful death is not necessarily cowardice; the highest bravery may consist in being fully cognizant of impending and agonizing death and yet to embrace it voluntarily.) At any rate, it has been suggested that the cup Jesus feared was that he might die from the strain he was under before he could willingly offer himself on the cross. But this view fails to recognize that Jesus would not have been as concerned with the physical pain of his death as with the spiritual desolation of bearing our sin and its judgment on the cross (2 Cor 5:21; 1 Peter 2:24). Moreover, in the OT the wrath of God expressed against sin was sometimes referred to by the metaphor of a cup (e.g., Ps 11:6, where NIV translates *kos* as “lot” rather than “cup”; cf. Ps 75:8; Isa 51:17; Jer 25:15–17).

43–44 These verses have some formidable textual difficulties (cf. Notes). Since they have a claim to genuineness and are included in most texts of the Greek testament, they require comment. Luke has already mentioned angels (v. 43) many times—in the Nativity narrative and elsewhere, e.g., 9:26; 12:8–9; 15:10; 16:22. So the appearance of an angel here in Gethsemane is not strange.

Luke describes Jesus’ agony in physical terms, as we might expect a physician to do. The sweating was apparently so profuse that it looked like blood dripping from a wound (v. 44).

45–46 Luke does not dwell on the weakness of the disciples, nor does he describe in further detail Jesus’ agony. Matthew and Mark refer to another prayer of Jesus and mention two more instances of the disciples’ falling asleep. For Luke a single reference to each suffices, with the addition of an explanation for the disciples’ sleep: exhaustion from sorrow (v. 45). Luke does repeat the injunction for the disciples to pray lest they fall into temptation (v. 46).

Notes

43–44 These verses are textually uncertain. Their mention of angels and their description of Jesus’ physical agony are not incompatible with Luke’s perspective. Also it is unlikely that copyists would have omitted the verses because of their supernatural element, even if they seemed an intrusion into this report of Jesus’ intensely human suffering. Yet the MS support is weak. UBS cites “ancient and diversified witnesses,” among them P⁷⁵ & A B, that omit the verses. Their inclusion in square brackets in the UBS text does not indicate that the UBS committee thought them genuine but rather its respect for the antiquity of the verses. Even if vv. 43–44 did not appear in the canonical Luke in



early stages of the tradition, they may be authentic in their substance and message and may have conceivably been composed by Luke himself at some point.

4. *Jesus' Arrest* (22:47–53)

47–48 Luke drops the introductory “and” (*kai*). Thus this pericope “is joined as closely as possible to the preceding one” (Marshall, *Gospel of Luke*, p. 835). All the Synoptics make the point that Jesus was still speaking to his disciples when Judas and the crowd arrived (v. 47). This emphasizes the sudden intrusion of Judas and the crowd into the somber scene in Gethsemane. In making the transition to Judas, Luke first refers to the crowd (not mentioned by Matthew or Mark). In Luke “the crowd” (*ochlos*), in contrast to the “people” (*laos*), is sometimes presented as being unfeeling, perhaps even hostile. From the crowd attention moves to “the man who was called Judas” (*ho legomenos Ioudas*, “one called Judas”). The designation occurs only in Luke and seems to be a dramatic way of isolating Judas—holding him off at a distance for a derogatory look and comment, viz., “this Judas person.” Each of the’ synoptic writers feels compelled to say that Judas was “one of the Twelve.” The betrayal was accomplished with a kiss. In Judas’s scheme of betrayal, the kiss was the way he identified Jesus in the darkness of the night (Mark 14:44). But in the high drama of the actual situation, it was cruelly hypocritical. In the Greek word order, following Judas’s name, three elements come together in stark succession—“with a kiss/the Son of Man/are you betraying?” (v. 48).

49–51 (See comments on vv. 33–38 for the background to this incident.) John 18:10 (but none of the Synoptics) tells us that it was Peter who drew the sword. Luke alone tells us in words a physician might use about Jesus’ healing of the ear of the high priest’s servant (v. 51).

52–53 In v. 52 the details regarding the makeup of the crowd—religious, political and military leaders—are peculiar to Luke. These details may be part of his design to show that it was not the believing Jews who brought about Jesus’ crucifixion but their arrogant leaders. Matthew and Mark do not bring this out till later (e.g., Matt 27:20, Mark 15:11, the substance of which is not in Luke). Jesus’ comment shows the underhanded nature of their act. “This is your hour [*horā*]” (v. 53) sounds Johannine (e.g., John 17:1 and passim), especially since it refers to the Passion. But Luke also uses the word “hour” frequently, as well as other words designating a time of opportunity or destiny. The verb “reigns” represents the noun *exousia* (“power,” “authority”). Satan had previously offered Jesus *exousia* in the Temptation (4:6); but Jesus, who



after obediently going to the cross would receive “all authority” from the Father (Matt 28:18), was willing to have Satan exercise his authority for a time under the divine plan of salvation.

Notes

- 51 Ἐἴτε ἕως τούτου (*Eate heōs toutou*, “No more of this”) means literally “Permit, or let go, up to this [point].” It is usually taken to mean “Stop what you are doing.” Marshall (*Gospel of Luke*, p. 837) prefers understanding *autous* (“them”) after *eate*, with the meaning “Let them [i.e., the police] have their way,” as in NEB.

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Expositor’s Bible Commentary

B. *The Passion of Our Lord* (22:1–23:56)

THE BIBLE PANORAMA

CHAPTER TWENTY-TWO

V 1–6: PASSOVER PLOT When the religious leaders look for a way to kill Jesus, Satan influences Judas Iscariot, one of the twelve. Judas agrees to betray Jesus in return for monetary payment. He will lead them to Jesus at a time when there is no crowd to be antagonised by or to witness their taking Jesus into custody. **V 7–23: SPECIAL SUPPER** Peter and John prepare the Passover in a room designated by Jesus for the Lord’s Supper and divinely preserved for Him. Jesus, with His disciples, takes the form of words of the Passover and applies them to Himself. His body and

¹ Walter L. Liefeld, [“Luke,”](#) in *The Expositor’s Bible Commentary: Matthew, Mark, Luke*, ed. Frank E. Gaebelin, vol. 8 (Grand Rapids, MI: Zondervan Publishing House, 1984), 1031–1034.



His blood will be given for them and God's covenant will be ratified in the shed blood of His Son. But He knows that one will go out to betray Him. The disciples question who the betrayer will be. **V 24–30: DISTURBING DISCORD** Amazingly, at such a sacred time, the disciples then dispute which of them will be the greatest. Jesus teaches that the greatest is the one who serves. He bestows kingdom rights and privileges on His disciples who have continued with Him in various trials. **V 31–34: PETER'S PRESUMPTION** Jesus prophesies about Peter, that he will fall but will be restored to strengthen his brothers. Peter then proclaims, with impulsive presumption, that he is ready to be imprisoned or to die. Jesus responds that before the rooster crows, he will deny Jesus three times. **V 35–38: COMING CLIMAX** Jesus gives other instructions to the disciples to meet the changing circumstances. God tells Him that the climax is coming when He will be 'numbered with the transgressors', (in accordance with the prophecy of Isaiah chapter 53), and that the Scriptures will be fulfilled about Him. He faces the cross. The disciples tell Jesus that they have two swords. Jesus tells them he has heard enough about that. **V 39–46: PAINFUL PRAYER** Jesus continues His habit of praying on the Mount of Olives. His disciples follow Him. He tells them to pray that they will not enter into temptation, and then goes a short distance away and prays that the will of the Father will be done by Him, even if it means His taking the cup of suffering and sacrificial death on the cross. In agony and in earnest prayer His sweat becomes 'like great drops of blood falling down to the ground'. Christ returns from prayer to find His heavily sorrowful disciples not praying, but asleep. He wakes them to rise and pray in order to resist temptation. **V 47–53: DIVINE DIGNITY** Judas leads the crowd of people to arrest Jesus and approaches to kiss Him. Jesus quietly rebukes Judas by asking if he will betray Him with a kiss. He restores the right ear of one of the servants of the high priest, severed with a sword wielded by one of Jesus' disciples (identified elsewhere as Peter). Jesus, calmly and rhetorically, asks the religious rulers and the captains of the temple why they did not try to seize Him when He was with them in the temple every day. Then He quietly concedes that this is their hour of darkness, and He does not resist. What dignity we see in Christ. **V 54–62: DISTANT DISCIPLE** Peter, following afar off, three times denies that he knows Jesus. As His Master prophesied, the rooster crows. Jesus turns and looks at Peter, who remembers. He goes outside to weep bitterly. **V 63–65: MASTER MOCKED** The guards mock and beat Jesus. They play a game with Him. They blindfold Him and ask Him to prophesy who hit Him. They insult Him in many ways. There is no response from Jesus. **V 66–71: TRUTHFUL TESTIMONY** After an all-night ordeal, Jesus is led to the council (the Sanhedrin) of the elders, chief priest and scribes. Jesus tells the Sanhedrin that in the future, the Son of Man (a title used to refer to Himself) 'will sit on the right hand of the power of God'. He then confirms, in answer to their question, that He is the Son of God. Jesus never shrinks from telling the truth about Himself, or about others.



They take this as a confession of blasphemy and move on to the next unconstitutional stage in their perverted judicial process, intent to do to death the Son of God.²

² Gerard Chrispin, [*The Bible Panorama: Enjoying the Whole Bible with a Chapter-by-Chapter Guide*](#) (Leominster, UK: Day One Publications, 2005), 442–443.