

The Last Passover

📖 Matthew 26:17-25

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Last time we went into the final narrative section of Matthew 26. In 26:1-5 we find on Wednesday the plot by the religious leaders to secretly arrest Jesus and kill Him but Jesus was sovereign over the timing of His arrest and crucifixion so as to fulfill Passover. In 26:6-13 we find the occasion for Judas deciding he would betray Jesus and thereby fulfill the religious leaders plot that occurred the prior Saturday night. The occasion was the woman's anointing Jesus with a very costly vial of perfume. And in 26:14-16 we find on Wednesday the actual deal that secured the betrayal when the religious leaders weighed out to Judas thirty pieces of silver. The interesting thing about the grouping of these three pericopes is how it reveals the inner thoughts of the people involved. On one hand, there is the woman who recognizes the value of Jesus and the short amount of time she still has to sit at His feet and learn from Him and on the other hand, there is everybody else. The disciples believe but they don't recognize His value or the fact He is about to be killed. The religious leaders don't believe and can't wait to get rid of Him and are willing to violate justice in order to do so. But they want to do so secretly in order to protect their precious political careers. And lastly there is Judas who has been with Him the entire three and a half years and he would sell Him off for thirty pieces of silver, the value of a dead slave. There is only one person in this section that had their priorities straight and that was the woman and that is why her deed will go down right alongside the gospel so that it she is remembered throughout the whole world for all time. So there has got to be a lesson in there somewhere about having the right priorities in life and the priority is the value of Jesus Christ.

Now we come tonight to the Last Passover and the institution of the Lord's Supper which grew out of Passover. **Now on the first day of Unleavened Bread the disciples came to Jesus and asked, "Where do You want us to prepare for You to eat the Passover?"** The feasts of **Passover** and **Unleavened Bread** were instituted in Exodus 12, the night all Israel went out of Egypt a redeemed people. The Exodus from Egypt was the event that marked the new year for the Jewish people. The procedure for Passover would be to select an unblemished one-year old male lamb on the tenth of Nisan, keep it until the fourteenth of Nisan, kill it between 3-5pm, put some of the blood upon the doorposts and lintel of the house, roast the lamb with fire and eat it that night with unleavened bread and bitter herbs. On that night the Lord would go throughout Egypt and if He saw the blood

He would Passover the house, saving the first born son and cattle from certain death. The blood of the Passover lamb pictured the securing of the nation's salvation from the penalty of sin. The procedure of Unleavened Bread would be to continue to eat unleavened bread for another seven days. The unleavened bread pictured the nation's separation from the power of sin. Both feasts were to be kept through all their generations as a memorial of God's great work of redemption on their behalf until One came who would be the Passover lamb who takes away the sin of the world. Evidently we are to understand from verse 17 that the Feast of Unleavened Bread came to refer to the whole Passover season. Pentecost noted, "...Unleavened Bread referred to the Passover as well as the Feast of Unleavened Bread that followed for seven days (cf. Lev. 23:4-8)."¹ The early part of that day was preparation for Passover. As Pentecost noted again, "It seems that since the days of the Dispersion, the Jews had added an extra day at the beginning of the eight days of this festival season and called it the Day of Preparation."²

What we see in vv 17-19 is the preparation. This was Thursday, the day after the Discourse on Kingdom Coming. However, a problem that should come to mind is how Jesus and His disciples could celebrate Passover Thursday evening when the Passover lambs would not be slaughtered until the following Friday afternoon when Jesus would be crucified as the true Passover lamb. In short, how could they have Passover before Passover. To resolve this some have denied that they celebrated Passover that night. Others say they did and there are many attempts to harmonize the apparent discrepancies between the accounts in the Synoptics and the account in John. Without going into an entire lesson dealing with the difficulties of harmonization, it seems best for us as conservative Bible believers to get straight to the bottom line. The apparent discrepancies seem to be resolved by understanding that the Galilean Jews reckoned the day differently from the Judean Jews so that the Galilean Jews held Passover on Thursday night while the Judean Jews held Passover on Friday night. There is evidence in the gospels that the Galilean Jews reckoned the day from sunrise to sunrise, whereas the Judean Jews reckoned the day from sunset to sunset. This means that Passover, for Jesus and His disciples, as Galilean Jews, began on Thursday and for Judean Jews, it began on Friday. In that way Jesus' disciples would prepare on Thursday and celebrate Passover on Thursday night. Then Jesus could be sacrificed as the Passover lamb on Friday afternoon when the Judean Jews were sacrificing their lambs for Passover. Hoehner explained, "It is thought that the Galileans used a different method of reckoning Passover than the Judeans. The Galileans and Pharisees used the sunrise-to-sunrise reckoning whereas the Judeans and Sadducees used the sunset-to-sunset reckoning. Thus, according to the Synoptics, the Last Supper was a Passover meal. Since the day was to be reckoned from sunrise, the Galileans, and with them Jesus and His disciples, had the paschal lamb slaughtered in the late afternoon of Thursday, Nisan 14, and later that evening they ate the Passover with the unleavened bread. On the other hand, the Judean Jews who reckoned from sunset to sunset would slay the lamb on Friday afternoon which marked the end of Nisan 14 and would eat the Passover lamb with the unleavened bread that night which had become Nisan 15. Thus, Jesus had eaten the Passover meal when His enemies, who had not as yet had the Passover, arrested Him....After Jesus' trial and crucifixion, He died when the Paschal lambs were slain in the temple

precincts.”³ If that’s too difficult to follow, notice on Hoehner’s chart that I’ve given you, that on Thursday, according to the Galilean Method used by Jesus, His disciples and the Pharisees, Passover began on Nisan 14 at Sunrise and that afternoon between 3-5pm the Passover lambs were slain in preparation and then Jesus and his disciples ate the Last Supper that evening after sunset. Late in the night Jesus was arrested in Gethsemane, underwent trials during the night and appeared before Pilate at 6am Friday morning. At 9am He was crucified. From 12-3pm there was darkness. At 3pm Jesus died, not incidentally at the same time the Passover lambs were being slain according to the Judean reckoning used by the Sadducees. Then Jesus’ body was removed from the cross and buried before sunset. Therefore, the Synoptics and John can seem to have discrepancies, but the two different ways of reckoning the days, from sunrise-to-sunrise and from sunset-to-sunset were being used at the time, one by the Galileans and the other by the Judeans, clarifies the differences and shows how Jesus celebrated the Galilean Passover on Thursday evening in the Upper Room and was slain Friday afternoon as the Passover Lamb who takes away the sin of the world on the Judean Passover.

Having briefly reconciled the timing issues of Unleavened Bread and Passover between the Synoptics and John, we come now to the real issue in Matt 26:17, the choosing of a secret location for the Last Passover. **The disciples came to Jesus and asked, “Where do You want us to prepare for You to eat the Passover?”** This was Thursday morning and since for Galilean Jews the Passover lambs would be slain that afternoon, as the parallel in Mk 14:12 states, then the Passover meal would be eaten that evening. Therefore, it was the day of preparation. There was a lot to prepare. They had to buy the unleavened bread, the bitter herbs and the wine for the feast. They had to buy an unblemished lamb and have it sacrificed in the court of the temple with the blood put on the altar. They had to roast the lamb whole so that they could partake of it that evening. There was a lot to prepare, and since Jesus would be the one leading the Passover meal, they wanted to know the location so they could get all those things prepared at the location.

In 26:18 **He said, “Go into the city to a certain man, and say to him, ‘The Teacher says, “My time is near; I am to keep the Passover at your house with My disciples.’** Now the parallel in Luke 22:8 indicates that He did not send all the disciples but only Peter and John. And it’s interesting that He did not disclose to them the location but rather told them, **Go into the city to a certain man.** The word translated **certain man** is *δεινα* and means “a person one cannot or does not wish to name.” Of course, Jesus knew the name of the man but He did not want to disclose it openly before the group. This was all prearranged. As Pentecost said, “Christ evidently had not left this to chance but had prearranged for the use of an upper room of sufficient size to accommodate Himself and His disciples for this occasion.”⁴ Now **the city** they were to **go into** was Jerusalem. If you look at this map of 1st century Jerusalem, the black line I am tracing is the wall that archaeologists are now fairly certain were the boundaries of Jerusalem in the 1st century, though it has not always been that way and there has been a lot of dispute, particularly about the wall along this northern side west of the Temple mount, because what is under dispute is whether the Church of the Holy Sepulchre, the traditional site of Jesus’ crucifixion and burial, is outside the walls, because if it was not then we know the crucifixion and burial did not occur there because crucifixions

and burials did not occur within the walls of Jerusalem. So there has been a lot of dispute about this wall and a lot of work looking for evidence under modern Jerusalem for the ancient walls but there is now good evidence that the Church is outside the wall. This house, on the other hand, was inside the city walls. So they are to go into the city and find this unnamed **man**. How cryptic. But the parallel in Luke 22:10 gives us more information about the **man**, "When you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house that he enters. And you shall say to the owner of the house, 'The Teacher says to you, "Where is the guest room in which I may eat the Passover with My disciples?' And he will show you a large, furnished upper room; prepare it there." So two things about the man will make him conspicuous. First, they will meet him when they have entered the city, so probably somewhere near the gate that they would enter. The most probable gate they would enter would be the gate near the Pool of Siloam, at the foot of the old city of David. Second, "the man will meet you carrying a pitcher of water." Why is that conspicuous? Wouldn't many men be carrying pitchers of water? No, men did not usually carry pitchers of water, that was a function of women. So this man would be conspicuous. Therefore, the man who would meet them within the gate of the city, probably near the Pool of Siloam, would be carrying a pitcher of water. Once they identified him they were to follow him to the house that he entered and then make a request of the owner of the house saying, "The Teacher says to you, "Where is the guest room in which I may eat the Passover with My disciples?" The parallel in Mark 14:14 says, "Where is My guest room," to make clear that this was arranged beforehand by Jesus and the owner. Then we are told that the owner "will show you a large, furnished upper room; prepare it there." Here enters into the picture the upper room, famous for holding the Last Passover of our Lord and the Upper Room Discourse, the first and only discourse given to the soon-to-be established Church. Now we know this house with the upper room was within the city but we may be able to be more precise as to its location because it had a large, upper room. Only the wealthy had homes with large upper rooms and so this house must have been located in the wealthy section of the city. From archaeology we have discovered that on the model of Jerusalem at the Israel Museum, the wealthy section of the city were these red-roofed homes, on the upper western side of the city. This map shows the possible location of the upper room. If you go to Jerusalem today to visit the upper room you will go into this building that dates from the time of the Crusaders. So the building is not the home with the upper room but it is in this area and so it is very close to where the Passover occurred. The fact that the room would be furnished shows that the couches would be in place for them to recline. As Edersheim noted, "...the expression "furnished," no doubt, refers to the arrangement of couches all round the table, except at its end, since it was a canon, that the very poorest must partake of that Supper in a reclining attitude, to indicate rest, safety, and liberty; while the term "ready" seems to point to the ready provision of all that was required for the Feast. In that case, all that the disciples would have to "make ready" would be "the Paschal Lamb."

Back in the Matthew passage, Jesus says, **say to Him, The Teacher says**. Jesus was the **Teacher par excellence**. Here was the true Teacher of all Israel. As a teacher, He had disciples. A disciple is a student and Jesus loved to spend time with His students. A true disciple is one who both learns from the teacher and obeys the teachers

teaching. Jesus was preparing to keep Passover with His disciples. And lastly, interestingly He says, say to Him, **My time is near**. Evidently the owner of the house would understand that Jesus' death was **near**. The word translated **near** is the same word used earlier when we read "the kingdom of heaven is at hand." Obviously, the word means near and not here. Jesus had not died yet. But the Passover was the final preparation for Him to be the Passover Lamb who takes away the sin of the world.

But what does all this mean and why didn't Jesus just tell Peter and John the location or the name of the man? First, to show that He is sovereign over all the events that transpire. When we say sovereign we mean that He is in total control of the events which transpired. This has been the message from 26:1 where He decided the day of His crucifixion. Here He decided the location of the house with the upper room where they would keep the Passover. So if Jesus is sovereign over the time of His crucifixion and the location of the upper room for the last Passover then who is in control of His arrest, His trials, His floggings and all the other events which will transpire? Jesus, of course! So the first reason He did not simply tell them the location is to show them that He is sovereign over all the events that are about to transpire. Second, to avoid being prematurely apprehended by the religious leaders. In verse 16 Judas began trying to find a good opportunity to betray Him over to the religious leaders. If he knew the location of the Passover held that night it would be the perfect opportunity for the religious leaders to secretly apprehend Him. As Toussaint said, "Had Judas known beforehand where Jesus with His disciples was going to observe the Passover meal, it is very probable that the traitor would have disclosed it to the religious leaders."⁵ Obviously Jesus by divine omniscience knew that Judas would betray Him. However, if this happened Jesus would not get to partake of the Passover meal where He would institute the Lord's Supper. Since the Lord's Supper is an integral part of explaining His death and the relationship of the new covenant to those who believe during the postponement, then it was necessary that He have the opportunity to partake of the Passover. Therefore, for these two reasons, to show that He was sovereign over the coming events and to have the opportunity to explain the relationship of His death and the new covenant to believers in the interadvent age, the location was kept secret until it was too late for Judas to alert the religious leaders.

In 26:19, **The disciples did as Jesus directed them; and they prepared the Passover**. In other words, they obeyed. Peter and John were **Jesus disciples** and their responsibility was to obey Him. That is what a disciple is agreeing to when he becomes a **disciple**. A **disciple** in this sense is more than a believer. A believer has simply trusted in Jesus for eternal salvation. A disciple has counted the cost and decided to be one who learns and obeys. So the two went to town, found the man, followed him, made the requests of the owner and spent the rest of the day **preparing the Passover**. The significance of Matt 26:17-19 is to show that Jesus was in total control of the location of the Passover so as to avoid Judas' knowing His secret movements prematurely and alerting the religious leaders.

In 26:20-29 we come to the Passover and the establishment of the New Covenant. **Now when evening came, Jesus was reclining at the table with the twelve disciples**. Most Westerners familiar with Leonardo DaVinci's

painting of the Last Supper have in mind a long rectangular table with Jesus in the center and everyone sitting in chairs draping themselves over one another with John leaning against the breast of Jesus. As great a painter as DaVinci was, that is not an accurate picture of the scene. Walvoord says, "The verb *sat down* actually means to recline or to lie down. They lay on couches arranged around a table which was low enough to permit them to feed themselves while reclining. There was probably a long table with the disciples arranged in a U shape around one end with the other end acting as a serving table." In the seating arrangement, the Gospels indicate there was some argument about who would be given the most prominent positions at His left and right. They were still arguing about who was the greatest. In the end Judas was on His left and John was on his right. The timing in verse 20 is **when evening came**. This is after twilight, on your chart it was still Nisan 14, about 7:45pm.

Now the sequence of events, and in particular, trying to figure out when Judas left, is difficult, and there is a lot of disagreement among scholars. But tonight and next week I will try to clarify that for you. The first thing that took place in the Passover Luke 22:17-18 says they took the first cup of wine and Jesus said, "I will not drink of the fruit of the vine from now on until the kingdom of God comes." Second, John 13 records the episode of the foot washing and that is when Jesus made the first prediction of a betrayer among them when He said to Peter, "He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you." For He knew the one who was betraying Him; for this reason He said, "Not all of you are clean." So Jesus knew and by these words revealed a betrayer in their midst but they did not know who it was.

Third, we come to Matt 26:22 and the second prediction of betrayal. **As they were eating, He said, "Truly I say to you that one of you will betray Me."** It's important to understand that they had not understood the first prediction of a betrayer until later, probably because it was so ambiguous. But here it is clear and yet they still do not understand. But because it is clear we consider this a new revelation. Toussaint said, "The disciples had heard previously His predictions concerning His death and resurrection, but this horrible truth of betrayal was completely new."⁶ Obviously, Jesus knew the one who would betray Him. However, it is quite evident from verse 22 that the others did not know, excepting Judas, of course. And **Being deeply grieved**, which is to say stricken with extreme grief, **they each one began to say to Him**, one after another, **"Surely not I, Lord?"** It was hard for them to imagine that anyone among them would **betray** Him. The parallel in John 13:22 says "The disciples began looking at one another, at a loss to know of which one He was speaking." So they were all looking around at each other wondering who He could possibly be speaking about, and Judas would have joined in just looking around and playing innocent, but probably suspecting that Jesus somehow knew what he was doing. Now just an aside, don't you find it interesting that the Twelve were so close to one another and yet not one of them suspected Judas? Simon the Zealot had been teamed up with Judas in ministry and even he didn't know. I point this out because this is how closely an unbeliever can mimic a believer and yet have no spiritual life. Mimicry is one of those interesting things known throughout the animal kingdom. I was looking at some butterflies the other day that mimic other butterflies, not knowingly, of course, but I think it is an illustration from nature of the mimicry of an unbeliever of a believer, and when we see that in nature we are to be reminded of that spiritual

truth. The truth is that an unbeliever can look like a believer. So much can they look like them that it takes divine omniscience to tell them apart. And I think this is a strong caution against assuming that everyone among us are believers based on the fact that they come to church, they go to prayer meeting, they are a deacon, they serve as an elder or any of the other so-called indicators that someone is a believer. In reality here was a man in the inner circle of Jesus for three and a half years and not one of the disciples detected that Judas was an unbeliever. So how dangerous is it to assume that someone is a believer just because they live and walk amongst us? It is very dangerous. And so **they each one said to Him, "Surely not I, Lord?"** And the Greek construction *μητι* demands that they expected a negative reply. None of them thought they were the one, except Judas, of course, who knew he was the one.

So in verse 23, **He answered, "He who dipped his hand with Me in the bowl is the one who will betray Me.** Now many think this indicated that Judas was the one, assuming he was the only one who had **dipped his hand with Him in the bowl.** But as Constable says, "If this was the main course of the meal, the bowl would have contained herbs and a fruit purée that everyone would have been scooping out with bread to eat with the lamb."⁷ And further, as A.T. Robertson says, "It is plain that Judas was not recognized by the rest as indicated by what Jesus has said. This language means that one of those who had eaten bread with him had violated the rights of hospitality by betraying him."⁸ Eating together was a sign of friendship and one among them had violated these rights. Therefore, the statement **he who dipped his hand with Me** does not identify the one who would betray Him.⁹ Why then the statement? To give an opportunity for the betrayer to realize the monstrosity of his sin and to change his course of action. Walvoord said, "The whole incident must be interpreted as a gracious attempt on the part of Jesus to make Judas realize his terrible sin and turn from it before it was too late."¹⁰ Do we not need to marvel at the graciousness of Christ, who even when the time of His betrayal was at hand, and the betrayer in His midst, reached out to him with grace? I think this is a wonderful picture of our gracious and loving God. He doesn't assign people to go to hell from all eternity past as the ultra-Calvinist argues, but He continues to reach out to them with grace until the very end of their earthly life. The parallel in John 13:21 says that Jesus was "troubled in spirit" when He thought of this. It is a very troubling thought that God reaches out to people for all their lives and they continue to reject Him.

In verse 24, Jesus said, **The Son of Man is to go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born.** The title **Son of Man** reminds us that He is the King and here we see that the King is going to suffer because of the betrayal. The verse is one of the most poignant in affirming both divine sovereignty and human responsibility. **The Son of Man is to go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed.** Constable said, "The fact that God sovereignly planned for Messiah to die does not mitigate Judas' human responsibility in betraying Him."¹¹ God sovereignly planned for the Son of Man to die, this is **written of Him** in Isa 53:8, "He was cut off out of the land of the living," and in Daniel 9:26, "the Messiah will be cut off," and by implication in Ps 16, "You will not abandon my soul to Sheol; Nor will You allow Your Holy One to undergo

decay." The **Son of Man** was to die because it was part of the plan of God. But at the same time Judas was responsible for betraying Him to death. Ezek 18:4, "Behold, all souls are Mine; the soul of the father as well as the soul of the son is Mine. The soul who sins will die." Both are true because God's sovereignty does not direct human decision, as Jesus makes clear, if it had not been Judas it would have been another man, but Judas wanted to betray Him and did betray Him and so the responsibility for betraying Him fell on Judas. The sovereignty-human responsibility construct includes consequences for human choices. A human cannot escape the consequences of his choices under the sovereign God. That is why Jesus says next, **but woe to that man.** That is a pronouncement of consequences. A pronouncement of **woe** translates to terrible consequences. Judas will suffer eternal consequences for his decision to betray Jesus. Yet at the same time this is another gracious warning to Judas. He had already decided to betray Him and he had already taken the thirty pieces of silver, but he had not yet betrayed Him. Therefore, he still had the opportunity to return the money and avoid the consequences. Jesus was gracious to Judas, yet again. This is the graciousness of our God to unbelievers, His stretching out to them all day long, every day of their lives, and their choice to reject His Son will result in eternal damnation. Judas' consequences are so terrible that Jesus says, **it would have been good for that man if he had not been born.**

In Matt 26:25 we read, **And Judas, who was betraying Him,** the betrayal is viewed as an act in progress, and alongside it the grace of Christ is an act in progress, and **Judas...said, "Surely it is not I, Rabbi?" Jesus said to him, "You have said it yourself."** The point is often made that **Judas** did not refer to **Jesus** as Lord, like the others, but as **Rabbi**. This is true, if in verse 22 Judas did not say, "Surely not I, Lord?" In any case, here he does refer to him as **Rabbi**. **Rabbi** is the Greek equivalent of the Hebrew for "lord" or "master" and came to be an address of honor for an esteemed teacher. That is how Judas is using it here, of a teacher, but it certainly falls short of the Greek title **Lord**, which by this time may arguably be used by the disciples as a divine title for Jesus. Then **Judas...said, Surely it is not I"** and **Jesus said to him, "You have said it yourself."** But the Greek is more ambiguous. It simply says, "You said it." And this statement really still leaves a question. What did Judas say? Did he say "It's not I" or "It is I?" That the other disciples were still not clear is evident from later events that night described in John 13, events which we will look at next week. But for now, in verse 26, Matthew goes on to narrate the portion of Passover where they took the middle matzah and the Lord instituted the Lord's Supper. This is too much to cover tonight so let's stop here.

In summary, on Saturday night Judas had seen Mary anoint Him with a very costly perfume. Something in that event triggered His final decision on Wednesday, four days later, to betray Him to the religious leadership. He went down after their plot to seize Him secretly and volunteered to betray Him for thirty pieces of silver. Thursday was the day of preparation for the Passover for Galilean Jews who would celebrate it that night. Peter and John asked where to prepare and Jesus hid the location from Judas by giving furtive instructions on how to identify the location as they entered Jerusalem. They followed His directives and prepared the Passover so that its location was inscrutable until Jesus took them there that evening. As they reclined Luke says they took the

first cup of wine. Then John tells us that Jesus washed their feet and enigmatically revealed for the first time the betrayal with the words, you are clean, but not all of you. Then Matthew recounts how while they were eating He revealed for the second time the betrayal with the words, "Truly I say to you that one of you will betray Me." The disciples were emotionally traumatized and they each in turn said to Him "Surely not I, Lord?" And He answered, "He who dipped his hand with Me in the bowl is the one who will betray Me." This did not reveal the one because they had all dipped in the bowl with Him. But surely Judas must have suspected that Jesus knew it was him. This was Jesus showing grace to Judas by giving Him an opportunity to not go through with the betrayal. Then Jesus pronounced that He was to go to death, in order to fulfill what was written of Him in the OT prophets; but that this did not mitigate responsibility to the individual who betrayed Him. So horrible would be the consequences that it would be better for that individual if he had never been born. At that time Judas said, "Surely it is not I, Rabbi? And Jesus said to him, "You said it." While it was clear to Jesus and Judas it was still ambiguous to the other disciples. Judas would remain for the institution of the Lord's Supper which follows in the next scene.

In conclusion, what can we learn? There are some very pertinent lessons here. First, Jesus is in total control of the events that led up to and include His crucifixion. He designed the events so that the location of Passover was kept secret and He could avoid being prematurely apprehended by the religious authorities. He is working off a calendar of feasts in order to fulfill Passover and become the Lamb of God who takes away the sin of the world. Second, none of the eleven knew who it was who was betraying Him. They had been with Judas for three and a half years and did not detect that he was an unbeliever. This is a very important lesson about not assuming people are believers. Just because they go to Bible study, talk about Jesus, spend time with believers, serve as a deacon or elder, does not mean they are a believer. The only one who ultimately knows is God and there may come a day when you are just as surprised about someone as the eleven were at Judas. Third, God is sovereign over history and man is responsible. The Son of Man was to go, just as the Scriptures predicted; but that did not mitigate the responsibility of the man who betrayed Him, Judas would suffer eternally. God has created and sustains a responsible history. This is why it is so important to believe in the Lord Jesus Christ and be saved.

¹ Dwight Pentecost, *The Words and Works of Jesus Christ*, 415.

² *Ibid.*, 415.

³ Harold W. Hoehner, *Chronological Aspects of the Life of Christ*, 87.

⁴ Dwight Pentecost, *The Words and Works of Jesus Christ*, 423.

⁵ Stanley Toussaint, *Behold the King*, 298.

⁶ Stanley Toussaint, *Behold the King*, 298.

⁷ Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Mt 26:23.

⁸ A.T. Robertson, *Word Pictures in the New Testament* (Nashville, TN: Broadman Press, 1933), Mt 26:23.

⁹ The parallel in John 13 reveals another incident that does identify Judas as the betrayer. This is in John 13:26 when Jesus took a morsel of bread and dipped it and gave it to Judas. Wiersbe informs us, "It was an act of friendship to eat bread together, especially bread that had been dipped into the dish of herbs. It was also an honor to be given a morsel of bread by your host. Jesus gave the bread to Judas (Ps. 41:9), and Judas accepted it *knowing full well that he was betraying his Lord*. For Jesus, giving the bread was a gracious act of hospitality; for Judas, accepting the bread was an evil act of treachery."⁹ Then the Lord told Him, "What you do, do quickly." And even then none of the others knew why He said that. And at that time Judas went out. But Matthew's account is brief and we move on to verse 24.

¹⁰ Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Mt 26:23.

¹¹ Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Mt 26:24.