

# **Dr. Daniel K. Darko, Gospel of Luke, Session 32, Jesus in Jerusalem, Part 2, The Last Supper and Betrayal, Luke 22:1-53**

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This is Dr. Daniel K. Darko in his teaching on the Gospel of Luke. This is session 32, Jesus in Jerusalem, Part 2, The Last Supper and Betrayal, Luke 22:1-53.

Welcome back to the Biblical eLearning lecture series on the Gospel of Luke.

So far, we have seen Jesus come to Jerusalem and have spent some time doing some teaching in the temple. We saw him encountering the temple leaders with public debates on various questions, and in chapter 21, we saw Jesus predicting future events, namely about the temple, the world, the coming of the Son of Man, and the like. Now, in this lecture, we begin to see the ministry of Jesus, and Jesus is now beginning to wrap things up in Jerusalem.

Imagine the Passover is getting very close, more pilgrims are coming to the city, Jerusalem is getting quite populated, and he and his disciples are beginning to think about the Passover. Now, unbeknownst to the disciples, Jesus's betrayal is near. Luke now turns our focus in chapter 22 to begin to lead us into the Last Supper, the preparation for the Last Supper, and how Jesus will be betrayed.

In this particular lecture, I focus on events leading to the Last Supper and then follow up all the way to when he will be betrayed. So, let's start reading from chapter 22 from verses 1 to 13, and I read. Now, the Feast of Unleavened Bread drew near, which is called the Passover, and the chief priests and the scribes were seeking how to put him to death.

For they feared the people. Then Satan entered into Judas called Iscariot, who was of the number of the twelve. He went away and conferred with the chief priests and officers how he might betray him to them.

And they were glad and agreed to give him money. So, he consented and sought an opportunity to betray him to them in the absence of the crowd. Then came the day of the Unleavened Bread, on which the Passover lamb had to be sacrificed.

Jesus sent Peter and John saying, Go and prepare the Passover for us, that we may eat. They said to him, Where will you have us prepared? He said to them, Behold when you have entered the city, a man carrying a jar of water will meet you. Follow him into the house that he enters.

And tell the master of the house, The teacher says to you, Where is the guest room, where I may eat the Passover with my disciples? And he will show you a large upper room finished. Prepare it there. And they went and found it just as he had told them, and they prepared the Passover.

You probably saw me or heard me alluding to Jesus sending the disciples when it was getting to the time of the triumphant entry to go and look for the cult. We see the same formula playing out here: He knows that the time of the Passover is close, he sends two, and he describes in vivid terms a man carrying a jar of water that they will be meeting. When they meet this man, they follow him and ask for him to make his guest room, which is a big space in the upper room, available for them to have the Passover.

This is going to be difficult. Notice a few things unfolding in Luke that are not going to be mentioned in the other Gospels. We see that the officials are aiming at getting to Jesus.

Unlike other instances that officials were seeking, the language that was used was to destroy Jesus. Here, they were actually planning to put him to death. This is a great, great issue.

This is a big issue indeed. Luke states that the aim is clear: to kill him. Notice that as we think about the Passover, as I mentioned earlier on, crowds of people will come to this city that is not as big as we think about today by the time.

The city will be jammed up as pilgrims and Jews from various parts of the world come to the city. Josephus reminds us that one should expect about two and a half million people to come to the city during the Passover. That will be a lot in the first century.

Yet, yes, this is what is going to happen at a time. Judas will be ready to betray Jesus. But Luke will mention to you and me that we must be aware, as also Theophilus, that what is transparent in the events of Jesus' ministry is not only a human endeavor.

But in fact, there is a major spiritual dimension to what is going on. Luke first reminded us that at the very beginning of the ministry of Jesus in chapter four, he will be tempted by the devil. And Satan will put him to the test, and he will be defeated.

But here, Luke will remind us that Judas will be influenced by Satan. Yes, Judas himself must be held responsible for what he will be doing. But Luke does not want you to miss the fact that there is a spiritual influence on Judas to try to betray Jesus to the people.

Judas is complicit in the sense that he would consent; he would agree to terms with the leadership, who agreed to get money from them. He will try to establish a time that will be the most conducive to betraying or exposing Jesus to them. You see that in this account, as we look at it, the chief priest and the officers, the Jewish officers, were delighted that Judas was ready to do that.

So, they offered him money. Luke wants to emphasize in the account I just read that the Passover is at the center of this and wants you to know. He emphasizes or refers to the Passover six times in the passage that I mentioned to you alone.

The Passover is significant. Why? Because the Passover before Second Temple Judaism commemorates God's deliverance of God's people in the land in which they were enslaved on that night when the angel of death passed over, and they were in such a rush to get out, they prepared all this quick meal. You know the Exodus account that is being referred to here or alluded to when we talk about the Passover.

But in the post-Exilic period in the Second Temple Judaism, the Passover became a time to commemorate the past and also to envision the future messianic expectations when the Messiah would come to deliver God's people. Well, Jesus said, in Luke's account here, what we are finding is that they are going to prepare for the Passover. Jews are going to come from all over the world to the place.

Yes, God's redemption is going to come here. But let's see how it unfolds as Jesus and his disciples prepare. The two who were the logistics managers, Peter and John, were sent out to prepare for the place.

In preparing, we make these quick observations. One should notice that the similarities between the similarities one finds in the triumphant entry and the Passover in terms of sending the two disciples is the reason some have suggested that going to look for the cult was something that perhaps John and Peter were doing. The other thing that you observe in the account I read is the ability for Jesus to foresee that somebody is showing up, they will meet that person, the location is vividly described and the person also consented to their request and offered them the place to have the Passover.

The other thing we find in Luke we don't find in other gospels in the account of this is that Luke refers to the Passover lamp as a very important part of what is going on. Typically, the Passover will bring a family together. You may have 20, and some will say between 12 and 20 people and a whole lamb will be sacrificed and used for the Passover meal.

A lamb will die. The lamb of the world will lose his life in this particular Passover. One of the other things we find here in Luke that other gospel writers write differently is

the fact that Luke in Luke Jesus is the one who initiates Peter and John to go to prepare for the place for them.

In other gospels, the disciples come to Jesus on whether they should go and find a place to prepare. In other words, as people come into the city, it dawns on them that they need to make room for preparation for the Passover. They secured that large room, and then Luke will go on from verses 14 to 23 to begin to tell us a little bit more about the Passover feast.

From verse 14, when the hour came, he reclined at the table and the disciples with him. And he said to them, I have endlessly desired to eat this Passover with you before I suffer. For I tell you, I will not eat until it is fulfilled in the kingdom of God.

And he took a cup and when he had given thanks, he said, take, take this and divide it among yourselves. For I tell you that from now on, I will not drink of the fruit of the vine until the kingdom of God comes. And he took bread.

And when he had given thanks, he broke it and gave it to them saying, this is my body, which is given to you. Do this in remembrance of me. And likewise, the cup after they had eaten said, this cup that is poured out for you is a new covenant in my blood.

But behold, the hand of him who betrays me is with me on the table. For the son of man, it has been determined, but woe to the man by whom he is betrayed. And they began to question one another, which of them it could be who was going to do this.

Quickly, before I elaborate more on this and show you some parallels, observe something from verse 16 or perhaps verse 17. Jesus will give thanks on the cup. He took the cup, and then he gave thanks.

And then you notice something again in verse 20. He took the cup, saying this cup. So in Luke, the cup is blessed twice.

The second reference in chapter 20, in verse 20, is after they had eaten. Now, hold that thought as we go on. When you think about the Passover, let's make some quick observations.

Unlike Mark, who talks about the evening that came, Luke does not want to talk about the evening per se, but Luke wants to pinpoint that it is the hour that had come for them to be able to have the Passover. Luke also wants to remind us that the people who are with Jesus must be referred to as apostles. Here, Luke chooses his words carefully.

He doesn't want to refer to them as the 12th because Judas may betray them, and they will lose Judas. He also announces that this will be his last meal with them and that he will suffer, but this will be the last meal before the kingdom of God. Taking a good look at this account shows what I observed earlier: Luke is quite unique in mentioning that Jesus blessed the cup twice.

First, he took the cup and gave thanks, and then after the meal, he took the cup again, and he mentioned the kingdom of God twice in the Passover meal discourse. The other thing you find in Luke you don't see in the other gospels is noteworthy—the vicarious act of Jesus.

When Jesus gives thanks, and he talks about the bread, he will talk about the bread that is broken for you on their behalf, and then his blood will be poured out for you. Luke has a theological or a salvific component to this vicarious act as we see unfolding in the Passover meal. Here, Jesus will predict that his betrayer dines with them, but woe unto this person who is set up to betray them.

Having said that, earlier on, Luke mentioned that Satan had entered Judas to do this. Satan is very active in the ministry of Jesus in the kingdom of God. As I mentioned in previous lectures, one needs to understand Luke's spirit cosmology.

The kingdom of God comes, and the kingdom of God is in opposition with the kingdom of darkness, the kingdom of Satan, and Satan would do everything to try to undermine the work of the kingdom of God. That is not in the absence of human responsibility, but when humans avail themselves, the spirit of Satan uses them, or the spirit of God uses them. Now, coming back to the Passover, this Passover meal and event in this Passover will come down to become an important part of the Christian sacraments.

Let's take a quick look and compare Luke's narrative to that of Mark and Matthew so that we can make some observations about this important event in our Christian tradition. When we look at this account that Luke presents about Jesus, I have already mentioned to you that Luke blesses the cup twice and mentions the kingdom of God twice. But something else you should note here is Luke is the only one who mentions that vicarious act.

This is my body, which is given to you. Matthew just says this is my body and Mark says this is my body. Luke is the only one who says in my blood that even the blood is being poured out for you.

Luke is the only one who makes that mention. The other thing you notice in Mark and Matthew pertains to the blood; they mention the covenant. Luke is the only one who refers to the new covenant in my blood.

Where am I going with this? I am trying to draw your attention to the fact that Luke is not the only one who gives us details of the Christian formula for the Last Supper, but Luke is not the only one who gives us comprehensive early Christian history in the Gospel of Luke and Acts, but Luke also leaves a strong footprint of what will become part of our sacraments. You also notice in the parallel I put up that Luke is the only one who refers to in remembrance of me. In other words, if you took Mark and Matthew, we may just read about the cup and the bread that is broken, but we may not hear about the need to do that in remembrance of Jesus, which would be something that our Christian tradition would have been very, very sad about if that is not part of the tradition.

In other words, whenever you look for a Gospel account that talks about having communion or the Eucharist in remembrance of Christ, the single Gospel you are actually referring to is Luke. On the other hand, Acts tells us about Luke and Paul doing ministry together. One finds a lot of parallels in Luke's account with Paul's account in 1 Corinthians.

You see in 1 Corinthians 11, verses 23 to 26 when you look at that and compare it to Luke, you see that Luke writes, and he took a cup when he had given thanks and said, take this and divide it among yourselves. And then he goes on, if you look at the parallel that I highlighted for you in Luke, he said, and he took bread, and when he had given thanks, he broke it and gave it to them saying, this is my body, which is for you. Do this in remembrance of me.

That is Luke. Let's look at Paul's parallel. He took the bread, and when he had given thanks, he broke it and said, this is my body, which is for you.

Do this in remembrance of me. You see that there is a direct parallel between Luke and Paul. The other thing you see here that I emphasize is the fact that Paul talks about in remembrance of me, and Luke also mentions in remembrance of me.

You also notice that Paul talks about a new covenant in my blood, and Luke talks about a new covenant in my blood. The vicarious act of for you and for you is mentioned once by Paul, and you should do this in remembrance of him. What Luke is doing here should remind us that when we think about a new covenant, it creates Luke's theology of the Passover, and it shapes how we think about communion today.

Now, what I am not saying in this lecture is whether Luke is promoting consubstantiation, transubstantiation, or not. All that we find in both Luke and Paul is do this in remembrance of me. What that remembrance means is a matter of debate from one denominational doctrine to the other.

Whether the elements change to be the real body and the real blood of Jesus is a matter of denominational theology. Luke's account, when compared with other gospels and Paul, shows this. Luke is the one who points to the two blessings of the cup and two mentions of the kingdom of God.

Matthew and Mark do not touch on that. They just mention one blessing of the cup and one blessing for the bread. Jesus took bread, gave thanks, and broke it.

There is a direct parallel with that in 1 Corinthians 11:24, and doing this in remembrance of me parallels Paul's account in 1 Corinthians 24, and what we find in Mark 14 and Matthew 26. They refer to the covenant, and Luke and Paul refer to the new covenant. The Passover then becomes a place where one would remember what is going to happen in the Passion Week in our Christian calendar and our Christian theology in a significant way where the body that will be broken for us will be associated with the bread that was eaten that evening and the blood that was shed for the forgiveness of sins to be associated with the cup that will be drunk. Jesus, on the Passover, began to behave like a philosopher in Luke's account, where, like philosophers, you eat and dine like in a symposium, and you present a great speech.

Jesus began to have a conversation with these guys, but this one is very interesting. It is a question on greatness. I always find it puzzling reading gospel accounts when I see a mother trying to negotiate for high places for the children or disciples, thinking about who's supposed to be, and usually, the timing is just off for me.

It is getting close for Jesus to be betrayed. He just said that he would be betrayed. Woe to the one who is used for that, but right on that Passover feast, look at where the dispute would emerge.

Verse 24: A dispute also arose among them as to which of them was to be regarded as the greatest. And he said to them, the king of the Gentiles exercised lordship over them, and those in authority over them are called benefactors. But not so with you. Rather, let the greatest among you become the youngest.

And let the leader as one who serves. For who is greater, one who reclines at the table or one who serves? Is it, not the one who reclines at the table, but I am among you, namely Jesus himself, as the one who serves right there in the Passover feast? You are those who have stayed with me in my trials, and I assign to you as my father assigned to me a kingdom that you may eat and drink at my table in my kingdom and sit on the thrones judging the twelve tribes of Israel as some will say will be unfolding more so in the book of acts.

Quick observations here: the discussion on greatness provoked a response from Jesus, and this response for Jesus in the form of teaching gets into this symposium-

like conversation that should cut to the heart. That should not even be the case, should it? But yes, disciples, like a lot of Christian leaders today, will like to think about greatness even at the wrong time. Jesus challenges them to realize and to think in contrastive terms. You know, leaders of this world, he argues they lead like kings who dominate their subjects, and the subjects refer to them as benefactors.

They like to have this greatness and loving things of other people, but in the kingdom of God, he makes this contrast. Those who want to be greater or greatest must become the youngest. Let me pause and explain.

When Jesus used the word youngest in contrast to greater, some have wondered what he was about. Now, let me come in with some cultural studies here. In that culture, age is related to wisdom and importance, and children have no significance. Children or younger people are supposed to be of lower standing, as in some cultures today, it is true that young age means you should serve the older one.

In my own culture back in Ghana, some of my friends bullied me because I was the youngest one when I was going to school with them I use the word bullish in a very mild way here, but when I'm at home, they enjoy the fact that they can ask me to fetch them water. They can ask me to do all kinds of things, and I'm culturally expected to follow that. Being young means you are automatically subservient to the older one.

Jesus says that if you want to be greater in the kingdom of God, you are supposed to look at this contrast. He who wants to be greatest must be the youngest servant by birth intrinsically, and by very virtue of your standing relative to the people that you are with, you are obliged to serve them. He goes on to say that those who want to be greater in a secular world rule it over them, but in his kingdom, they should rather serve.

The one who is greater is not the one who reclines at a table but is the one who serves as Jesus supposedly served the disciples at a time. Jesus had told them about leadership principles and service in the kingdom and could then bestow on them authority to judge the 12 tribes of Israel as leaders. Some scholars and commentators have suggested that this will be what will happen in the book of Acts when Judas is replaced by Matthias, and the 12 will be restored to lead the mandate of the kingdom ministry. Others have suggested otherwise.

We are uncertain of the closest that the act incidents will bring us, but notice here in matters of leadership that Jesus is calling. For servant leadership, not bossy leadership. He continues with a farewell address, in which Peter will come into the discussion.



Simon, Simon, he said, behold Satan, Satan again has demanded to have you that he might sift you like wheat, but I have prayed for you that your faith might not fail and when you have turned again strengthen your brothers. Peter said to him Lord, I am ready to go with you both to prison and to death. Jesus said I tell you, Peter, the rooster will not crow this day until you deny three times that you know me and he said to him to them when I sent you out with no money back or knapsack or sandals, did you lack anything? They said nothing.

He said to them but now let the one who has the money back take it and likewise a knapsack, and let the one who has a sword sell his cloak and buy one for I tell you that this creature must be fulfilled and he was numbered with the transgressors for what is written about me has its fulfillment and he said look here are two swords and they said to them it is enough. Jesus, in this farewell, wants to point out another dimension here. Luke had mentioned that Satan entered Judas to influence him to betray Jesus, but here, what we are finding is that Satan came trying again to sift Peter as if to separate a chaff from the wheat and to take him away.

In other words, Luke is suggesting that Satan's instrumentality is huge. Satan is doing everything to try to undermine what is going on. The other thing one observes here is Jesus intervenes on Peter's behalf through prayer.

Luke has emphasized again and again and again in his gospel, as he will do in acts, that prayer is essential. Every major thing must begin with prayer, and prayer actually comes in, and God intervenes when people cry out to him in prayer to make things happen. Even to the extent that the illustration of a widow and a wicked judge shows that even when people are not being heard in prayer, and they persist, the answer comes through.

Peter was spared by prayer, and when he was spared by prayer, Jesus goes on to establish that yes, Peter should know that now that he has this strength, he should be able to come in and help the other disciples by strengthening them. Jesus, making this statement and laying these things out, begins to show a deep concern for Peter. One thing you should know is the observation between Luke and others.

Luke says that Jesus turned to Peter and told him that his enthusiastic statement of loyalty, even to go with him to prison, is really the work of a braggart because he should know that before the cock crows, he would have denied three times knowing him. Notice the language there in Mark. Mark says before the cock crows twice, Peter would have denied Jesus.

In other words, Mark refers to denying Jesus himself. Luke refers to Peter's denying in terms of knowledge, knowing him, not denying Jesus entirely. Jesus charges them as disciples for readiness and asks them to be ready because what seems to be taking place is divinely orchestrated.

One should not lose sight of what has just gone on here. When we emphasize on Peter denying knowing Jesus in Luke later on you understand that it could have gone worse because Satan wanted to do to him what he did to Judas. Prayer was what saved him.

Luke softens the language for you to realize that before you go on to make a session perception that perhaps Peter is heartless and just denying Jesus, he says no, just understand that he would deny knowing him knowledge. It is not a direct personal betrayal, even though the implications are close. Subsequently, we will find Jesus with the disciples in proximity, where prayer, something he did to spare Peter, will begin to emerge these days as very significant.

And I read from verse 39. He came out and went, as was his custom, to the Mount of Olives, and the disciples followed him. And when he came to the place, he said to them pray that you may not enter into temptation.

And he withdrew from them about a stone throw and knelt down and prayed to say, Father, if you are willing to remove from me, remove this cap from me; nevertheless not my will but yours be done. And there appeared to him an angel from heaven strengthening him, and being in agony, he prayed earnestly, and his sweat became like great drops of blood falling down on the ground. When he rose from prayer, he came to the disciples and found them sleeping for sorrow.

And he asked them why they were sleeping. Rise and pray that you may not enter into temptation. In his session of agonizing prayer, Jesus is on the Mount of Olives. Here, one should notice the fact that in Luke, Jesus does not, or Luke does not mention Gethsemane, and Luke does not mention the garden.

The other observation one makes here is that before Jesus goes to pray, Luke wants to tell us that he also asked the disciples to pray. In other words, if the faith of Peter was spared because of prayer, now that they are at the place where prayer is what he's about to do, he wants the disciples to engage in prayer as well. The language of a stone thrown away should not be taken for granted.

That language suggests that Luke is telling us that Jesus was within a hearing distance and Jesus was within a seeing distance. In other words, when he got into agonizing in prayer, they could hear him, and they could see him. So, when he goes on to say that Jesus will pray that if it is the Father's will, a cup will be removed from him.

One should not forget that what he is aiming at is to say this is an intense moment for Jesus. And as he prayed, the disciples would see him, the disciples would hear him, the disciples would realize that he was going through a very, very intense time

indeed. We do not want to lose sight of what is playing out in this agonizing time of prayer.

But one should also not lose sight of the different emphases Luke brings in this conversation. It was indeed a time of agonizing prayer, and he will tell us that when we think about the disciples and their struggles, Jesus himself will go through more struggles. As he was praying, Luke noticed this and mentioned it to us.

Jesus was exhausted in his agonizing prayer that God would hear his prayer and send an angel to come and strengthen him. Pause a minute and think. Luke's gospel is one gospel where angels feature a lot in the infancy narrative.

God's messengers, and here an angel comes to strengthen Jesus as he prays that if it is God's will, the cup be taken away. After that strengthening of the angel, Luke tells us he continues to pray even more earnestly. And here I want to clarify a point here.

Luke does not say that Jesus was sweating blood or drops of blood. Luke states that Jesus' sweat was the way by which sweat came out of his body. An athlete will notice sometimes it's like drops of blood.

He did not say he was sweating drops of blood as we often hear from the prophet. In Luke, the disciples slept not because they were lazy. It was because they were overcome by grief as they could hear Jesus as they could see him.

The sorrow was intense. Luke says they fell asleep because of sorrow. Now, elsewhere, it reads as if they fell asleep because they are lousy folks. Luke is nice in trying to touch on the humanity of these disciples as they wrestle along with Jesus in these trying days in Jerusalem.

As if the Passover meal was ending. It is as if everything is just wrapping up in time. But no, the time of betrayal is at hand.

While he was still speaking, in other words, while they were still reclining on the table and eating, and he was still sleeping as speaking, there came a crowd, and a man called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss him. But Jesus said to him Judas, would you betray the son of man with a kiss of those who were around him?

So, what will follow? They said, Lord, shall we strike with the sword and one of them struck the servant of the high priest and cut off the right ear. But Jesus said no, no more of this, and he touched his ear and healed him. Then Jesus said to the chief priest and officers of the temple and elders who had come up against him, saying have you come out as against a robber with swords and clubs.

When I was with you day after day in the temple, you did not lay hands on me, but this is your hour and the power of darkness. What Jesus is saying here is this: the time is right, the time is now, and the son of man is going to be betrayed. In Luke, Judas does not give Jesus a kiss.

In Luke, Judas led the people, and he motioned to kiss Jesus. When Jesus asked him if he would betray with a kiss. The chief priests, the temple officers, and the elders are the ones who are made responsible for the arrest of Jesus in Luke.

It's not a large group of the leaders. The Jewish leaders in Jerusalem are the ones who are responsible, not all Jews, for his arrest. Jesus will not allow the violent reaction to his arrest, and he will even go on to actually make a mockery of the people who came in, trying to remind them if you remember chapter 20, I was telling you they were engaging him in the same group of people with question on by what authority do you pay taxes to Caesar the resurrection of the dead. Jesus said I was in a temple with you guys. What is wrong with you? You came here as if you were going to catch this somebody who has these troops to fight. You are too prepared, but notice the reaction of the disciples and what all the gospel writers record that Jesus will heal even in his arrest the slave whose ear was cut off will be healed by Jesus, but you should know that only John records in his account that the one who will cut the ear will be Simon Peter and the slave whose ear will be cut off will be Marcus.

Luke does not mention that, but friends, as we wrap this session up, let me remind you of something here. Jesus was having a Passover feast with his disciples, and the most difficult thing would just happen. One of his own will betray him.

One of his own will betray him. But before you go too far, remember this. Luke also reminds us of our humanity.

He draws our attention to the fact that we are vulnerable to the influence of Satan to give up on Jesus and to do all kinds of things that we are not supposed to do. For he reminds us that it was Satan who entered Judas to betray Jesus. He reminds us that Satan wanted to do the same to Peter, and he prayed for him.

Luke reminds us that Jesus himself, in this difficult time, saw a place of solace to seek God in prayer for strength that is needed to the extent that an angel will come and strengthen him. In the Passion Week, let us not forget that Easter after Easter, we will read some of this account, yet too quickly, we forget that. This account reminds us that we are weak without the help of God.

We are vulnerable to fall without prayer. We are exposed to all kinds of influence without the strength that God gives. If Peter needed prayer to stand, if Jesus needed prayer to stand and still go on for Peter to still deny knowing Jesus and still have Jesus in his prayer, agonizing to the point that he needed help.

I think you and I also need help. That is not to neglect our human responsibility, but let us remind ourselves as we go into the Passion Week, we begin the Passion Week here, and we'll have a couple of lectures later on to cover the rest. Let us be reminded that we are vulnerable and we need God, and by his grace alone, we are able to go where he wants us.

But above all, Jesus is betrayed not for what he has done but for what Satan wants to accomplish and for what persons like Judas are willing to give to betray him. For what? That is a good question. All so that you and I will have our sins forgiven when the one who is betrayed will go to the cross and pay the debt he did not owe and pay for a crime he did not commit and bore the guilt he was not complicit of, but at which you and I stood guilty of.

May God help us and embrace and love Jesus Christ for how much he's able to go and willing to go all the way to the cross for us, and we will look at Judas and Peter with some compassion and self-awareness as we go through these lectures. Thank you very much, and may God bless you so much for following this series with us. Thank you.

This is Dr. Daniel K. Darko in his teaching on the Gospel of Luke. This is session 32, Jesus in Jerusalem, Part 2, The Last Supper and Betrayal, Luke 22:1-53.