

ST JOSEPH THE WORKER
ROMAN CATHOLIC CHURCH



Luke 22

The Last Supper

Betrayal, Last Supper, and Trial: A Turning Point in Redemption

Luke 22 poignantly captures the depth of Jesus' love for humanity and His commitment to God's redemptive plan. Despite facing betrayal, denial, and a painful death, Jesus remains obedient, compassionate, and truthful. This chapter encourages us to face our weaknesses, like Peter, and to seek strength in prayer, like Jesus, reminding us that in our darkest moments, God's redemptive work is unfolding.

The Plot to Kill Jesus (Luke 22:1-6)

As Passover nears, the chief priests and scribes plot to kill Jesus. Judas Iscariot agrees to betray Jesus for money.

The Last Supper (Luke 22:7-23)

During the Passover meal, Jesus establishes the New Covenant, symbolized by the bread and wine, representing His body and blood. He also reveals that one of the disciples will betray Him.

Prediction of Peter's Denial (Luke 22:31-34)

Jesus predicts Peter will deny Him three times before the rooster crows, despite Peter's assurance of faithfulness.

Jesus Prays at the Mount of Olives (Luke 22:39-46)

Jesus prays fervently, showing His agony and submission to the Father's will, while His disciples struggle to stay awake.

Jesus' Arrest (Luke 22:47-53)

Judas betrays Jesus with a kiss, leading to His arrest. Jesus heals the servant of the high priest, whose ear was cut off by one of the disciples.

Peter Denies Jesus (Luke 22:54-62)

As Jesus predicted, Peter denies knowing Him three times, culminating when the rooster crows. Peter weeps bitterly when he realizes what he has done.

Jesus' Trial (Luke 22:63-71)

Jesus is mocked, beaten, and put on trial before the council of elders, where He affirms His identity as the Christ, the Son of God.

Luke 22 is a pivotal chapter in the Gospel narrative, marking the shift from Jesus' public ministry to His passion. It begins with a dark plot to kill Jesus, progresses through the intimacy of the Last Supper and the prediction of Peter's denial, followed by Jesus' anguished prayer at the Mount of Olives, His arrest, and Peter's actual denial of Jesus. The chapter concludes with Jesus' trial before the council of elders.

Themes

Plot to Kill Jesus: Betrayal and conspiracy.
 The Last Supper: Establishing the New Covenant.
 Prediction of Peter's Denial: Human weakness and divine foreknowledge.
 Jesus Prays at the Mount of Olives: Divine submission and surrender.
 Jesus' Arrest: The beginning of the end.
 Peter Denies Jesus: Fear and faithlessness.
 Jesus' Trial: Condemnation and injustice.

Topics

The Plot to Kill Jesus
 The Last Supper
 Prediction of Peter's Denial
 Jesus Prays at the Mount of Olives
 Jesus' Arrest
 Peter Denies Jesus
 Jesus' Trial

People

Jesus Christ
 The disciples
 Judas Iscariot
 Peter
 Chief priests and scribes
 The council of elders
 The rooster
 The maid and the men who recognized Peter

Locations

Jerusalem
 The Mount of Olives
 The Upper Room



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Judas Agrees to Betray Jesus

1 Now the Festival of Unleavened Bread, called the Passover, was approaching, **2** and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people. **3**

22:1–6 The focus now turns to events leading to Jesus' death and resurrection. Jesus' many predictions, including his predictions of suffering made in Luke 9:22, come to fulfillment in Luke 22–24. The Passover setting recalls the exodus and the

Then Satan entered Judas, called Iscariot, one of the Twelve. 4 And Judas went to the chief priests and the officers of the temple guard and discussed with them how he might betray Jesus. 5 They were delighted and agreed to give him money. 6 He consented, and watched for an opportunity to hand Jesus over to them when no crowd was present.

The Last Supper

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

9 “Where do you want us to prepare for it?” they asked.

10 He replied, “As you enter the city, a man carrying a jar of water will meet you. Follow him to the house that he enters, 11 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?’ 12 He will show you a large room upstairs, all furnished. Make preparations there.”

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

14 When the hour came, Jesus and his apostles reclined at the table. 15 And he said to them, “I have eagerly desired to eat this

great deliverance of the Israelites through sacrifice and anticipates the deliverance that Jesus’ sacrificial death will accomplish for his people. The murderous intentions of the chief priests and the teachers of the law provide the context for Satan’s entry into Judas. The Jewish leaders’ response of delight toward Judas is because he has solved their dilemma: he will give them the opportunity they have been looking for—a way to seize Jesus apart from the crowd.

22:7–20 Jesus is not a passive victim in this plot against his life. These verses show that he is accomplishing God’s plan. Jesus takes the initiative in planning this Passover meal and shows control over the details as his words of instruction are fulfilled exactly as he said they would be (vv. 7–13). As they recline around the table, Jesus explains the significance of this Passover meal to his disciples and gives the reason for his desire to eat the Passover with them. Jesus reinterprets the Passover meal as commemorating the inauguration of a new covenant through his sacrifice, and therefore the meal anticipates its ultimate fulfillment when the fullness of God’s kingdom comes at Jesus’ return (vv. 15–16). Jesus explains that the bread represents his body that will be given sacrificially for his people. Jesus’ command to do this in remembrance of him points ahead, beyond the ascension to a new institution. God’s people will take bread not to remember the deliverance from Egypt but to remember Jesus and the deliverance he accomplished on the cross in his sacrificial death for them. Jesus reinterprets the cup to show that this represents his blood poured out in sacrificial death for his people to establish the new covenant (cf. Ex 24:8; Jer 31:31). Jesus’ death will be both vicarious

Passover with you before I suffer. 16 For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God.”

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

19 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.”

20 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.

21 But the hand of him who is going to betray me is with mine on the table. 22 The Son of Man will go as it has been decreed. But woe to that man who betrays him!” 23 They began to question among themselves which of them it might be who would do this.

24 A dispute also arose among them as to which of them was considered to be greatest. 25 Jesus said to them, “The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. 26 But you are not to be like that. Instead, the greatest among you should

and sacrificial.

22:21–30 Jesus knows his death will fulfill God’s plan, and he knows what the future holds for his disciples (vv. 21–38). Jesus knows that, on the one hand, the betrayal is the outworking of God’s sovereign plan (cf. Ac 2:23; 4:28). On the other hand, the betrayer is responsible for his actions and will face judgment. In the context of a discussion about the reality of Jesus’ death and the presence of his betrayer, a dispute arises among the disciples over their own individual importance. In these verses Jesus determines the character of the apostles’ leadership in his kingdom. In contrast to the rulers of the Gentile nations, the disciples are not to lead for the purpose of being overbearing. They are to lead as those who serve others, following the example of

be like the youngest, and the one who rules like the one who serves. 27 For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves. 28 You are those who have stood by me in my trials. 29 And I confer on you a kingdom, just as my Father conferred one on me, 30 so that you may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes of Israel.

31 “Simon, Simon, Satan has asked to sift all of you as wheat. 32 But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers.”

33 But he replied, “Lord, I am ready to go with you to prison and to death.”

34 Jesus answered, “I tell you, Peter, before the rooster crows today, you will deny three times that you know me.”

35 Then Jesus asked them, “When I sent you without purse, bag or sandals, did you lack anything?”

“Nothing,” they answered.

36 He said to them, “But now if you have a purse, take it, and also a bag; and if you don’t have a sword, sell your cloak and buy one. 37 It is written: And he was numbered with the transgressors; and I tell you that this

Jesus’ servant leadership (Lk 22:25–27).

Following this clarification, Jesus grants them a ruling role in his kingdom after the pattern of what the Father has done for him (vv. 28–29). The purpose of the conferral of this rule is then described in terms of fellowship with the Lord Jesus in his kingdom. Jesus’ apostles are the new leaders of God’s people (cf. Ac 1:8,21–26; 2:42)

22:31–34 Jesus predicts Peter’s temporary failure and promises that he will also preserve Peter’s faith from Satan’s destructive designs. While Jesus addresses Peter specifically, the “you” in verse 31 is plural, showing that Satan has asked to sift all the apostles. Satan’s destructive design is indicated in both the idiom “sift all of you as wheat” and the following contrasting assurance from Jesus (vv. 31–32). The focus is not on Peter’s failure but on his faith—his failure will be temporary and followed by repentance. In the near future, Peter will in fact go to prison for Christ, but at the moment Peter lacks awareness of his own weakness and is overconfident. Jesus knows that not only will Peter deny knowing him but Peter will do so soon—and multiple times!

22:35–38 Jesus prepares his disciples for opposition that will follow his own suffering. The disciples’ mission will be different from the time when they were given specific instructions to go without extra provisions and yet had what they needed (9:3; 10:4). Now they need to go prepared and with provisions. In the context of the disciples’ apparent misunderstanding

must be fulfilled in me. Yes, what is written about me is reaching its fulfillment.”

38 The disciples said, “See, Lord, here are two swords.”

“That’s enough!” he replied.

Jesus Prays on the Mount of Olives

39 Jesus went out as usual to the Mount of Olives, and his disciples followed him. **40** On reaching the place, he said to them, “Pray that you will not fall into temptation.” **41** He withdrew about a stone’s throw beyond them, knelt down and prayed, **42** “Father, if you are willing, take this cup from me; yet not my will, but yours be done.” **43** An angel from heaven appeared to him and strengthened him. **44** And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.

45 When he rose from prayer and went back to the disciples, he found them asleep, exhausted from sorrow. **46** “Why are you sleeping?” he asked them. “Get up and pray so that you will not fall into temptation.”

Jesus Arrested

47 While he was still speaking a crowd came up, and the man who was called Judas,

in Luke 22:38, the reference to a sword in verse 36 is a metaphoric reference to preparedness for future opposition. The reason for the different instructions to the disciples now compared to the previous mission is that Jesus will soon face suffering and rejection (v. 37; cf. 23:32–43). In Luke 22:37 Jesus quotes Isaiah 53:12 as he talks to his disciples. Isaiah 53:12 culminates the suffering servant song of Isaiah 52:13—53:12 about the righteous servant who bears the punishment for others, and it anticipates Jesus’ suffering and death. The disciples still misunderstand and, after doing a quick count, show that they have two swords. Jesus’ reply indicates that this is the time to end this conversation because they will not understand until later.

22:39–46 A major turning point occurs with Jesus’ departure to the Mount of Olives. Jesus is alone with his disciples and apart from the crowd. This provides the opportunity for Judas to lead the Jerusalem leaders to Jesus. After his arrest, the trials and crucifixion will follow. The next sections focus on events showing Jesus’ innocence and God’s judgment in the death of Jesus (22:39—23:49). First, however, this account is framed by Jesus’ exhortations to pray and centers on his own prayer in the face of severe trial (22:39–46). The larger section (22:39—23:49) also concludes with Jesus in prayer to his Father (23:46). Jesus’ desire for the “cup” to be taken from him refers to the cup of God’s wrath (22:42; cf. Isa 51:17,22; Jer 25:15; 49:12). This helps to explain both why Jesus is in agony and why his death is that of the suffering servant. Despite the horrific prospect of wrath ahead of him, Jesus nevertheless agrees with the Father’s will (Lk 22:42). Meanwhile, his disciples have fallen asleep, perhaps due to

one of the Twelve, was leading them. He approached Jesus to kiss him, 48 but Jesus asked him, “**Judas, are you betraying the Son of Man with a kiss?**”

49 When Jesus’ followers saw what was going to happen, they said, “Lord, should we strike with our swords?” 50 And one of them struck the servant of the high priest, cutting off his right ear.

51 But Jesus answered, “**No more of this!**” And he touched the man’s ear and healed him.

52 Then Jesus said to the chief priests, the officers of the temple guard, and the elders, who had come for him, “**Am I leading a rebellion, that you have come with swords and clubs? 53 Every day I was with you in the temple courts, and you did not lay a hand on me. But this is your hour—when darkness reigns.**”

Peter Disowns Jesus

54 Then seizing him, they led him away and took him into the house of the high priest. Peter followed at a distance. 55 And when some there had kindled a fire in the middle of the courtyard and had sat down together, Peter sat down with them. 56 A servant girl saw him seated there in the firelight. She looked closely at him and said, “This man was with him.”

the exhausting effects of their own grief.

22:47–53 Judas leads the crowd to Jesus, and Jesus’ crucifixion is impending. Judas approaches Jesus to identify him with a kiss—a feigned display of affection. Jesus initiates the conversation and identifies Judas’s hypocritical action as betrayal. The disciples, still misunderstanding the nature of Jesus’ mission, think that now is the time to use their swords (cf. vv. 36–38). One of the disciples, identified as Peter in John 18:10, displays courage and attacks a servant of the high priest. Jesus is commanding and compassionate, however, and puts a stop to his disciple’s mistaken zeal. He then heals the servant’s ear. Finally, Jesus challenges the false authority of those coming to arrest him. If they thought he was a criminal, they had plenty of opportunity to arrest him when he was in the temple courts. They are carrying out Satan’s destructive designs (cf. Lk 22:3,31–32).

22:54–62 The broader section of Luke 22:54—23:25 contrasts Peter’s denials with Jesus’ trials. Peter’s denials fulfill the word of the Lord Jesus. The gaze of the servant girl leads to the first denial (22:56–57) and the gaze of the Lord concludes the scene (v. 61). Others join the servant girl in accusing Peter until the rooster crows during Peter’s

57 But he denied it. “Woman, I don’t know him,” he said.

58 A little later someone else saw him and said, “You also are one of them.”

“Man, I am not!” Peter replied.

59 About an hour later another asserted, “Certainly this fellow was with him, for he is a Galilean.”

60 Peter replied, “Man, I don’t know what you’re talking about!” Just as he was speaking, the rooster crowed. 61 The Lord turned and looked straight at Peter. Then Peter remembered the word the Lord had spoken to him: “Before the rooster crows today, you will disown me three times.” 62 And he went outside and wept bitterly.

The Guards Mock Jesus

63 The men who were guarding Jesus began mocking and beating him.

64 They blindfolded him and demanded, “Prophecy! Who hit you?” 65 And they said many other insulting things to him.

Jesus Before Pilate and Herod

66 At daybreak the council of the elders of the people, both the chief priests and the teachers of the law, met together, and Jesus was led before them. 67 “If you are the Messiah,” they said, “tell us.”

third denial, just as Jesus had said (vv. 34,60).

22:63–71 In Jesus’ testimony before the council, the treatment he faces fulfills his earlier predictions (18:32). Jesus points out that the council rejects him and refuses to listen to him. Jesus is identified with God the Father in his sovereign rule, yet he is distinct from him (22:69). The allusions to Psalm 110:1 (“right hand”) and Daniel 7:13 (“Son of Man”) emphasize where the true locus of divine authority resides: Jesus is actually the Judge. Jesus as “Son of God” refers to an exalted claim of a unique relationship with God the Father (cf. Lk 10:21–22). Jesus’ reply, “You say that I am” (22:70), provides qualified agreement to the leaders’ claim, though there is more to it

<p>Jesus answered, “If I tell you, you will not believe me, 68 and if I asked you, you would not answer. 69 But from now on, the Son of Man will be seated at the right hand of the mighty God.”</p> <p>70 They all asked, “Are you then the Son of God?”</p> <p>He replied, “You say that I am.”</p> <p>71 Then they said, “Why do we need any more testimony? We have heard it from his own lips.”</p> <p>Footnotes Luke 22:20 Some manuscripts do not have given for you ... poured out for you. Luke 22:37 Isaiah 53:12 Luke 22:44 Many early manuscripts do not have verses 43 and 44.</p>	<p>than they realize. Jesus’ own words convince the temple leaders they have all the evidence they need</p>
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Bible Study Questions

1. How does Judas' betrayal of Jesus challenge your understanding of loyalty and trust?
2. How do you interpret the symbolism of the bread and wine in the Last Supper?
3. What lessons can you learn from Jesus' prediction of Peter's denial?
4. How does Jesus' prayer at the Mount of Olives demonstrate His submission to God's will?
5. How can Jesus' response to His arrest inspire us in moments of injustice?
6. In what ways can we identify with Peter's denial of Jesus?
7. How can you apply the lessons from Jesus' trial in your personal life?
8. How does this chapter deepen your understanding of Jesus' love and sacrifice?

9. How can we maintain faithfulness in situations that may lead us to deny our beliefs?
10. How does Jesus' healing of the high priest's servant speak to His character?
11. What can we learn from the disciples' struggle to stay awake during Jesus' prayer?
12. How can Jesus' responses to betrayal, denial, and trial shape our responses to similar situations?
13. In what ways does the plot to kill Jesus reflect the darkness of human sin?
14. What steps can we take to avoid spiritual betrayal as Judas did?
15. How can the reality of Jesus' suffering and sacrifice impact your daily life?
16. How does Peter's bitter remorse after his denial speak to our own experiences of regret?
17. How does Jesus' affirmation of His identity during His trial inspire your confession of faith?
18. How should the events of this chapter affect our communion practices today?
19. How can we apply Jesus' submission to God's will in our decision-making processes?
20. How can we cultivate a prayer life that emulates Jesus' fervent communication with the Father?

