

Commentary on Luke Chapter 22 verses 1-30, by Chuck Smith 11.6.22

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November memory verse Isaiah 7:14 (KJV)

¹⁴ Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Commentary on Luke Chapter 22 verses 1-30, by Chuck Smith 11.6.22

Now the feast of unleavened bread drew nigh, which is called the Passover ([Luk 22:1](#)).

The Feast of Unleavened Bread actually was for six days, from the fifteenth of Nisan to the twenty-first. However, the fifteenth of Nisan was the day of the Passover. And so it was drawing nigh. People were beginning to prepare for it. Two days before the feast they would go through the house with brooms and brushes and make sure that they got rid of all of the leaven out of the house, in quite a ceremony. And of course, they would always leave a little bit of leaven for one of the children to find, in order that they could find the last bit of leaven that was there. And they would purge the house of leaven in preparation for the Passover. And so this time was drawing close.

And the chief priests and the scribes sought how they might kill Jesus; but they feared the people. Then Satan entered into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and the captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude ([Luk 22:2-6](#)).

So it was their desire to catch Jesus away from the multitudes. Because, as we noticed last week in our study, the crowds were coming to hear Him in the temple daily as He was teaching, and many counted Him to be a prophet. And so, though the scribes and the high priests and all were wanting to move against Jesus, they were too cowardly to move against the popular movement of the crowd that was being attracted to Jesus at this point. And so when Judas came to them, they were very happy,

Commentary on Luke Chapter 22 verses 1-30, by Chuck Smith 11.6.22

actually, that they might have this opportunity of catching Jesus away from the crowd, arresting Him and getting the movement going the other direction before the people would really realize what was happening.

Judas Iscariot is, of course, a very interesting character. We are not really told too much about him. As we get into John's gospel, we'll learn that he was actually the treasurer of the group. And according to John, had been pilfering out of the group treasury. Here we are told that Satan entered into him. He is called the Son of Perdition by Peter. And Jesus said of him, "It would have been good for that man if he had never been born." A tragic life. A man who became obsessed by the greed, the desire for power. And there are many suggestions as to the motives behind Judas' betrayal of Jesus. There are those who suggest that he was only trying to force Jesus to establish the kingdom. And that he felt by betraying Him and turning Him over to the Jews, it would force the hand of Jesus that He would not be able to wait any longer, but would have to manifest who He was and establish the kingdom of God. And that when Jesus was not defending Himself, but was submitting to the edict of death, that his plan more or less backfired, and that's when he came to the priests bringing the money back and throwing it at their feet. Who knows what the true motive of a man is? These are only speculations by men who have perhaps tried to somehow excuse in a way the actions of Judas Iscariot. I personally feel that his actions are inexcusable. The method by which he chose to betray the Lord with a kiss is reprehensible.

Now, verse 7: The Day, or the Preparation of the Passover, has come.

Now the day came of unleavened bread, when the Passover must be killed ([Luk 22:7](#)).

The Passover was a Sabbath day in which they were to do no work; it was a feast day. And this day had come in which they were to kill the lamb for the Passover dinner. All of the cooking, all of the baking, all of the preparation had to be done before sundown. It is important that we recall that the Jewish day begins at six o'clock in the evening. So all of the preparation had to be made for the Passover dinner before six o'clock in the evening. And to them, the day began, the day of Passover began at six o'clock in the evening and did not end until the following day at six o'clock in the evening. Now, by the end of the following day, Jesus had been

Commentary on Luke Chapter 22 verses 1-30, by Chuck Smith 11.6.22

crucified, which means that Jesus was crucified on the day of the Passover Feast, which began at six o'clock the evening before when He celebrated the feast with His disciples. But He was crucified on the day of Passover. Which, of course, is extremely significant when you remember that the Passover was a memorial feast to remind them of how God had delivered their fathers from the plague of death in Egypt when they followed the instructions of God and had slain the lamb and put the blood on the lintel in the doorpost of their house. So that when the Lord passed through Egypt that night, when He saw the blood upon the doors of their houses, He passed over those houses; hence the word *Passover*. He had passed over those houses and the firstborn was saved alive, because of the sacrificial lamb, the lamb for the house. That was only to look forward to the Lamb of God that would one day take away the sins of the world. Our sacrificial Lamb, who by His death, by His sacrifice, has spared us from death. And so this Passover feast that the Jews observed was looking back, but it was also looking forward. And it had its fulfillment in Jesus. Paul, in writing to the Colossian church about the Sabbath days, about the new moons, the holy days...and of course, the Passover was related to the new moon...in talking to them about these, he said, "These were all a shadow of things to come, but the substance is of Christ" ([Colossians 2:17](#)). They were all really looking forward to their fulfillment in Jesus Christ. And so the Feast of the Passover was fulfilled in the death of Jesus Christ on that very day, God's Lamb slain for the sins of the world. The Feast of Pentecost was fulfilled fifty days later when the Holy Spirit was poured out upon the church and 3,000 people were converted, the first fruits of what we see the continuing work today. As the Feast of Pentecost was the Feast of First Fruits, the offering of the first fruits unto the Lord.

Inasmuch as these two major feasts have their fulfillment in the New Testament and in the church, we would then conclude that that third feast, which was inaugurated by God in the Old Testament, the Feast of Trumpets, must also have a fulfillment within the church...that feast that looked back to God's delivering their fathers out of the ravages of the wilderness and bringing them into the promised land. And so its fulfillment is yet awaited by the church. "When the trumpet of God shall sound, and we who are alive and remain shall be caught up to meet the Lord in the air and ever be with our Lord" ([1 Thessalonians 4:17](#)).

Commentary on Luke Chapter 22 verses 1-30, by Chuck Smith 11.6.22

"And so came the Day of Unleavened Bread, when the Passover must be killed."

And he sent Peter and John, saying, Go and prepare the Passover for us, that we may eat. And they said unto him, Where do You want us to prepare it? And he said to them, Behold, when you enter the city, there you will find a man who will meet you, and he is bearing a pitcher of water; follow him into the house where he goes. And you shall say to the goodman of the house, The Master says to thee, Where is the guest chamber, where I shall eat the Passover with my disciples? And he shall show you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the Passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire have I desired to eat this Passover with you before I suffer: for I say unto you, I will not eat any more thereof, until it be fulfilled in the kingdom of God. And he took the cup, and he gave thanks, and he said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took the bread, and he gave thanks, and he broke it, and he gave it unto them, saying, This is my body which is given for you: this do in remembrance of me. And likewise also the cup after the supper, saying, This cup is the new covenant in my blood, which is shed for you ([Luk 22:8-20](#)).

And so Jesus, here, instituted what we call the Lord's Supper with His disciples, as He took the traditional Jewish Passover feast and gave to the emblems of that feast their true meaning. Now, they always had these three pieces of bread that they would put in these little sacks. The middle piece was broken, sort of a matzoh loaf, and it was broken. And Jesus broke it and said, "Take, eat, this is My body, which was broken for you." And then, after dinner they always had the final cup. And when they were having this after dinner cup, Jesus said, "This cup is the new covenant in My blood, which is shed for the remission of sins." To study the traditional Jewish Passover feast, even as it is observed by them today, is extremely enlightening and extremely significant to us as Christians, because you can see in its symbolism Jesus Christ so clearly. You can see the gospel so clearly. Their hearts surely should have been prepared by it for the receiving of Jesus Christ. It's just woven into the traditions of the Passover feast. But to them, it was a memorial of God's deliverance in Egypt. From

Commentary on Luke Chapter 22 verses 1-30, by Chuck Smith 11.6.22

the time the child said, "What makes this night different from all other nights?" and the father begins to explain the story of God's delivering of their fathers out of the bondage of Egypt, with the various things around the table representing the bondage of Egypt and God's deliverance. Now a whole new meaning is given to it by Jesus Christ, for it is now been fulfilled. And the bread now represents the broken body of Jesus, and the cup now represent His blood that was shed for our sins.

But, behold, [He said,] the hand of him that betrays me is with me on this table. And truly the Son of man goes, as it was determined: but woe unto that man by whom He is betrayed! ([Luk 22:21-22](#))

The Bible tells us that Jesus knew who it was that was going to betray Him. Here He is just giving a solemn warning. I think that with this solemn warning, Judas still had a chance to back out if he wanted to.

And they began to inquire among themselves, which of them it was that should do this thing. And there was also a strife among them, of which of them should be accounted the greatest ([Luk 22:23-24](#)).

It's sort of sad, sort of pathetic...here Jesus is filled with the knowledge that He is soon going to be suffering on the cross. And He is saying, "Look, I've really wanted to eat this supper with you before I suffer. Now this bread is My body; it's going to be broken for you. This cup is My blood; it's going to be shed for the remission of sins. This is going to be God's new covenant." And He is really now sort of obsessed with the suffering and the cross. And the disciples are arguing among themselves as to which one is going to be the greatest when He establishes the kingdom.

And so he said unto them, The kings of the Gentiles ([Luk 22:25](#))

And the word *Gentiles* in the New Testament is equivalent to *heathen*.

they exercise lordship over their subjects; and they that exercise authority upon them are called benefactors ([Luk 22:25](#)).

It hasn't changed much. The government today declares that they are our benefactors. They take away a hundred and then give you back one, declaring them to be your benefactors.

Commentary on Luke Chapter 22 verses 1-30, by Chuck Smith 11.6.22

But [He said,] it shall not be so among you: but he that is the greatest, let him be as the youngest; and he that is chief, as he that does serve. For whether is greater, he that sits at meat, or he that serves? Is not he that sits at meat? but I am one from among you as one who serves ([Luk 22:26-27](#)).

Jesus is teaching His disciples that the true path to greatness is the path of serving. Jesus said, "I am among you as One who serves." He also said in another place, "The servant is not greater than his lord." Too many ministers have the wrong concept of the ministry. They fail to see the servanthood of the ministry. They get to the place where they almost expect people to do special favors for them because they are the minister. But in reality, as a minister, it means that I am a servant, a servant to all. Now the Gentiles loved these positions of authority. They loved to rule over people. They loved dominion over people's lives. But Jesus said, "It shall not be among you. You need to learn to be servants."

"And then He said unto them,"

You are those who have continued with me and my temptations. And I appoint you a kingdom, as my father has appointed unto me; that you may eat and drink at my table in the kingdom, and sit on the thrones judging the twelve tribes of Israel ([Luk 22:28-30](#)).

Now this He is saying to His twelve apostles; of course, excluding Judas Iscariot. But He is telling the apostles. And I think Paul actually is the one who got appointed to take the place of Judas, though the church drew straws and picked Mathias. That was the luck of the straws, but it would appear that it was God's choice that Paul was the twelfth. But the Lord is saying, and this to me is something that is glorious to contemplate, that "you may eat and drink at My table in My kingdom, and sit on the thrones judging the twelve tribes of Israel."