

## Sunday Evening Message

March 24, 2024

### *The Last Supper and Other Events Leading Up to the Crucifixion*

Text – Luke 22:1 - 30

#### Introduction

The events preceding the Last Supper are found in all four of the gospel accounts (Matthew 26:1 – 25; Mark 14:1 – 16; Luke 22:1 – 13; John 12:1 – 8 (Note – included with these passages is the account of the dinner at Bethany where Mary anointed the Lord. I believe this dinner happened earlier, before the Triumphal Entry.

#### I. The Betrayal of Judas (vs. 1 – 6)

The betrayal of Judas is an interesting story. It becomes apparent that one of the twelve, Judas, was not a true believer. Jesus told the disciples that one among them was “a devil:”

*"But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve."* (John 6:64-71)

Perhaps, he was genuinely curious; perhaps he even was a religious and political reformer who wanted Jesus to straighten out all the abuses within both the religious system and the Roman government. The thought to betray the Lord first entered Judas' mind back in John 12:1 – 8 when Mary anoints Jesus with the precious and costly ointment. Judas thought this ointment should have been sold and put in the treasury. Judas had a problem with money. Matthew's gospel account puts Judas' first meeting with the chief priests right after this “wasting” of the ointment (Matthew 26:14 – 16).

*"And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."* (Luke 12:15)

*"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee."* (Hebrews 13:5)

Judas problem was covetousness. It was a besetting sin within him.

*"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: **But every man is tempted, when he is drawn away of his own lust, and enticed.** Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."* (James 1:13-15)

Judas love for money caused him to become indignant when the ointment was not put into his treasury bag. He then sought for a profitable way to betray Jesus to other lost men who were seeking to find some way to get rid of Jesus. Isn't it interesting how Satan put Judas in contact with other lost and wicked men.

Judas and Antichrist (2 Thessalonians 2:9; Revelation 13) are the only men in the Bible that Satan personally enters (Luke 22:3). There are many people possessed with devils, but only one possessed with the Devil. Apparently, Satan can enter in and then leave and then enter again. Satan enters him again at the conclusion of the Last Supper.

*"And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly."* (John 13:27)

## II. The Preparations for the Passover (vs. 7 – 13)

Everything about Jesus crucifixion was pictured in the Jewish Passover. The exact timing of these events is somewhat difficult to figure out, but by comparing all the gospel accounts in the New Testament with the Passover account from Exodus, we came up with a somewhat controversial theory regarding the night that this Last Supper took place. I believe that the Last Supper was on Tuesday evening (Wednesday by the Jewish day system, where the day begins at dusk). If I am correct about that, then the Crucifixion was on Wednesday between 9 and 12 in the morning.

Two of the disciples, Peter, and John, were asked to go before the rest of the disciples and Jesus and get ready for the Passover. As was the case with the Triumphal Entry story, Jesus had the whole event planned before it happened. This "upper room" where the Last Supper takes place seems to become the headquarters in Jerusalem for the disciples after the Lord ascended into Heaven (Acts 1:13).

The following notes are from another message regarding the timing of the crucifixion, which will thoroughly discuss the Jewish Passover, both in the Old Testament context, and in the setting of New Testament Jerusalem in the early part of the first century.

[Notes From What's So Good About Good Friday Message]

### Introduction

*"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." (Matthew 12:40)*

*"Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights." (Jonah 1:17)*

*"Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again." (Matthew 27:63)*

*"And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again." (Mark 8:31)*

If Jesus rose from the dead before dawn on Sunday morning, than how is it possible that he died before 6:00 PM on Friday evening? If you do the math, you will find that it is impossible. If Jesus was crucified on Friday and finally gave up the ghost sometime just before evening (the Sabbath begins at sundown on Friday), he would have to be in the tomb at least until after 6:00 PM on Monday. We know beyond any doubt that Jesus was out of the tomb sometime before dawn on Sunday morning:

*"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." (Mark 16:9)*

*"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." (John 20:1)*

Something is not right. Either Jesus was not in the tomb for three literal days and nights, or He had to have been crucified before Friday afternoon. We are going to have to re-think the traditional "Good Friday" crucifixion theory.

By the way – it isn't really important when we say that he died. What is important is that he:

*"...died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:" (1 Corinthians 15:3-4)*

The confusion surrounds the word, "Sabbath". Jesus was crucified before the Sabbath:

*"And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary the mother of Joses beheld where he was laid." (Mark 15:42-47)*

The word, "Sabbath" almost always means Saturday. It actually begins on Friday Evening at sundown (around 6 PM) and continues until Saturday at sundown.

According to Mark 15, Jesus was crucified before the Sabbath, which causes people to believe that He was crucified on Friday. However, this contradicts the fact that He was three days and three nights in the tomb.

Let's take a closer look at the word "Sabbath:"

Hebrew – shabbath - intermission, i.e (specifically) the Sabbath:—(+ every) sabbath.

Greek – sabbaton - the seventh day of each week which was a sacred festival on which the Israelites were required to abstain from all work; the institution of the sabbath, the law for keeping holy every seventh day of the week; a single sabbath, sabbath day

Based upon both the Hebrew and Greek definitions, we see that typically the word, "Sabbath" is a reference to the seventh day of the week; the day of rest; which begins Friday evening and ends on Saturday evening.

However, both definitions allow for other days, besides Saturday, that are Sabbaths.

Notice what the Bible says about the Day of Atonement:

*"And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD. It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever." (Leviticus 16:29-31)*

The Day of Atonement falls on the tenth day of the seventh month, which does not always fall on a Saturday.

Also on the first day of the Feast of Trumpets, which occurred on the 1<sup>st</sup> day of the seventh month:

*"And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD." (Leviticus 23:23-25)*

Also on the first and last days of the Feast of Tabernacles, which occurred on the 15<sup>th</sup> and 21<sup>st</sup> day of the seventh month:

*"And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD. On the first day shall be an holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein. These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath." (Leviticus 23:33-39)*

So, the word Sabbath, most of the time refers to the typical last day of the week Saturday.

However, as we have seen, there are also other special days, which are called Sabbaths. These days were set apart for God; there were often Holy Convocations (or assembly) going on; and people were not permitted to work.

### What about the Passover?

*"These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the LORD'S passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein."* (Leviticus 23:4-8)

Though the Bible does not specifically use the word, "Sabbath" in association with the Passover, it does use the phrase "holy convocation", and it does state that people were not permitted to work. This is a Sabbath.

The Passover and the Feast of Unleavened Bread began on the 14<sup>th</sup> and continued until the 21<sup>st</sup> of the first month.

The Passover was instituted in Exodus 12 – 13:10 (See also Numbers 28:16 – 25; Deuteronomy 16:1 – 8)

The Lamb was presented on the tenth day of the month (which coincides with the Triumphal Entry)

The Lamb was to be without blemish (Christ was sinless)

Just before the fourteenth day, the Lamb was to be slain at even, or sundown. (Between 3 and 6 PM)

The blood was to be applied to the lintels or doorposts of the house. (Picture of the blood of Christ)

Not a bone of the lamb was to be broken.

*"He keepeth all his bones: not one of them is broken."* (Psalm 34:20)

*"For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken."* (John 19:36)

Jesus Christ is our Passover Lamb:

*"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:"* (1 Corinthians 5:7)

The Sabbath that Jesus was crucified before had to be the Passover Sabbath:

*"And it was the **preparation of the passover**, and about the sixth hour: and he saith unto the Jews, Behold your King! ... The Jews therefore, **because it was the preparation**, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. ... There laid they Jesus therefore because of the **Jews' preparation day**; for the sepulchre was nigh at hand."* (John 19:14, 31, 42)

Other proofs:

*"And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment." (Luke 23:54-56)*

*"Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." (Luke 24:1)*

This may be a stretch, but if the woman beheld his body just before Friday Night and rested all day Saturday, when did they have time to prepare spices for Sunday early in the morning.

However, if Jesus was crucified on Wednesday just prior to the Sabbath, which lasted until Thursday evening, prepared the spices on Friday during the day, and then rested on the Saturday Sabbath. Finally, they bring the spices and ointments of Saturday morning. This is especially true if they had to go all the way back to Galilee (some 70 miles), which is not very likely.

Timeline of Events: Texts – Matthew 27:33 - 66; Mark 15:24 – 47; Luke 23:33 – 56; John 19:17 – 42

### **Tuesday Night (which is Wednesday by the Jewish calendar)**

- 1 Jesus Arrested (Matthew 26:47 – 56; Mark 14:43 – 52; Luke 22:47 – 53; John 18:2 – 11)

The actual arrest was dealt with last time, so today we will see what happens after the Lord was arrested in the Garden of Gethsemane.

- 2 Jesus Is Brought Before Annas (John 18:12 – 14, 19 - 23)

Annas seems to be the real power behind the nation of Israel. Caiaphas was the official high priest, and he was the one that was recognized by the Roman authorities; but Annas was the one who had the political clout with the Sanhedrin and the people.

- 3 Jesus Is Brought Before Caiaphas (Matthew 26:57, 59 – 68; Mark 14:53, 55 – 65; Luke 22:54, 63 - 65; John 18:24)

- 4 Peter's Denials (Matthew 26:58, 69 – 75; Mark 14:54, 66 – 72; Luke 22:55 – 62; John 18:15 – 18, 25 – 27)

Note – Peter's denials are happening while Jesus is before Annas and Caiaphas

- 5 Jesus Condemned by the Sanhedrin (Matthew 27:1 - 2; Mark 15:1; Luke 22:66 – 71)

- 6 Suicide of Judas (Matthew 27: 3 – 10)

### **Wednesday Morning**

- 7 Jesus First Appearance Before Pilate (Matthew 27:11 – 14; Mark 15:2 – 5; Luke 23:1 – 5; John 18:28 – 38)

- 8 Jesus Appears Before Herod (Luke 23:6 – 12)

9 Jesus Second Appearance Before Pilate and Release of Barabbus (Matthew 27:15 – 26; Mark 15:6 – 15; Luke 23:13 – 25; John 18:39 – 40)

10 Jesus Mocked and Beaten and Final Sentence Pronounced (Matthew 27:27 – 31; Mark 15:16 – 19; John 19:1 – 16)

### **The Third Hour (between 9 – 12 Noon)**

11 Journey to Golgotha (Matthew 27:32 – 34; Mark 15:20 – 23; Luke 23:26 – 32; John 19:17)

12 The Crucifixion (Matthew 27:35 – 44; Mark 15:24 – 32; Luke 23:33 – 43; John 19:18 – 27)

13 The Last Hours (Matthew 27:45 – 50; Mark 15:33 – 37; Luke 23:44 – 46; John 19:28 – 37)

14 Miraculous Occurrences at the Cross (Matthew 27:51 – 56; Mark 15:38 – 41; Luke 23:47 – 49) **He dies after the ninth hour (between 3 and 6)**

15 Jesus' Burial (Matthew 27:57 – 61; Mark 15:42 – 47; Luke 23:50 – 56; John 19:38 – 42)

16 Pilate Seals the Tomb (Matthew 27:62 – 66)

**After 6:00 PM on Saturday and before 6:00 AM on Sunday He rose from the dead.**

The bottom line of this entire discussion is that I am fairly certain that this Last Supper was actually not the actual Passover Supper but was a meal Jesus shared with His disciples on the eve of the Passover, which if my argument is correct, took place on Tuesday evening, the night before the Crucifixion.

### **III. The Last Supper (vs. 14 – 23; Matthew 26:26 – 29; Mark 14:22 – 25)**

The Last Supper is a wonderful picture or foreshadow of the broken body and the shed blood of the Lord Jesus Christ, which would happen in the next day.

See also 1 Corinthians 11:23 – 34 – Paul gave instructions regarding the observance of the Lord's Supper. We still picture the Lord's shed blood and broken body through the Lord's Supper today.

Note – John's Gospel also gives the account of the washing of the disciples' feet at this time (John 13:1 – 7).

### **IV. Jesus' Admonition Regarding Service (vs. 24 – 30)**

This part regarding humility and service is tied in with the illustration given by washing the disciples' feet.

See Mark 9:33 – 37; Mark 10:35 – 45; Philippians 2:3 – 8 for more verses on being a servant.