

Luke 22:1-23 “The Great Exchange”

I. Judas’s Exchange of His Master for Money (22:1-6)

- *Fear of Man* (22:1-2)
 1. **Observation:** According to **verses 1-2**, what was preventing the chief priests and scribes from immediately putting Jesus to death?
 - “**for they feared the people**” (v. 2).
 2. **Interpretation:** What does this reveal about the *character* of the chief priests and the scribes? Whom *should* they have feared, rather than fearing the masses?
 - The chief priests and the scribes are not concerned about doing right before God, but are merely concerned about preventing civil unrest and maintaining their own popularity.
 3. **Application:** What keeps *you* from wrongdoing? Is it the fear of God or the fear of man (fear of getting caught)? How would our lives look differently if we lived with the fear of God?
- *Dealing for Money* (22:3-6)
 1. **Observation:** According to **verses 3-6**, what are the reasons for Judas’s betrayal of Jesus?
 - “**Then Satan entered into Judas**” (v. 3) Satanic involvement
 - “**they ... agreed to give him money. So he consented**” (vv. 5-6) Greed
 2. **Interpretation:** What does this teach us about the things that lead people to sin? According to **verse 22** is Judas still held responsible for his betrayal or not?
 - There are both *external* spiritual forces and *internal* sinfulness at work.
 - Judas is held responsible for his betrayal of Jesus.
 3. **Application:** Do you account for both *external spiritual forces* and *internal sinfulness* in your own life? How would it affect your attitude and actions if you accounted for both as you try to live a holy life pleasing to God?

II. Jesus’s Exchange of His Life for Our Salvation (22:7-23)

- *I Told You So* (vv. 7-13)
 1. **Observation:** What happens in **verses 7-13**?
 - Jesus gives a specific set of instructions to Peter and John, and “**they went and found it just as he had told them**” (v. 13).
 2. **Interpretation:** What do you think this account is intended to reveal about Jesus?
 - It shows that Jesus is in full command of His journey into Jerusalem, and ultimately, toward His death. Jesus is not a pawn in the hands of Judas and Satan. He is not a hapless man that happens to be at the wrong place at the wrong time. Jesus is the *Lord*, the *Son of God*, in *total* control and *fully* aware of all that is happening around Him. Jesus is heading, *very deliberately*, to the cross where He will die for the sins of His people.
 3. **Application:** What does this deliberate unfolding of God’s salvation plan reveal about His love for you?

- **Hebrews 12:2**, “... **Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.**”
- *The Second to Last Supper* (vv. 14-18)
 1. **Observation:** What reasons does Jesus give for “**earnestly desir[ing] to eat this Passover with [His disciples]**” before His suffering (v. 15)
 - “*For* I tell you I will not eat it until it is fulfilled in the kingdom of God” (v. 16)
 - “*For* I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes” (v. 18)
 2. **Interpretation:** What does Jesus mean by this?
 - This is the last Passover meal with His disciples before His death.
 - This Passover meal anticipates the heavenly Passover that He will get to celebrate with His disciples.
 3. **Application:** Do you live to “**eat, drink, and be merry**” in this life only? Or do you look forward to the heavenly banquet that Jesus earnestly desires to celebrate with you? How would living with anticipation for that final banquet affect your outlook on life?
- *Broken and Poured Out for You* (vv. 19-20)
 1. **Observation:** According to **verses 19-20**, what do the broken bread and poured out wine represent? For *whom* is Jesus’s body and blood being broken?
 - Jesus’s body and blood
 - “given for you” (v. 19); “poured out for you” (v. 20)
 2. **Interpretation:** Why does Jesus bring attention to the “bread” and “cup,” but not the Passover lamb which would have been the centerpiece of the meal?
 - It’s because *Jesus* is the ultimate Passover Lamb! Luke wants to make sure that the *focus* of our attention is not on the *lamb*, but on *Jesus*. The *unblemished Passover lamb*, which *ransomed* God’s people, pointed to the *blameless Passover Lamb*: Jesus Christ. That’s why **John 1:29** describes Jesus as “**the lamb of God, who takes away the sin of the world.**” That’s why in **1 Corinthians 5:7**, Paul says, “**Christ, our Passover lamb, has been sacrificed.**” Because *Christ*, the Lamb of God, has been sacrificed *in our place*, we, even though we are sinners deserving of eternal death, can be *spared*. Because *Christ’s* body was broken *for us*, because *Christ’s* blood was shed *for us*, our sins are atoned, God’s wrath is appeased, and we are forgiven and reconciled to God.
 3. **Application:** What are some ways that we can actively *remember* Jesus’s sacrifice for us as He commands us to do in **verse 19**? How does the gospel practically transform the way you view God, yourself, and other people in your life?
 - The gospel should make us a *humble* and *grateful* people, who are *eager* to share the good news of Jesus Christ with others.
 - Note: People might ask, “Why do we celebrate the Lord’s Supper every week instead of once a year like the Jewish Passover?” Jesus chose the *bread*, which was part of the people’s regular diet, rather than the *lamb*, which was a special meal eaten at the annual Passover, to commemorate

His death—so that we would remember His work on the cross, not merely *annually* on Good Friday and Easter, but *regularly* whenever we gather together for worship. This may also explain why Luke uses the *generic* word for “bread” (ἄρτος) in this passage, rather than the *specific* word for “unleavened bread” (ἄζυμος), which was used during the Passover. This is supposed to be *regular, frequent* remembrance. That’s why Acts 2:42 describes the early church as gathering *weekly* for “the breaking of bread,” and that’s why Paul says in 1 Corinthians 11:26, “For as often as you eat this bread and drink the cup, you *proclaim the Lord’s death until he comes,*” implying frequent practice.

- *Divine Sovereignty and Human Responsibility* (v. 22)
 1. **Observation:** Who are the two agents responsible for Jesus’s death in **verse 22**? Who is the subject of the passive verb “**has been determined**”?
 - The perfect passive, “**it has been determined,**” assumes *God* as the agent. This is the language of *predestination*. It “**has been determined.**” It’s been “**pre-determined**” by God that Jesus Christ, His Son, would die on the cross for the sins of His people and be raised from the dead for their justification. But this does not mean that Judas is *not* responsible. “**Woe,**” “**Pity**” “**to that man by whom he is betrayed.**” It’s *Judas* who has betrayed Jesus, and He will be held *accountable* by God for His treachery. And so Jesus says “**woe,**” “**what a pity!**”
 2. **Interpretation:** What does the juxtaposition of *God’s* pre-determination and *Judas’s* betrayal teach us about divine sovereignty and human responsibility?
 - The hands of *lawless men*, the hands of Judas the traitor, even the hands of the *devil* himself, *all* without *exception* play into *God’s* sovereign hands! No wind of fortune or whims of men can *alter* the course that God has sovereignly set for your life. *Yes*, you are responsible your choices and actions, but *everything* you do, whether you are *for* God or *against* God, *ultimately* plays into His sovereign hands.
 3. **Application:** How does this challenge your attitudes and actions in life? Are you unduly *passive, nonchalant, or lazy*? Or too *busy, anxious, and controlling*?