

Evil's Hour

a. The Passover & the Lord's Supper (21:37-22:34)

21:37,38 What was the Lord's daily pattern during the last week?

[1] [21:37] Let it be noted, that from the time of our Lord's public entry into Jerusalem up to His death, He never withdrew from His enemies but did all openly, and before their eyes. He knew that His time was come. **J.C. Ryle** *Luke* Vol. 2 p. 387

22:1-6 Note the enemy's power is stymied UNTIL leaven found among the believers! (John 12:6; 1 Cor.5:6-8,13)

[2] [22:1-13] The chapter which opens with these verses, begins St. Luke's account of our Lord's sufferings and death. No part of the Gospels is so important as this. The death of Christ was the life of the world. No part of our Lord's history is so fully given by all the gospel writers as this. Only two of them describe the circumstance of Christ's birth. All four dwell minutely on Christ's death. And of all the four, no one supplies us with such full and interesting details as St Luke. **J.C. Ryle** *Luke* Vol. 2 p. 388

[3] [22:3] The mention of the role of Satan draws attention to the parallel between this crisis and the earlier temptation. In each Jesus is under sustained and extreme pressure to desert or pervert his calling. In each he stands abandoned and alone. In each a capitulation would effectively destroy the meaning of his mission. In the temptation Satan entices; in the passion he threatens. In both he tempts the Lord to preserve his life (4:3f, cf. 22:42), to yield to the appeal of a political kingdom (4:5ff, cf. 22:38,49f), to make a grandstand bid for messiahship (4:9; cf. 22:64,67). **E. Earle Ellis** *Luke* p. 248

[4] [22:5] We see ... in these verses, *the enormous power of the love of money*. We are told that when Judas went to the chief priests and offered to betray his Master, they "covenanted to give him money". That little sentence reveals the secret of this wretched man's fall. He was fond of money. He had doubtless heard our Lord's solemn warning, "Take heed and beware of covetousness." (Luke 12:15.) But he had either forgotten it, or given it no heed. Covetousness was the rock on which he made shipwreck. Covetousness was the ruin of his soul. We need not wonder that St Paul called the love of money "the root of all evil" (1 Tim. 6:10). The

history of the church is full of mournful proofs, that it is one of the choicest weapons of Satan for corrupting and spoiling professors of religion.... It is a striking fact, that there is only one prayer in all the Book of Proverbs, and that one of the three petitions in that prayer is the wise request, "Give me neither poverty nor riches." (Prov. 30:8) **J.C. Ryle** *Luke* Vol. 2 pp. 390,391

[5] [22:5,6] Since Jesus had such popular support it was important that He be arrested when there were no crowds present to start a tumult **Leon Morris** *Luke* p 303

22:7-13 Christ's sovereign control! (19:28-34)

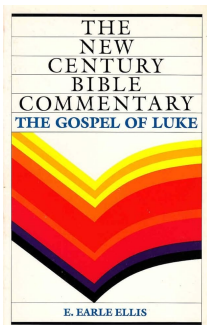
[6] [22:10,11] Jesus seems to have made a secret arrangement with the owner of a house. By doing this He prevented Judas from betraying Him prematurely. He would die, but in His own good time, not when his enemies chose. So none of the disciples knew where the meal would be. **Leon Morris** *Luke* p. 304

22:14-20 What does communion signify? (vv.29,30; 13:24-30; Matt.8:11,12; Isaiah 25:6)

[7] [22:19] To a Jewish ear the expression would be simple and intelligible There is no word in the Syriac or Hebrew which expresses, to "signify" or "represent." **J.C. Ryle** *Luke* Vol. 2 p. 400

[8] [22:19] The elements are representative and are the preached word made visible. The point is not the substance of the elements but their use as a proclamation of a past event and of a Lord present in the Body of believers. **E. Earle Ellis** *Luke* p. 256

[9] [22:19] These words have caused tremendous controversy in the church. The critical point is the meaning of *is*. Some argue for a change of the bread into the body of Christ, but the verb can mean very various kinds of identification, as we see from such statements as 'I am the door', 'I am the bread of life', 'that rock was Christ'. In this case identity cannot be in mind, for Jesus' body was physically present at the time. It must be used in some such sense as 'represents', 'signifies' or, perhaps, 'conveys' (cf. Moffatt, 'This means...'). The statement is a strong one and should not be watered down, but neither should it be overpressed. **Leon Morris** *Luke* p. 306



On the date of the Last Supper

[10] Strictly the feast of Unleavened Bread was distinct from the Passover (Num. 28:16). But the two occurred together and they could be regarded as the same festival. Josephus sometimes speaks of them as distinct but, like Luke, he can give the same name to both (*Antiquities* 14:21). All our Gospels agree that the crucifixion took place on a Friday in the Passover season, but whether the Passover coincided with the last Supper (as it seems to do in the Synoptics) or with the crucifixion itself (as John seems to say) is one of the most difficult questions in New Testament interpretation. Some see a flat contradiction and choose between them. Others think the Synoptic date correct and see John as really agreeing. Others again think the Johannine view the right one and think the Synoptists do not differ. Possibly the best explanation is that Passover victims were being slain according to the official calendar, but He had held the Passover with His followers the previous evening according to an unofficial calendar. It agrees with this that while all three Synoptists speak of the meal as though it were the Passover, none of them mentions the lamb or kid which was the central feature of the Passover observance (and which could not be obtained without the concurrence of the Temple authorities). **Leon Morris** *Luke* p. 302

[11] [22:14-20] We should cling firmly to the great principle laid down at its institution, that it is eminently a commemorative ordinance, and that reception of it without faith and a thankful remembrance of Christ's death can do us no good. The words of the Church-Catechism are wise and true: "It was ordained for the continual remembrance of the sacrifice of the death of Christ." **J.C. Ryle** *Luke* Vol. 2 p. 397

22:21-30 What spirit dominates those who are invited to the first communion? (1 Tim. 4:12-16; 2 Tim. 2:15)

[12] [22:24-27] Only Luke tells us of this dispute in the upper room. Matthew and Mark have passages that resemble this one, but not in the farewell discourse. John has the feet-washing incidents, which presupposes something like the attitude revealed here, but he does not have this quarrel. It is sad that, with Jesus so close to the cross, His most intimate disciples were so far from His spirit. **Leon Morris** *Luke* p. 307

**Only Luke tells
us of the dispute
in the upper
room**

22:31-34 As implied by this episode, what will be the key opening the kingdom's door? (Heb.9:22-24; 1 Jn 2:1,2)

[13] [22:31,32] The Greek appears to mean 'Satan has obtained

you by asking': there is the thought that the petition has been granted. In passing we notice that Satan has no rights here. He may ask, but it is God who is supreme. It follows that the trials and testings that come to God's people are only those which He allows. ... Notice that the Master did not ask that His servant might be freed from trouble. **Leon Morris** *Luke* p. 309

[14] [22:32] It is one of God's peculiar attributes, that He can bring good out of evil. He can cause the weaknesses and infirmities of some members of His Church to work together for the benefit of the whole body of His people. He can make the fall of a disciple the means of fitting him to be the strengthener and upholder of others.

Have we ever fallen, and by Christ's mercy been raised to newness of life? Then surely we are just the men who ought to deal gently with our brethren. **J.C. Ryle** *Luke* Vol. 2 p. 412

[15] [22:33,34] Peter realizes neither the seriousness of the position nor his own weakness. Brashly he declares his readiness to die for Jesus if need be. But Jesus knew His disciple better than he knew himself. This is the one occasion on which He is recorded as addressing him as *Peter*.

Perhaps He has a sorrowful realization that in the immediate future Peter would require but would lack the rock-like quality the name denotes. **Leon Morris** *Luke* p. 309

b. The Power of Darkness (22:35-65)

22:35-46 What have the disciples NOT yet learned?

[16] [22:36] Until our Lord comes again, believers are to make a diligent use of all the faculties which God has implanted in them. They are not to expect miracles to be worked, in order to save them trouble. They are not to expect bread to fall into their mouths, if they will not work for it. They are not to expect difficulties to be surmounted, and enemies to be overcome, if they will not wrestle, and struggle, and take pains. They are to remember that it is "the hand of the diligent which maketh rich." (Prov. 10:4) **J.C. Ryle** *Luke* Vol. 2 p. 413

22:47-53 Which weapons are suitable to the 'power of darkness'? (Matt.26:52-56; 2 Cor.10:3-6)

[17] [22:51] This healing is important. Later Jesus was to tell Pilate that His kingdom is not 'of this world' (John 18:36) and adduce the

fact that His servants were not fighting as proof. Peter's action might have cast doubt on His words, but the healing of the wounded ear cancelled out that action and showed unmistakably Jesus' concern for peace. **Leon Morris** *Luke* p. 313

22:54-65 What lessons may we learn from Peter's betrayal? (vv.31-34)

[18] [22:54-62] Peter was bolder than the others. They fled (Mark 14:50). In his more explicit denial he represents them in their failure and sin. But Peter's spirit is willing. His sin arises from fear, and in this it is quite distinct from that of Judas. Nevertheless, it has the same mark of apostasy. In Luke's mind the outcome is much more dependent on God's grace than on Peter's moral superiority to Judas. Jesus prayed for Peter; Judas, he gave up (22:22,32). **E. Earle Ellis** *Luke* p. 260

JC Ryle on who are 'heroes' to our Lord

[19] The hero in Christ's army is not the man who has rank, and title, and dignity, and chariots, and horsemen, and fifty men to run before him. It is the man who looks not on his own things, but the things of others. It is the man who is kind to all, tender to all, thoughtful for all, with a hand to help all, and a heart to feel for all. It is the man who spends and is spent to make the vice and misery of the world less, to bind up the broken-hearted, to befriend the friendless, to cheer the sorrowful, to enlighten the ignorant, and to raise the poor. This is the truly great man in the eyes of God. The world may ridicule his labours, and deny the sincerity of his motives. But while the world is sneering, God is pleased. This is the man who is walking most closely in the steps of Christ. Let us follow after greatness of this sort, if we desire to prove ourselves Christ's servants. Let us not be content with clear head-knowledge, and loud lip-profession, and keen insight into controversy. and fervent zeal for the interests of our own party. Let us see that we minister to the wants of a sin-burdened world, and do good to bodies and souls. Blessed be God! the greatness which Christ commended is within the reach of all. All have not learning, or gifts, or money. But all can minister to the happiness of those around them, by passive or by active graces. All can be useful, and all can be kind. There is a grand reality in constant kindness. It makes the men of the world think. **J.C. Ryle** *Luke* Vol. 2 p. 404.

