

Luke 22:1-23 “The Great Exchange”

1 Now the Feast of Unleavened Bread drew near, which is called the Passover. **2** And the chief priests and the scribes were seeking how to put him to death, for they feared the people. **3** Then Satan entered into Judas called Iscariot, who was of the number of the twelve. **4** He went away and conferred with the chief priests and officers how he might betray him to them. **5** And they were glad, and agreed to give him money. **6** So he consented and sought an opportunity to betray him to them in the absence of a crowd.

7 Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. **8** So Jesus sent Peter and John, saying, “Go and prepare the Passover for us, that we may eat it.” **9** They said to him, “Where will you have us prepare it?” **10** 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 **11** 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?’ **12** And he will show you a large upper room furnished; prepare it there.” **13** And they went and found it just as he had told them, and they prepared the Passover.

14 And when the hour came, he reclined at table, and the apostles with him. **15** And he said to them, “I have earnestly desired to eat this Passover with you before I suffer. **16** For I tell you I will not eat it until it is fulfilled in the kingdom of God.” **17** And he took a cup, and when he had given thanks he said, “Take this, and divide it among yourselves. **18** For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.” **19** 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 for you. Do this in remembrance of me.” **20** And likewise the cup after they had eaten, saying, “This cup that is poured out for you is the new covenant in my blood. **21** But behold, the hand of him who betrays me is with me on the table. **22** For the Son of Man goes as it has been determined, but woe to that man by whom he is betrayed!” **23** And they began to question one another, which of them it could be who was going to do this.

Introduction

Everyone appreciates a good deal. We’re elated when we find a good bargain at the grocery store or when our favorite sports team makes a good trade. Conversely, no one likes to be ripped off, when we’re *shortchanged*, when we get the short end of the stick. In our passage for today, we find two extremely *unequal* exchanges.

1. **Judas’s Exchange of His Master for Money** (22:1-6)
2. **Jesus’s Exchange of His Life for Our Salvation** (22:7-23)

With these two exchanges, Luke teaches us in this passage that **We are to remember the Passover Lamb who was sacrificed for our inclusion in the Kingdom of God.**

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

22:1: Feast of Unleavened Bread

Verse 1 tells us that, “**Now the Feast of Unleavened Bread drew near, which is called the Passover.**” The **Feast of Unleavened Bread** was one of the most important festivals for which **hundreds of thousands** of Jewish pilgrims gathered annually in Jerusalem. On **Passover Day**, Jews sacrificed an unblemished, year-old male lamb at the temple to commemorate Israel's exodus from Egypt (**Exod. 12:5**). Then, after sunset, which marked the start of a new day in Jewish reckoning, Jews ate the Passover Lamb, thus beginning the week-long festival called the **Feast of Unleavened Bread** (Exod. 12:15-20; 23:15; 34:18; Deut. 16:1-8). Because of this close connection, sometimes the Gospel writers use the “**Feast of Unleavened Bread**” and “**Passover**” interchangeably, and the word “**Passover**” can refer *both* to Passover *day* and to the week-long feast.

22:2: Plot and Fear

Ironically, however, as this Holy Feast commemorating God's *sparing* of Israel drew near, the Jewish leaders, who should have been busy with preparation, were busy plotting to *kill* Jesus. In the preceding chapters these “chief priests and scribes” had sought to *discredit* Jesus with theological questions and political quandaries, but each time, Jesus thwarted them and proved Himself to be the superior Teacher of God's Word, so that “**they no longer dared to ask him any question**” (Luke 20:40). Not only this, Jesus had directly exposed their hypocrisy and challenged their authority (Luke 20:45-47). And all of this happened, not in the private residences, but in *public*, “in the hearing of all the people” (Luke 20:45), in the *temple* no less, in the home court of, right in the backyard of, these “chief priests and scribes.” So they were embarrassed and enraged, and their prideful sulking soon hatched a murderous plot.

It says in verse 2, “**And the chief priests and the scribes were seeking how to put [Jesus] to death, for they feared the people.**” Especially with so many pilgrims present in the city, and in light of Jesus's wild popularity, “the chief priest and the scribes” did not dare to arrest Jesus in public, lest they cause protests and riots in the city. So they were plotting together, “**seeking how to put him to death, for they feared the people.**” They were prevented from carrying out their murderous intent, *not* by the fear of *God*, but by the fear of *man* (cf. Luke 20:19).

22:3: Satan's Entrance

But it's not just the chief priests and the scribes that are plotting at this juncture. There are greater, spiritual forces at work. It says in verse 3, “**Then Satan entered into Judas called Iscariot.**” Satan, whose name means “*adversary*” or “*accuser*,” is described in **Ephesians 2:2** as the “**prince of the power of the air, the spirit that is now at work in the sons of disobedience.**” He is *prince*, or *ruler*, among the evil spirits, and he is at work in Judas's betrayal. The language of “**enter[ing] into**” someone implies some kind of possession and control. Lest you fall prey to unwarranted fears about demon possession, let me assure you that true believers indwelt by the Spirit of God *cannot* become possessed by evil spirits. Now, Christians *can* give ground to the devil and come under significant demonic influence and attack. **Ephesians 4:26-27** teaches us not to remain angry for long and lest we give an

opportunity to the devil. But Christians *cannot* be *possessed* by the devil. **Colossians 1:13** says, “[God] has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son.” We no longer belong to the devil, and he has no claim over us. This is why whenever the New Testament speaks of “demon possession,” it invariably involves non-Christians, usually in the context of evangelism. In the Gospels, whenever someone is demon-possessed, Jesus *casts out*, or *exorcises*, the demon, but in *all* the New Testament epistles, which are addressed to the *church*, there is not a *single* instruction on exorcism. When it comes to instructing *believers* on spiritual warfare, the language that the New Testament uses is remarkably consistent. **1 Peter 5:9** says, “**Resist [the devil].**” **Ephesians 6:11** says, “**Stand against the schemes of the devil.**” **James 4:7** says, “**Resist the devil, and he will flee from you.**” When it comes to believers, the exhortation is never to *cast out*, but to *resist*, because the issue is not of *internal possession*, but *external oppression*. But Judas is here subject to internal possession. This does not mean that Judas is not personally *responsible* for what he did. Judas’s personal agency is *not* erased, since he is still held *accountable* for his actions later in **verse 22**. But there is Satanic conspiracy behind Judas’s betrayal.

Earlier in **Luke Chapter 4**, Satan appeared three times and tempted Jesus to take his life into his own hands and sin against His Father. Jesus triumphed in that encounter and overcame Satan’s temptations. And it said there in **Luke 4:13** that “**the devil ... departed from [Jesus] until an opportune time.**” Since then, Satan has been mentioned by *other* characters in the Gospel, but he has *not* appeared as an active agent. This is his first reappearance. This *is* “**the opportune time.**” And Satan specifically targets Judas, one of the Twelve Apostles of Christ. This shows that Satan has a strategy. He is not waging his war against God in willy-nilly fashion. His attacks are *targeted*. He strategically targets certain people with whom he can maximize his damage.

22:3-5: A Terrible Exchange

It says in **verses 3-5**, “**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.**” In order to avoid a public outcry, the Jewish leaders had to figure out a way to arrest Jesus *privately*, and here is an *insider*, one “**of the number of the twelve,**” a member of the most exclusive and intimate group of disciples, now *volunteering* to betray His Teacher and Lord. He knows Jesus’s itinerary, so he can direct the chief priest and the scribes to arrest Jesus when he is secluded. An unexpected boon has fallen onto their laps, so the chief priests and scribes “**were glad.**” They were *delighted*.

Notice the terrible exchange that takes place here. It says in **verse 3** that “**Satan entered into Judas,**” and it says in **verse 4** that Judas “**went away,**” that is, away from *Jesus*. The two words in the Greek are exactly same except for the prefixes, so it *highlights* this contrast. Satan “**went into**” to Judas, so that Judas “**went away**” from Jesus. Satan “**entered**” into Judas, so that Judas “**exited**” from Jesus’s presence. It’s a *horrible* exchange—an unthinkable betrayal by one of Jesus’s most intimate companions.

22:5-6: Selling Jesus

And *why* did Judas think to do such a despicable act. the Bible only gives us one reason in **verse 5**, “**And they were glad, and agreed to give [Judas] money.**” Judas discerned the Jewish

leaders' hostile intentions toward Jesus, and he *went* to them seeking to make a *deal*. He wanted to get *paid*. And he found the Jewish leader's financial offer *agreeable*. Because it says in **verse 6**, "**So he consented and sought an opportunity to betray [Jesus] to them in the absence of a crowd.**"

Jesus has repeatedly warned about the love of money throughout the Gospel of Luke. He said in **Luke 16:13**, "**No servant can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.**" Judas could not serve both Jesus and money. And Judas was a lover of money. **John 12:4-6** tells us that Judas "**was a thief**" that helped himself to the communal moneybag of Jesus and the Twelve Apostles.

We have a catchphrase in English: "**follow the money.**" If you want to identify the *root* of political corruption, if you want to identify the mastermind behind some criminal activity, "follow the money," ask yourself, "*who* will profit from this venture?" Because the money trail will lead you to the culprit. It is no wonder that **1 Timothy 6:10** says, "**the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs.**" Judas "wandered away from the faith and pierced [himself] with many pangs" due to his love of money.

This example of betrayal by *Judas*, one of the Twelve Apostles, one of the most trusted and intimate followers of Jesus, is intended to teach us that being *around* Jesus doesn't necessarily indicate that we are *with* Jesus. It's possible to pay *lip-service* to Jesus without actually *loving* Him with your whole heart. It's possible to *look* like a Christian without *being* one. You may very well have all the cultural *accouterments* of a Christian. You may very well have the *appearance* of being a Christian. But you may *not* be a Christian.

And here's the true test: Is there *anything* that you love more than you love Jesus? Is there *anyone* that you love more than you love Jesus? There can only be one King, one Lord, one God. In order to submit to *Christ* as your Lord and Savior, you must subordinate *all* your other allegiances and interests to loving and following Him. Do you crave the respect and approval of people more than you desire Christ and His love? Do you want to be *liked* by your peers more than you want to be like Jesus? Do you want to be *successful*, *wealthy*, more than you want to be *faithful* to Jesus? I'm not talking about trying and failing, then repenting and believing again. Everyone sins, every *Christian* sins, but the difference between the Christian and the non-Christian is that the Christian always *repents* of his sins and turns to Jesus in faith. Is Jesus the one whom you are living for? Is He your *Lord*?

"**No servant can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other.**" Human beings are, by *nature*, *servants*. That's how God *designed* us. That's why **Philippians 2:7** says the Jesus "**empties himself, by taking the form of a servant, being born in the likeness of men.**" To be a *human* is to be a *servant*. **Bob Dylan** was right, you "**Gotta Serve Somebody,**" it's woven into the very fabric of human existence. The *question* is, *whom* will you serve? There can only be *one* true Master, and there is only *one* who is *worthy* to be Master, and that is *God!* Is *God* the supreme authority in your life? Are your beliefs and behaviors grounded in, and guide by, *God's Word*? Or are you

your *own* master? There's a *word* for that. A *word* for someone who *claims* to rule but doesn't have the *right* to rule. It's called *rebellion*. It's called *treason*. It's called *sin*. And we are *all* guilty of it.

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

22:7-13: Jesus In Full Command

And that's what makes the *second* exchange, the *great* exchange, necessary. Let's turn to **verses 7-23** and look at **Jesus's Exchange of His Life for Our Salvation**. The **Passover** that was approaching in **verse 1** is now *here*. It says in **verses 7-8**, **"Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. So Jesus sent Peter and John, saying, 'Go and prepare the Passover for us, that we may eat it.'"** But Peter and John are unaware of any prior arrangement that Jesus has made, so they ask him in **verse 9**, **"Where will you have us prepare it?"** And Jesus replies with a set of very specific instructions in **verses 10-12**, **"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?'"** I don't think this is a prior arrangement that Jesus had made, although that's certainly *possible*, and the reason I think that is because there are a lot of parallels between this passage and **Luke 19:28-35**, where Jesus **"sent two of the disciples,"** just like here in our passage, and instructed them, **"Go into the village in front of you, where on entering you will find a colt tied, on which no one has ever yet sat. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' you shall say this: 'The Lord has need of it.'"** And Luke noted there that **"those who were sent went away and found it just as he had told them."** This is remarkable, and showed not only Jesus's supernatural *knowledge*, but also the fact that He is in *total* control over His situation. It shows that Jesus is in full command of His journey into Jerusalem, and ultimately, toward His death. So Luke notes in **verse 13**, **"And they went and found it just as he had told them, and they prepared the Passover."** 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. As Peter and John are preparing an unblemished Passover lamb for supper, Jesus the blameless Lamb of God is readying Himself for the cross.

22:14-18: Jesus's Earnest Desire to Eat the Passover

It says in **verse 14** that **"when the hour came, he reclined at table, and the apostles with him."** There is so much drama and anticipation building up to this meal. Notice the way Luke drums up our expectation. First, he told us in **verse 1** that **"the Feast of Unleavened Bread drew near, which is called the Passover."** The week-long Feast was approaching, but not yet here. Then in **verse 7** he told us that **"then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed."** And now, finally, in **verse 14**, **"when the hour came."** From *week*, to *day*, to *hour*, and Jesus is the guest of honor at this feast, **"he reclined at table, and the apostles with him."** Jesus is at the head of this table, and the apostles are *with* him. They are *reclining*, which shows that this is a *special* meal, a

formal banquet where each guest is lying on his left side, with his head toward the table and his feet angling away from the table.

And Jesus says to His disciples in **verse 15**, “**I have earnestly desired to eat this Passover with you before I suffer.**” The Passover comes around every year. *Why* was Jesus particularly eager to eat “**this Passover with [them]**”? He tells us in **verse 16**, “**For I tell you I will not eat it until it is fulfilled in the kingdom of God.**” This is the *last* Passover meal before Jesus’s “**suffer[ing]**,” His death. And He will not get to celebrate it with them again “**until it,**” the *Passover*, “**is fulfilled in the kingdom of God.**” *Until* the Passover is *completed*, brought to its intended *end* and *fulfillment* in the Kingdom of God, Jesus will not eat of it again.

This is confirmed by what Jesus does and says in **verses 17-18** also, “**And he took a cup, and when he had given thanks he said, ‘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.’**” The Kingdom of God’s “*coming*” parallels the Son of Man’s “*coming*” that Jesus spoke of in **Luke 21:27**. It’s a reference to His Second Coming. *Until* then, when the Kingdom of God is fulfilled, Jesus will not drink this Passover wine with His disciples again. This is why this meal is often called “**The Last Supper,**” which is true. But in *another* sense, this meal is actually “**The Second to Last Supper.**” It’s the *penultimate* supper, because it *foreshadows* the *eternal, heavenly banquet* that all the disciples of Christ will get to partake in. The banquet that Jesus spoke of in **Luke 14:15-24**. Jesus looks *forward* to *that* banquet. And He wants to *savor this* banquet, because it’s the last time He will get to enjoy the Passover with His disciples until that time.

22:14-16: Jesus’s Earnest Desire to Eat the Passover

Jesus’s words, “**I earnestly desired to eat this passover with you,**” are so moving to me. Remember that Jesus is the Son of God. He is the Messianic King. And *He* is about to be betrayed and crucified, so that He can *die* for these disciples of His who are *selfish, sinful, and slow to learn* as we have seen throughout the Gospel of Luke. But Jesus does not *begrudge* their good fortune. He is not *irritated* by them. He is not *distracted* during the meal even with his death looming on the horizon. He is *fully* present and attentive.

Let me illustrate why this way. When a man takes his wife out for a date, he *should* say, “**hey, I reserved a table at a special restaurant so we could have dinner together this Friday night. I’m not going to tell you where it is yet, but I think you’re gonna like it. I already secured babysitters, so be ready for me when I come home at 5pm.**” He *shouldn’t* say, “**hey, we don’t have anything better to do tonight, do you wanna go out to eat? What are you in the mood for?**” The *first* ask shows *intention* and *care*, while the *second* ask shows *laziness* and *carelessness*. Jesus is definitely *not* doing the first ask in this passage. *Everything* has been pre-ordained. When Peter and John entered Jerusalem, they met “**a man carrying a jar of water**” just as Jesus had told them. They followed him, presumably a servant, to his master’s house, and told the master, “**The Teacher says to you, ‘Where is the guest room, where I may eat the Passover with my disciples?’**” And just as Jesus and told them, the owner showed them “**a large upper room furnished.**” Jesus had prepared *everything* ahead of time.

Why? Because He **“earnestly desired to eat this Passover with [them].”** He was eagerly anticipating this meal *with them*.

The Passover, according to **Exodus 12:6-20**, was supposed to be celebrated with one’s own *family*. But here, Jesus, as the Head of this *new* household of God that He is forming, dines with His *disciples*. In **Luke 18:28-30**, Peter said to Jesus, **“See, we have left our homes and followed you.”** And Jesus said to him, **“Truly, I say to you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, who will not receive many times more in this time, and in the age to come eternal life.”** This scene is an *enactment* of the *church*, the family of God. Jesus is saying, *“this* is my family with whom **‘I have earnestly desired to eat this Passover.’**” Jesus is saying, “You have left your homes and families to follow me, your home is with *me* now, you’re part of *my* family now, and you’re going to be a guest at the eternal, heavenly banquet that I go ahead of you to prepare.” In **John 14:2-3**, during this same Passover meal with His disciples, Jesus says to His disciples, **“In my Father’s house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also.”** Jesus’s *longing* to be with His disciples before His departure, as well as His *longing* to celebrate with His disciples in the heavenly banquet, explain why Jesus **“earnestly desired to eat this Passover with [them].”** And if you are a *child* of God, if you are a member of the *family* of God, with same eager anticipation Jesus waits for *you* to join Him at the heavenly banquet. He has **“earnestly desired to eat this Passover with you.”** Do you *also* look forward to the heavenly banquet with *earnest desire*? Does that anticipation *shape* the way you live in this life now?

22:19: Body Broken For You

As Jesus continues in this meal with His disciples, He says in **verse 19**, **“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 for you. Do this in remembrance of me.’”** Jesus is using metaphorical language when he says this. Scripture nowhere describes the bread as *becoming* the *physical* body of Christ in any shape or form. Just as, when Jesus says in **John 10:9**, **“I am the door. If anyone enters by me, he will be saved,”** He doesn’t mean that He is a *literal* door, but that He is the *door* to heaven in a *figurative* sense. The bread, which can be easily broken, *represents* the body of Christ, because the body of Christ will soon be broken on the cross for the spiritual nourishment and salvation of many. That’s why Jesus says, **“This is my body, which is given for you.”** **“This is my body, which is given on your behalf.”** There is a *sacrificial* and *substitutionary* aspect to Jesus’s death on the cross.

22:20: Blood Poured Out For You

This is seen also in the *wine* that they drink. We know it’s wine because **“this cup”** is described in **verse 18** as **“the fruit of the vine.”** It says in **verse 20**, **“And likewise the cup after they had eaten, saying, ‘This cup that is poured out for you is the new covenant in my blood.’”** As the bread represents the body of Christ that is broken **“for you,”** the cup represents the blood of Christ **“poured out for you.”** *Who* is Jesus speaking to? **“For whom”** is the body of Christ broken and the blood of Jesus poured out? Jesus is speaking here to His *disciples*, to the *family* of God. Salvation and adoption into the family of God is a privilege reserved for those who repent of their sins and put their faith in Jesus Christ. *Sinners, rebels* guilty of high treason, *cannot* hope

to join the heavenly banquet in the Kingdom of God. They deserved to be shut *out* of the Kingdom and punished. That's what we *all* deserved, because we *all* have sinned against God, but God *reconciles* rebels to Himself through His Son Jesus Christ. He takes a people who have *broken* their covenant with God, and enters into a *new* covenant with them.

22:20: A New Covenant

The “**new covenant**” is an allusion to **Jeremiah 31:31-33**, where God promised, “**Behold, the days are coming, declares the LORD, when I will make a *new* covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.**” A *covenant* is a *legally-binding, relational commitment*, much like a *marriage* between a man and a woman, or a *parental* relationship between father and son. That's why it's not surprising that God often describes Himself as **Israel's *Husband*** (Hos. 2:16-20; Eph. 5:31-32) and calls Israel His “**firstborn son**” (Exod. 4:22-23). These are very intimate and intensive relationships, but they also have *legal* aspects to it. A father is legally *required* to provide for his child, just as husband and wife are *legally* joined and are responsible for one another, which can be seen in benefits like shared health insurance, disability, joint taxes, etc. Our covenant with *God*, similarly, is *intimately* and *intensely relational*, but it is also legally-binding. We have *duties* that we are obligated to perform.

The *Old* Covenant was established at the time of the Exodus when, in **Exodus 24:8**, Moses took the blood of the sacrificed oxen and sprinkled it on the people, but the *New* Covenant is established by the blood of Christ. So it says in **Hebrews 10:19-22**, “**Therefore, brothers, since we have confidence to enter the holy places by the *blood of Jesus* ... let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.**”

The Lamb of God

This explains a very curious omission in this passage. Notice it says in **verse 7**, “**Then came the day of Unleavened Bread, on which the Passover *lamb* had to be sacrificed.**” The Passover *lamb*. The unblemished, one-year-old male lamb was the *centerpiece* of the Passover meal, yet there is not a *single* mention of the eating of the lamb during this supper. It only mentions the bread and the wine. *Why* is this the case? 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*.

When the Old Testament people of God, Israel, was enslaved in Egypt, God delivered them with mighty signs. And the last and greatest of those signs was that of the Passover, which is recorded in **Exodus 12**. At that time, because Egypt was oppressing the nation of Israel, whom God describes as “[*His*] **firstborn son**” in **Exodus 4:22**, God struck down all the firstborn in the land of Egypt, both man and animals, but God spared the Israelites who, according to His instruction, slaughtered a “**lamb ... without blemish**” (Exod. 12:5), ate it, and smeared its blood on the doorposts and the lintels of their houses. The LORD God saw the blood of the lamb on the doorposts and *passed over* their houses. After this great judgment of Egypt, Israel was finally

liberated from their slavery. This *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.

As Theologian **John Stott** puts it in his book, *The Cross of Christ*, **"Man asserts himself against God and puts himself where only God deserves to be; God sacrifices himself for man and puts himself where only man deserves to be. Man claims prerogatives that belong to God alone; God accepts penalties that belong to man alone."** *This* is the Great Exchange. The sinless Son of Man died in the place of sinful men.

22:21-22: Handed Over

This is what Jesus is alluding to in verses **21-22**, **"But behold, the hand of him who betrays me is with me on the table. For the Son of Man goes as it has been determined, but woe to that man by whom he is betrayed!"** The innocent Son of Man is betrayed so that guilty sons of men might be declared "not guilty." And this was God's wonderful plan of salvation all along. Look at how **verse 22** so aptly captures both *divine sovereignty* and *human responsibility*. **"For the Son of Man goes as it has been determined."** *Who* determined this? 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!"**

The word **"betray,"** which more literally means to **"hand over"** or **"deliver up,"** is a key word that is repeatedly used by Luke to refer to Jesus's betrayal and death in the hands of men (Luke 20:20; 23:25; 24:7, 20; Acts 3:13). And interestingly, it is this very same word that the New Testament writers choose to describe how God the *Father* delivered, or handed over, His Son for our salvation. **Romans 4:25** says that **"Jesus our Lord ... was delivered up for our trespasses and raised for our justification."** **Romans 8:32** says, **"He who did not spare his own Son but gave him up" or "delivered him up" "for us all, how will he not also with him graciously give us all things?"** And as Luke himself puts it in his sequel, **Acts 2:23**, **"this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men."** 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. This is a very comforting reality for the Christian, whose greatest desire and aim in life is to see the *fulfillment* of the will of God, to see God's Kingdom come on earth as it is in heaven. Our desire *will* be fulfilled. Our goal *will* be accomplished, because God's plan *will* prevail!

22:19: Remembering

But this passage leave us no room to resign ourselves to *passivity*. Jesus gives us a *command* here. He says in **verse 19**, “**Do this in remembrance of me.**” This is not a *re-sacrifice* of Jesus on the altar, but a *remembrance* of Jesus’s once-and-for-all sacrifice on the cross for our sins. Now, Jesus only says “**Do this in remembrance of me**” after the breaking of *bread*, but since **verse 20** says, “**And likewise the cup,**” the cup is included in this command to *remember* as well. That the cup is included in this memorial is confirmed explicitly by **1 Corinthians 11:23-26**, which we read from during the Lord’s Supper every week.

Remembering God’s wondrous acts of salvation is one of the most often repeated commandments of Scripture. God frequently tells us to “**remember and do not forget**” (Deut. 9:7; cf. Exod. 12:14; 13:8-9; Deut. 16:3) what He has done for us. We are a forgetful people. Countless times, throughout our days, we forget God’s *love* for us, we forget God’s *sovereign control* over our lives, we forget God’s *promises*. But we are exhorted here to *remember*. When we feel *down*, when we feel *unloved and alone*, when we feel *abandoned* by God, we must *remember* the lavish love of God revealed in the cross of Jesus Christ! When we feel *helpless, anxious, fearful, out of control*, we must *remember* the sovereignty and providence of God revealed in the cross of Jesus Christ! When we are *prideful, selfish, and self-important*, we must *remember* the depth of our depravity revealed in the cross of Jesus Christ! When we are *distracted* by the bells and whistles of wealth and pleasure, when we are *stupefied* by the dazzling lights of worldly success and esteem, we must *remember* the truth displayed in the cross of Jesus Christ, that our Savior eschewed the world’s acclamation, that those who follow Him will be despised as He was, and that Christ who came to *save* will come *again* to judge, and that on that day we will be vindicated and rewarded!

It’s because *remembering* the gospel is *so* important that we gather regularly as the church. **Hebrews 3:12-13** says, “**Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. But exhort one another every day, as long as it is called ‘today,’ that none of you may be hardened by the deceitfulness of sin.**” Sin has a *hardening, numbing* effect on our hearts. We are a *forgetful* people that can *drift* into unbelief. That’s why we must take care to *remember*. That’s why **Hebrews 10:24-25** says, “**And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.**” We need to *meet* together in order to *remind* each other about the good news of Jesus Christ, and to *exhort* one another to do good works that are in keeping with the good news of Jesus Christ.

This is why, **52** Sundays per year, we proclaim Christ crucified from this pulpit. This is why, **52** Sundays per year, we celebrate the Lord’s Supper at this table. *Because* we are a *sinful, forgetful* people. Don’t *ever* let yourself take the gospel of Jesus Christ for granted, don’t *ever* cease to be moved by the gospel of Jesus Christ, because *holding fast* to this gospel to the end will be your salvation. **We are to remember the Passover Lamb who was sacrificed for our inclusion in the Kingdom of God.**

I think this is why 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.

At the end of our worship service, we will celebrate the Lord’s Supper, and those of you who are not yet followers of Christ will be unable to partake. That’s because partaking in the Lord’s Supper signifies your participation in the body and blood of Christ, that you have *acknowledged* and *turned* from your sins and put your faith in Jesus’s life, death, and resurrection for your salvation. The Lord’s Supper is a reminder to *God’s* people, the church, that **the Passover Lamb was sacrificed on their behalf and that they are now included in the family of God.** In order to partake in the Lord’s Supper, you must submit to Jesus who presides over the table and acknowledge Him as your Lord. But consider this our invitation to you. Jesus says in **John 6:35-37**, “**I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. But I said to you that you have seen me and yet do not believe. All that the Father gives me will come to me, and whoever comes to me I will never cast out.**” The Lord’s Table is open for *whoever* would come in faith. If you acknowledge your need for the saving nourishment of the body and blood of Christ and come to His table, He will *never ever* cast you out.