

Luke 22:1-53

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[0:00] Luke chapter 22. I know that looking at the Sunday that it is, Palm Sunday, that you think that we should have been back a couple of more chapters.

! We did that last week, Luke 19, as we were making our way through. So, we are now in Luke chapter 22. Looking at it, last week we looked at the reality or we saw the truth of the presentation of the Lamb.

And that would be his public presentation, entry on Palm Sunday as he went to a particular place. He went to the temple and he was daily in the temple presenting himself for inspection.

This whole Passion Week of really just burying himself before everyone so that we could see that he is the perfect sacrifice. This week we'll be looking in the 22nd chapter of the Gospel of Luke.

And we'll be looking at the preparation of the Lamb. So, we've seen the presentation of the Lamb.

And now we'll be looking at the preparation of the Lamb. So, we'll be looking at a number of verses.

[1:10] But if you're physically able and desire to do so, I'm going to ask if you would join with me as we stand together. And we'll read verses 1 through 53. So, it is a number of verses. But we'll be in Luke chapter 22 starting in verse 1 and going down to verse 53.

The Word of God says, It says,

And when he had taken the cup and given thanks, he said, Take this and share it among yourselves, for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes.

And when he had taken some bread and 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. And in the same way he took the cup after they had eaten, saying, This cup which is poured out for you is the new covenant in my blood.

But behold, the hand of the one betraying me is with mine on the table. For indeed the Son of Man is going as it has been determined. But woe to that man by whom he is betrayed.

[3:34] And they began to discuss among themselves which one of them it might be who is going to do this thing. And there arose also a dispute among them as to which one of them was regarded to be the greatest.

And he said to them, The kings of the Gentiles lord it over them, and those who have authority over them are called benefactors. But it is not this way with you. But the one who is the greatest among you must become like the youngest, and the leader like the servant.

For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? But I am among you as the one who serves. You are those who have stood by me in my trials.

And just as my father has granted me a kingdom, I grant you that you may eat and drink at my table in my kingdom. And you will sit on thrones judging the twelve tribes of Israel. Simon, Simon, behold, Satan has demanded permission to save you.

But I have prayed for you that your faith may not fail. And you, when once you have turned again, strengthen your brothers. But he said to him, Lord, with you I am ready to go both to prison and to death.

[4:44] And he said, I say to you, Peter the rooster will not crow today until you have denied three times that you know me. And he said to them, when I sent you out without money belt and bag and sandals, you did not lack anything, did you?

And he said, no, nothing. And he said to them, but now whoever has a money belt is to take it along. Likewise, also a bag. And whoever has no sword is to sell his coat and buy one.

For I tell you that this which is written must be fulfilled in me. And he was numbered with transgressors. For that which refers to me has its fulfillment. And they said, Lord, look, here are two swords.

And he said to them, it is enough. And he came out and proceeded as was his custom to the Mount of Olives. And the disciples also followed him. When he arrived at the place, he said to them, pray that you may not enter into temptation.

And he withdrew from them about a stone's throw. And he knelt down and began to pray, saying, Father, if you are willing, remove this cup from me. Yet not my will, but yours be done.

[5 : 44] Now an angel from heaven appeared to him, strengthening him. And being in agony, he was praying very fervently. And his sweat became like drops of blood falling down upon the ground.

When he rose from prayer, he came to the disciples and found them sleeping from sorrow. And he said to them, why are you sleeping? Get up and pray that you may not enter into temptation. While he was still speaking, behold, a crowd came.

And the one called Judas, one of the twelve, was preceding them. And he approached Jesus to kiss him. But Jesus said to him, Judas, are you betraying the Son of Man with a kiss?

And when those who were around him saw what was going to happen, they said, Lord, shall we strike with the sword? And one of them struck the slave of the high priest and cut off his right ear. But Jesus answered and said, stop, no more of this.

And he touched his ear and healed him. And Jesus said to the chief priests and the officers of the temple and elders who had come against him, have you come out with swords and clubs as you would against a robber?

[6 : 46] While I was with you daily in the temple, you did not lay hands on me. But this hour and the power of darkness are yours. Let's pray. Father, we thank you for this day.

We thank you for the opportunity we have of gathering together. Father, we thank you that we have the grand privilege of reading the word of God with one another. Lord, now as we have seen it, heard it, and read it, we pray you speak to every heart and mind.

We pray that the truth of the gospel would penetrate to the very depth of our being. There would be no hindrance. There would be no distraction. But that you would be all of our focus.

That you would be before us high and lifted up. We ask it all in Jesus' name. Amen. You may be seated. This morning, I want you to see the preparation of the Lamb.

As we are reading here in Luke 22, verses 1 through 53, We have seen the reality that Jesus came as the Lamb that would take away the sin of the world.

[7 : 53] Not just to remove the bad things we have done, but to change the very bad, corrupt person that we are. He has come as the perfect sacrificial Lamb.

The fulfillment of the Passover event recorded for us in the book of Exodus. He is the one who has been publicly displayed by the time we get here in Luke 22. It is the end of that moment of perception.

It is coming to the end of that in which they could find no fault, no failure, no cause for offense or stumbling within Him. Yet, we know that He is the Lamb. Things are moving as the gospel of John would tell us according to the divine timetable.

One of the most marvelous things that we find in the gospel of John is when it says it is according to that hour. For His hour had not yet come. For His hour had not yet come.

They sought to kill Him, but His hour had not yet come. And then in John chapter 13, we turn the page and we say, But the hour had come. And we are, scripturally speaking, at that hour.

[8 : 58] The hour of preparation. The Lamb that is perfect. The Lamb that John the Baptist had pointed to some three years prior, three and a half years prior.

And said, He is the Lamb that takes away the sin of the world. The one that has had the opportunity to be examined and to be heard, and yet no fault was found in Him.

Now this perfect sacrifice needs to be prepared to bear the sin of mankind. We see this preparation of the Lamb.

The first thing that we notice is that this is a time of scheming. It is a time of scheming. It says, Now the Feast of Unleavened Bread, which is called the Passover, was approaching.

So we bear this in mind, though we've already said it, things happen according to time. God is apart from time and space.

[9 : 59] He is above time and space, for He who created it stands outside of it. And yet God had ordained to intervene in time and space, and therefore to limit Himself in Jesus Christ according to the timing of man.

And that festival, which had been put into motion so many years ago, now was approaching. It is telling, you know, when we read the Old Testament, we find that the Passover is referred to as the Passover of the Lord, the Passover of the Lord, the Passover of the Lord.

And then when we get into the New Testament, there's a transition. It's a subtle transition. But if we don't pay attention, we'll miss it because it's so subtle. What is alluded to in the Old Testament as the Passover of the Lord, for it was the Lord passing over the nation of Israel when the death angel came.

Now into the New Testament, it's referred to as the Passover of the Jews. See that subtle transition. It has went from an event which the Lord accomplished to a festival which man was celebrating. It is such a subtle transition, but a dangerous one nonetheless. And though man had made it a festival of celebration, a time of gathering together, the Lord was still constraining and confining himself according to the timetable, for it says, for the feast of unleavened bread was drawing near.

[11 : 16] And then we go down just a little bit longer in verse 7. It says, then came the first day of unleavened bread on which, look at what it says, the Passover of the Lamb, the Passover Lamb had to be slain.

There was a day that it had to happen. It was the day in which it was determined. But long before the day came, the plan was set in motion.

For he is the slain before the foundation of the worlds were laid. But now we get to see these final moments of preparation, and we see them in scheming. For it says, the chief priests and the scribes were seeking how they might put him to death.

The first thing you need to notice about this time of scheming, that this scheming was according to the desire of sinful man. This was scheming according to the desire of sinful man.

You say, oh, well, it wasn't my desire, or there are none righteous, not one. He came unto his own, and his own received him not. Right?

[12 : 23] Those who should have known, those who should have understood, this is not just common man. These are the priests, the chief priests, and the scribes. The scribes whose very job it was to write the Word of God, to record the Word of God, to transcribe the Word of God.

Those who studied it, these were seeking how they might kill him. And friend, listen to me. But for the precious blood of Jesus Christ, there go each and every one of us.

It is our desire. Man does not long to have a Lord to reign over him. Man wants to be the captain of his own ship. Man wants to be the determining factor of his own destiny.

It's only until we realize that in that sinful desire that we need someone greater and other than us.

Someone asked a famous pastor one time, if you had an hour to share a gospel with someone, how would you do it?

That's the question, right? How do you share the gospel? He said, well, if I had an hour, I would take the first 50 minutes, and I would look at the Old Testament in the first 50 minutes. For the first 50 minutes of the hour, I would show them the law.

[13 : 27] I would show them the holy standard of God. I would take them to the Word of God and show them for 50 minutes how they fell short of the glory of God. For 50 minutes, I would tell them how guilty they were.

For 50 minutes, I would tell them how no one can live up to this reality. For 50 minutes, I would convince them of their own guilt. And then in the last 10 minutes, I would tell them of the one who took that guilt. See, because we all find ourselves here.

This desire of sinful man, this scheming, this plotting. And if we're going to be honest with ourselves, that each and every one of us have tried to scheme and plot our way out of it at some time. It says, oh, they longed.

For years now, they've been trying. The chief priests and the scribes were seeking how they might put him to death. But they were afraid of the people. They wanted to do it. See, in our scheming, we may want to get rid of something, but we don't want everyone to know about it.

Because he was popular among the people. But they had a scheme. It was according to the desire of sinful man. And then when Judas came to him, it says, and they were glad and agreed to give him money.

[14:32] We too often wag our fingers and said, oh, if that had been me, I wouldn't have done it. Don't be so quick. They were glad. This was scheming according to the desire of sinful man.

And this is why we need to be set free from this sinful person that I am. This scheme was an attempt at destruction from the enemy. It was an attempted destruction of the enemy. Look at what it says. And Satan entered into Judas. While I was reading this week, I was actually talking to Brother Mike. Brother Mike was here this week working around the church, and he and I were talking, and I shared with him.

I said, oh, it was a telling thing, you know? I was reading someone's comment on this. How did Satan enter into Judas? He said, we want to think, oh, he came into Judas, overtook his body, and he was so demonically filled, he had no idea what he was doing.

And it's really telling because we have to read all of the story. They agreed to give him money. And if we know much about Judas, we know that Judas really liked money because he used to pilfer from the money box, even though he was, quote, unquote, of the 12 apostles.

[15:48] He was upset because this expensive perfume was used to anoint the feet of Jesus. And he said it should have been sold. And we're told in the Gospels, he didn't say that because he thought they could have done much good with the money.

He said that because he used to take from the money. So how did Satan enter into Judas? Well, but he met Judas where Judas was at. Judas liked money. So what if Satan uses money to tempt Judas to go a little bit further?

You know how Satan moves you? He takes you where you're at and takes you further than you want to go. And he uses your own weaknesses and your own vices and your own stumblings, and he brings it to its utter end.

What is your temptation? What is your weakness? What is your desire? That thing that you know that if it wasn't for Christ, I would give there. How does Satan move?

He knows how you're made. He knows how you're wired. He sees your stumblings. He sees it just a little bit further. This is, according to the realm of darkness, an attempt of destruction.

[16:55] It's telling when we read the gospel accounts of the wilderness temptations of Christ, and it's something, again, we miss because we forget to look at the timing if we read in the gospels and we see that Jesus is tempted for 40 days in the wilderness.

You remember Satan is there for 40 days buffeting him with temptation, with temptation, with temptation. There's not just three. It's a temptation day after day after day. We read of the three culminating temptations, but then it says, and Satan left him, but then there's a wording there, Satan left him until an opportune time.

And Satan found his opportune time in Judas. Too often, Satan's just waiting on the opportunity, and if we're not careful, we'll present the very opportunity that he wants.

It's an attempt of destruction by the enemy. It's a time of scheming. The desire is a sinful man. Long for it. The destruction of the enemy is the aim of it.

But friend, listen to me. This scheming is also according to the determined means of heaven. These plots and these schemes and all this planning, it was determined already.

[18:09] Nothing in the passion account takes Jesus by surprise. Nothing in the betrayal takes Jesus by surprise.

What does he say? For the hand of the one who betrays me is with mine on the table. He says, and I go just as it has been determined that I go, but woe to him who betrays me.

All of this scheming, all of this desires of sinful man, all of this attempt of destruction by the enemy, it was already determined. That which Satan is doing, that which man is doing, that which everyone is doing, God already knew.

We are so thankful that the schemes and the plans of man do not escape the purposes of heaven. God is so sovereign and at times we have a difficulty wrapping our minds around this, that what man thinks he is doing to change the plans of God, God is actually using to fulfill the purposes of God.

It is a time of scheming. Number two, not only is it a time of scheming, this is also a time of strengthening. It's a time of strengthening.

[19:30] When we read the Gospels, we make our way through lots of teaching. We make our way through great discourses, especially in the Gospels of Matthew. And even when we get into Luke, there's great teaching.

Most of them are not what we call consecutive teachings. Some of them are even bits and puts together. Some people believe the Sermon on the Mount is more than just one teaching, but they're all combined into a number of one great teaching.

But it's not so when we get to this Passion Week. Each Gospel author stops and slows down and we read things in consecutive order.

Go back to the Gospel of John. And when you get to the Gospel of John, John chapter 13, 14, 15, 16, one great discourse over one night. It's one point of the Gospels that we can say this is exactly where he said it, when he said it, and he said it in this order.

And in John chapter 17, it says high priestly prayer. It tells us here in Luke, when Jesus calls them to prepare a place, he tells them to go find the man carrying a pitcher of water, which, by the way, is an oddity of that day, for men to not carry pitchers of water on their head, which shows us that Jesus probably had planned in advance this sign for them.

[20 : 49] He had determined where he would eat. All these preparations, and it says in verse 14, And when the hour had come, he reclined at the table and the apostles with him, and he said to them, I have earnestly desired to eat this Passover.

This time of strengthening is first and foremost a time of intimate fellowship. Jesus is reclining at the tables with his disciples.

Oh, what intimate fellowship this is. He is gathered around with those whom he has called dear. He has prepared in advance a place that they may eat with them.

He says, I have desired earnestly that we may eat it together. We know from the gospel accounts that he rises from the table and he girds himself. He takes off his outer garments. He girds himself and he washes their feet.

It's a time of great intimate fellowship. Now that's astounding on its own, but it's even doubly astounding when we realize that he knows everything that is going on.

[21 : 51] When he knows all of the scheming, all of the plotting, he knows what's awaiting him in just a moment of hours. That it is in the midst of that fellowship that he gives Judas permission. What you do, do quickly.

That he excuses him to go fulfill the purposes and plans of God. That he chooses to fellowship even with he who would betray him and all who would forsake him.

It's a time of intentional, intimate fellowship so that they may be strengthened. And in the midst of that fellowship, it's also a time of an initiated covenant.

We refer to it as the Lord's Supper. Where he comes before them and in the midst of that meal, Luke tells us of two cups.

We know traditionally there were at least three cups, possibly four cups, but we're told of the first cup in which he gives them drink. But after that, he has the bread and he breaks the bread and says, this is my body which is broken for you.

[22 : 57] And then he takes of the cup and he says, and this is the blood which is poured out for you which is the new covenant. It is here that he initiates this new covenant, this covenant found in Jeremiah chapter 31.

This Jeremiah 31 covenant that is so grand and so great where God promises to visit his people in the latter days and in visiting his people, he would write the word of God on their hearts, not only on tablets of stones but now written on the flesh of the heart that he would give them a new heart that no man would say to another man, teach me the ways of God for man would be able to teach one another.

During this night of preparation, he initiates that covenant for it is a covenant founded on his broken body, his shed blood.

It is a time of strengthening. It's a time of intimate fellowship. It's a time of initiated covenant and then the strengthening, it's also a time of intentional intercession.

It's a time of intercession. As supper winds down, the word of God says in verse 31, Jesus says, Simon, Simon, behold, Satan has demanded permission to sift you like wheat.

[24 : 17] Now you need to understand here that that word you there is in the plural, so it's y'all, right? Or you all. Not just you. That Satan has demanded permission to sift every one of them like wheat.

Now we ought to pause right there and praise the Lord God that Satan can do nothing without asking permission first. And he has to be granted that permission.

Book of Job tells us that Satan had to be given permission to afflict Job. Satan had to be given permission to do all that he does. Jesus tells us here it's the same thing. Satan wanted to sift every one of them like wheat. Just because he wanted to doesn't mean he can. He had to ask for permission. And the one who grants permission, look at what it says, but I have prayed for you.

Now that you is singular. So Jesus is saying, but I have prayed in particular for you, Peter. Why? [25 : 29] So that when you have come through and your faith has not failed, you will strengthen your brothers. My friends, listen to me.

Satan, at some point in time is given permission to sift every one of us. And some of us, having gone through it, have the opportunity to strengthen those who are going through it. And to pour into them. It's called discipleship. It's called doing life together. Brother Jamie alluded to it this morning. What a joy it is to see the church pouring and strengthening and encouraging one another.

But how much more when we understand with full assurance that long before the sifting comes, the prayer of intercession has already taken place. Jesus says, but I have prayed for you.

Did those prayers avail much? Sure they did. That your faith would not fail. Have you ever thought about this? That Judas isn't the only one who forsakes him.

[26 : 37] They all forsake him. Peter is prayed for in advance of his failure. And in his restoration, never fails him again.

As a matter of fact, he's so strong that it is death. He demands to be crucified upside down for he says he is not worthy to be crucified the same way that his Lord and Savior was. the prayer of Christ that his faith would not fail and Peter's faith did not fail.

The strength of the disciples is not founded nor is it rested upon their own abilities, but rather it was the strength derived from their time with Christ where he was in fellowship with them.

He was initiating this covenant with them, and he was interceding for them before the moment came. And yet, in spite of all of that, they missed it.

So it's a time of scheming. It's a time of strengthening. Third and finally, it's a time of surrender. We're looking at the preparation of the Lamb. It is a time of surrender.

[27 : 48] The Word of God says in Isaiah 53, verse 7. He says, He was oppressed and he was afflicted, yet he did not open his mouth.

Like a lamb that is led to slaughter, like a sheep that is silent before its shears, so he did not open his mouth. It is a time of surrender.

It says, He came out and proceeded as was his custom to the Mount of Olives. Now, it's not by chance, by the way, that Judas Iscariot knows to lead the guards and everyone to the Mount of Olives, for this was his custom.

And yet, he did not deviate from his custom. Though he knew it was the night of his betrayal, he did not deviate from his custom. He went to a place where they wanted to capture him apart from the crowds, and he went to a place where there were no crowds, right?

He did not go in hiding. He maintained his course. And when he arrived at the place, he said to them, Pray that you may not enter into temptation. You know, three times he warns Peter about the temptation of failure, and three times Peter denies it.

[29 : 01] And he withdrew from them about a stone's throw, and he knelt down and began to pray, saying, Father, if you are willing, remove this cup from me. Yet not my will, but yours be done.

This surrender was a fulfillment of the purpose of the Father. He says, Father, not my will, but your will be done. We see the humanity of Christ on full display.

Fully God and fully man. The weight of the sin of the world, the weight of the discipline of our sin being laid upon his shoulders. in isolation, it tells us, and there were some early church fathers who had a hard time with this, and some even currently, where it says, and the angels were strengthening him.

Saying, well, how would angels strengthen him if he is fully God? How can angels strengthen him? Well, the angels come to do his beckoning as God, and they come to his aid as man. The angels were strengthening him.

Does that not mean that they are giving him power? That just means that they are walking and they are standing by his side. For the sin of the world is resting upon his shoulder. It is according to the purpose of the Father.

[30 : 18] And Luke is the only one who records this. And being in agony, he was praying very fervently, and his sweat became like drops of blood falling down upon the ground. Why would Luke be the only one?

Well, Luke is the beloved physician. He loves the realities of these rare occurrences that happen within the body. And he highlights the humanity of it.

Friend, don't lose sight of this. This is no spirit in embodied form suffering. This is man suffering for our sin. This is God becoming flesh and drops of blood falling off his brow.

This is the purpose of the Father to lay the sin of the world upon the very shoulders of his Son. The purpose did not remove the pain. For if he is not man, he is no sacrifice for us.

And if he is not God, then he is not a full sacrifice for us. And if he did not suffer, then no punishment has been made. And yet the pain and the preparation is being laid upon his shoulders.

[31 : 28] And they come as he is talking to his disciples, telling them to rise up. They come and Judas comes seeking to betray him with a kiss. Now before they left the upper room, Jesus had said something about getting swords in his time.

He was just telling them the time was changing. No longer were they going to be those who were in a time of peace, but rather it would be a time of hostility. From this moment on, the mission was changed. From this moment on, self-preservation was still there.

From this moment on, they needed to make advanced preparations. And they said, hey, we got two swords. He said, it is enough. That is not saying that's enough swords for tonight. What that is saying is you're not understanding it yet. It's enough.

You'll get it later, right? And they did. They figured it out later. But they have those two swords and we know they ask the question, should we strike? Peter doesn't wait for an answer. He pulls his sword, cuts Malchus' ear off.

I love Peter, by the way. I find myself a lot in Peter, right? Stepping out a boat, swinging swords and doing everything wrong. And yet we love the fact that the Savior is there. No chastisement, no discipline.

[32 : 29] He says, stop and he heals the ear of Malchus. Why? Because it's surrender. We know from the other gospel accounts that no one could take him captive.

He said he could call down legions and legions of angels. We know in the gospel of John where the great title of John is I Am seven times the name of God I Am is recorded throughout the scripture of John.

One of those is here in the garden where they come and Jesus says, who are you looking for? They said, we're looking for Jesus of Nazareth and he said, I am. And when he said, I am, he says, everyone fell to the ground for at the name of God every knee shall bow, right?

And they all fell to the ground and Jesus says, I told you I'm he. Get up and take me. He had to give them permission. Don't miss the surrender for if we miss the surrender, we miss the willingness of the Savior to die for you and I.

He heals the ear and he tells them, I was with you daily in the temple yet you did not take me. But, he says there in that last verse, this last thing of surrender is the power of darkness.

[33 : 47] While I was with you daily in the temple, you did not lay hands on me, but this hour, this hour, and the power of darkness are yours. Oh, dear brothers and sisters, let me remind you that darkness was given strength but for that hour.

for after that hour, we know when we come to his suffering which we will see, we will soon find our way to the resurrection.

And the hour that was given to darkness is no longer valid for the power has been disarmed and the sting of death has been removed.

But on this day, when the Passover lamb had to be slain, we see the lamb in his full preparation, ready and willing to take on our sin and to suffer in our place.

And may we never lose sight of that. Let's pray. Father, we thank you so much for this day, this glorious day you've given us.

[35 : 01] For we know each and every day is a gift from you. Lord, we know that many days may have their trials and their struggles, but in you we find the assurance to move forward.

Lord Jesus, that there be one here today who does not realize nor fully comprehend the weight of sin which you bore upon your shoulders. I pray that by the power and presence of your spirit that you would open their eyes and hearts to it today.

Would you draw them to yourself, not just as Savior, but also as Lord. May you be glorified through the remainder of our time. And we ask it all in Jesus' name.
Amen. Amen.