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Watch and pray! (21:29-38)

29 Then He spoke to them a parable: "Look at the fig tree, and all the trees. 30 When they are already budding, you see and know for yourselves that summer is now near. 31 So you also, when you see these things happening, know that the kingdom of God is near. 32 Assuredly, I say to you, this generation will by no means pass away till all things take place. 33 Heaven and earth will pass away, but My words will by no means pass away.

34 "But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that Day come on you unexpectedly. 35 For it will come as a snare on all those who dwell on the face of the whole earth. 36 Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man."

37 And in the daytime He was teaching in the temple, but at night He went out and stayed on the mountain called Olivet. 38 Then early in the morning all the people came to Him in the temple to hear Him.

- This concludes Luke’s version of the Olivet Discourse. Jesus completes His teaching on the destruction of Jerusalem and the end of the age.
- The parable of the fig tree is not about Israel, but about knowing the time.

- There is controversy about which generation it is that Jesus says will not pass away. In my opinion, it's the generation that sees all the signs.
- His words will not pass away! This is a remarkable claim: Jesus asserts that what He says is on a par with Scripture – eternal words.
- He ends with a sober warning against worldliness. What is the escape?
Although some think it refers to the Rapture, it likely has a spiritual meaning.

The Last Supper (22:1-30)

1 Now the Feast of Unleavened Bread drew near, which is called Passover. 2 And the chief priests and the scribes sought how they might kill Him, for they feared the people. 3 Then Satan entered Judas, surnamed Iscariot, who was numbered among the twelve. 4 So he went his way and conferred with the chief priests and captains, how he might betray Him to them. 5 And they were glad, and agreed to give him money. 6 So he promised and sought opportunity to betray Him to them in the absence of the multitude.

- Nothing would happen outside of God's perfect timing.
- Judas is not a sympathetic figure in Scripture: he was a thief and a gossip (John 6:70). Jesus called Him the Son of Perdition (John 17:12).

7 Then came the Day of Unleavened Bread, when the Passover must be killed. 8 And He sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat." 9 So they said to Him, "Where do You want us to prepare?"

10 And He said to them, "Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house which he enters. 11 Then you shall say to the master of the house, 'The Teacher says to you, "Where is the guest room where I may eat the Passover with My disciples?'" 12 Then he will show you a large, furnished upper room; there make ready." 13 So they went and found it just as He had said to them, and they prepared the Passover.

- The Passover celebrates Israel's deliverance from Egypt. Passover points prophetically to our redemption through the Blood of Christ:
 - Jesus is referred to as "Christ our Passover."
 - He is "the Lamb of God who takes away the sin of the world."
 - As on that first Passover night, God's judgment "pass over" us if the Blood of Jesus has been applied to our hearts.
- He came into the city on "lamb selection day" and was crucified on Passover.

14 When the hour had come, He sat down, and the twelve apostles with Him. 15 Then He said to them, "With fervent desire I have desired to eat this Passover with you before I suffer; 16 for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God."

- Jesus won't eat the Passover again until we are together in the Kingdom of God. Blessed is he who shall eat bread in the Kingdom of God! (See 14:15.)

17 Then He took the cup, and gave thanks, and said, "Take this and divide it among yourselves; 18 for I say to you, I will not drink of 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 which is given for you; do this in remembrance of Me." 20 Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you."

- The Jews knew of the promise of a New Covenant because of God's words to Jeremiah. It involved God writing His Law upon people's hearts. The New Covenant is based upon the shedding of Jesus' own Blood for us.
- At Passover the Jews drink out of four cups, which speak of things God said He would do in Exodus chapter 6. Most likely it's the third cup (the cup of redemption) that Jesus spoke of and was using when He instituted the Lord's Supper. It symbolizes the Passover Lamb, and Jesus used it to point to Himself.
- It's been suggested that Jesus refused to drink from the final cup, the cup of praise or thanksgiving. He won't celebrate this feast again until He can celebrate His redemption with all the people whom He has purchased!
- Communion proclaims: (1) the fact of Jesus' death; (2) the benefits of His death; and (3) our unity in Him.
- When we celebrate Communion, it is not a sacrifice for sins. "And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God..." (Hebrews 10:11-12).

21 *“But behold, the hand of My betrayer is with Me on the table. 22 And truly the Son of Man goes as it has been determined, but woe to that man by whom He is betrayed!”*
23 *Then they began to question among themselves, which of them it was who would do this thing.*

- The disciples remain spiritually dense! Rather than mourn, they argue.

24 *Now there was also a dispute among them, as to which of them should be considered the greatest. 25 And He said to them, “The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called ‘benefactors.’ 26 But not so among you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves. 27 For who is greater, he who sits at the table, or he who serves? Is it not he who sits at the table? Yet I am among you as the One who serves.”*

- The most-favored guest (John) would have been on Jesus’ right hand, and the next most-favored (Judas) on His left.
- The men would have argued perhaps based on where they were seated, but perhaps also based on things Jesus had said to them or things they had done.
- In Jesus’ Kingdom, the highest one is the one who serves, and service is counted a privilege. Jesus Himself would set the example by serving them at this meal, washing their feet – which was the work of a slave!

28 *“But you are those who have continued with Me in My trials. 29 And I bestow upon you a kingdom, just as My Father bestowed one upon Me, 30 that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel.”*

- There **will** be a reward for their friendship, sacrifice and labors!

31 *And the Lord said, “Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat. 32 But I have prayed for you, that your faith should not fail; and when you have returned to Me, strengthen your brethren.”*

- The enemy had desired to sift all the disciples (the word "you" is plural). Satan had received permission to inspect their lives and find their areas of weakness.
- God must give permission to the enemy to do this type of work. Even the enemy must serve the purposes of God!
- It's also wonderful to know that we have Jesus as our Intercessor!

33 *But he said to Him, “Lord, I am ready to go with You, both to prison and to death.”*

34 *Then He said, “I tell you, Peter, the rooster shall not crow this day before you will deny three times that you know Me.” 35 And He said to them, “When I sent you without money bag, knapsack, and sandals, did you lack anything?” So they said, “Nothing.”*

36 *Then He said to them, “But now, he who has a money bag, let him take it, and likewise a knapsack; and he who has no sword, let him sell his garment and buy one.”*

37 *“For I say to you that this which is written must still be accomplished in Me: ‘And He was numbered with the transgressors.’ For the things concerning Me have an end.”*

38 *So they said, “Lord, look, here are two swords.” And He said to them, “It is enough.”*

- In later times, Peter learned to let the Lord speak through him, but for now he still sounds like the same old Peter.
- Peter had physical courage, but it was spiritual courage that he needed now.
- Jesus was not counseling them to become militants, but was pointing out the fact that it was prophesied He would be counted among transgressors.

In the Garden (22:39-46)

39 *Coming out, He went to the Mount of Olives, as He was accustomed, and His disciples also followed Him. 40 When He came to the place, He said to them, “Pray that you may not enter into temptation.” 41 And He was withdrawn from them about a stone’s throw, and He knelt down and prayed, 42 saying, “Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done.”*

- Here is another glimpse of Jesus’ prayer life. It appears the disciples were usually observers of His Jesus' prayer life, and not participants.
- The Word promises us that we cannot be tempted above what we can handle (1 Cor. 10:13), but we **can** be defeated if we are not gathering "fresh manna."
- The key for Jesus was not the cup, it was the Father's Will.

43 Then an angel appeared to Him from heaven, strengthening Him. 44 And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground. 45 When He rose up from prayer, and had come to His disciples, He found them sleeping from sorrow. 46 Then He said to them, “Why do you sleep? Rise and pray, lest you enter into temptation.”

- Hebrews 1 tells us that the angels are ministering spirits sent to minister to those who will be the heirs of salvation.
- Jesus experienced *hematodrosis*, which can happen under extreme strain.
- The agony that Jesus experienced was not merely a fear of physical death. There was also the apprehension of what the Cross meant spiritually. To achieve Man's salvation, the Son must become sin! Isaiah 53 tells us that God laid the iniquity of us all upon Jesus.

Arrest and Trial (22:47-71)

47 And while He was still speaking, behold, a multitude; and he who was called Judas, one of the twelve, went before them and drew near to Jesus to kiss Him. 48 But Jesus said to him, “Judas, are you betraying the Son of Man with a kiss?”

49 When those around Him saw what was going to happen, they said to Him, “Lord, shall we strike with the sword?” 50 And one of them struck the servant of the high priest and cut off his right ear. 51 But Jesus answered and said, “Permit even this.” And He touched his ear and healed him.

52 Then Jesus said to the chief priests, captains of the temple, and the elders who had come to Him, "Have you come out, as against a robber, with swords and clubs? 53 When I was with you daily in the temple, you did not try to seize Me. But this is your hour, and the power of darkness."

- The promises of authority and reward that the Lord had made to the Twelve would go to Matthias instead of Judas.
- Jesus refers to Himself again as Son of Man. He knows that He is the One who must die but also, soon, rule at the right hand of God!
- John's Gospel tells us that Peter attacked the servant, Malchus. Notice Jesus' compassion and how Jesus is always in control of the situation.
- Many times prior to this, the Lord had avoided capture, but this time there could be no escape if Man were ever to be redeemed.

54 Having arrested Him, they led Him and brought Him into the high priest's house. But Peter followed at a distance. 55 Now when they had kindled a fire in the midst of the courtyard and sat down together, Peter sat among them. 56 And a certain servant girl, seeing him as he sat by the fire, looked intently at him and said, "This man was also with Him." 57 But he denied Him, saying, "Woman, I do not know Him." 58 And after a little while another saw him and said, "You also are of them." But Peter said, "Man, I am not!" 59 Then after about an hour had passed, another confidently affirmed, saying, "Surely this fellow also was with Him, for he is a Galilean."

60 But Peter said, "Man, I do not know what you are saying!" Immediately, while he was still speaking, the rooster crowed. 61 And the Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how He had said to him, "Before the rooster crows, you will deny Me three times." 62 So Peter went out and wept bitterly.

- Being High Priest had become more of a political office than anything else. The Romans appointed the High Priests. Annas was the other High Priest mentioned prominently in the Gospels. He was the father-in-law of Caiaphas.
- Despite the darkness, Peter was probably a recognizable figure.
- Imagine the glance of Jesus!

63 Now the men who held Jesus mocked Him and beat Him. 64 And having blindfolded Him, they struck Him on the face and asked Him, saying, "Prophecy! Who is the one who struck You?" 65 And many other things they blasphemously spoke against Him.

- This fulfilled Micah's prophecy that they would strike the Judge of Israel on the cheek with a rod.

66 As soon as it was day, the elders of the people, both chief priests and scribes, came together and led Him into their council, saying, 67 "If You are the Christ, tell us." But He said to them, "If I tell you, you will by no means believe."

68 *“And if I also ask you, you will by no means answer Me or let Me go. 69 Hereafter the Son of Man will sit on the right hand of the power of God.” 70 Then they all said, “Are You then the Son of God?” So He said to them, “You rightly say that I am.” 71 And they said, “What further testimony do we need? For we have heard it ourselves from His own mouth.”*

- The Sanhedrin immediately cuts to the heart of the issue. Is Jesus the Christ (the Messiah)?
- Jesus knew the Sanhedrin would not believe.
- He gives a direct answer to the question by calling Himself the Son of Man who will sit at the right hand of God. Remember that they as educated religious leaders would have been familiar with this concept from the Daniel chapter 7.
- To say "You say that I am," was a way of saying "Yes, you have said it correctly." The trial ends because, as far as they are concerned, Jesus has just committed a great blasphemy.
- “His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed” (see Daniel 7:9-14).
- Now they will bring Jesus to the Roman government, to Pontius Pilate.
