

## Luke 22:7-23 – “The Passover Feast”, February 5, 2023

### I. Welcome and Review

A. Good morning! Ohaiyou-gozaimasu! Welcome to Calvary Chapel Iwakuni. It is such a blessing to gather together with you all as we seek to worship our Lord and Savior Jesus Christ!

1. *Welcome any new people and those who may be streaming content.*

B. Before we continue any further, let's go ahead and dismiss our elementary aged children to their Sunday School class.

1. As well as our Bible English class with Mr. Dan. (2<sup>nd</sup> Service)

C. Today we are going to continue in our verse by verse study through the gospel account of Luke.

1. The last month we took our time looking at Jesus' Olivet Discourse and what Jesus had to say about the end times.

2. That teaching was given by Jesus Tuesday late afternoon as He and the disciples parted from the temple area and made their way east through the Kidron Valley and up onto the Mount of Olives.

3. We read in the books of Matthew and Mark about how Jesus spent Tuesday evening in the town of Bethany at the house of a leper by the name of Simon. [Mt. 26:6, **Mk. 14:3**]

4. It was there at the house of Simon the leper that a woman came to anoint the head of Jesus in preparation for His burial. When Judas saw this act of worship and sacrifice, he was indignant and wondered why the costly oil was not sold and the proceeds given to the poor.

a. He said this not because he cared about the poor but because he was the one in charge of the money box and he would take the money that was put in it.  
**(Jn. 12:6)**

5. Jesus rebuked Judas and the other disciples who criticized this woman's act of worship and many believe that this was the tipping point for Judas.
6. For after that incident on Tuesday evening in Bethany is when we read of Judas going to the chief priests and asking them what they would give him in exchange for delivering Jesus over to them quietly.
7. This interaction between the chief priests and Judas either took place late Tuesday evening, or maybe even the next day on Wednesday.

D. Our text this morning will pick up with the events that are traditionally associated with Thursday of the Passion Week.

1. Tradition seems to suggest that Wednesday was a day of rest where there is no recording of what Jesus and His disciples did. That is an interesting theory, one we won't have time to dive into today.
2. For us, we're going to read through Luke's account of what took place the day prior to Jesus' crucifixion, specifically taking a look at the celebration of the Passover Feast with His disciples.
3. I think that it is very fitting that today we cover this portion of scripture where Jesus partakes of the Passover with His disciples and institutes what we refer to as "The Lord's Supper", or communion.
4. For today is the first Sunday of the month and is the time we set aside as a church body to remember the Lord's Supper and partake in the bread and cup ourselves.

5. And so, our study this morning of the Passover Feast will conclude with us following in the example Jesus left for His disciples, with us coming to the table in remembrance of what Jesus did for us.
6. Our text this morning is going to be Luke chapter 22 verses 7-23 and the title of our message is going to be **"The Passover Feast"**.
7. If you haven't done so already, I'd like to ask you all to open up your Bibles and make your way to Luke's gospel. I'm going to read through our text in my Bible, I want to encourage you all to follow along in your own.
8. Luke writes the following in chapter 22 verse 7... (R & P)

## II. Intro & Outline

- A. Our text opens up talking about the Day of Unleavened Bread and Passover. These were two very important Jewish festivals that traced their roots all the way back to the Jewish people's days of bondage in Egypt.
- B. The Passover was a feast day that was celebrated in commemoration of God's final plague against Egypt and the resulting freedom they received.
  1. The details regarding the Passover come from Exodus 12. In Exodus 12 the Lord speaks to Moses and Aaron and gives to them the details of how they were to establish and keep this feast.
    - a. This feast was to be celebrated on the 14<sup>th</sup> day of the Jewish month of Nisan at twilight. They were to take a lamb that had been selected four days prior, on the 10<sup>th</sup> of Nisan, and kill it.
    - b. After killing the lamb, they were to take some of the blood and put it on the two doorposts and on the lintel of the houses where they ate the Passover lamb.

- c. For on that night the Lord would pass through the land of Egypt and strike all the first born executing His judgment upon them.
  - d. But the blood would be a sign to the Lord, so that when He saw the blood upon the doorposts and lintel of the house He would “Passover” that house and the plague would not enter it. (**Ex. 12:13**)
  - e. That night at midnight, the Lord passed through the land destroying all the first born, including Pharaoh’s first born, and it was this 10<sup>th</sup> plague that finally made Pharaoh release the Israelites.
2. Because the Israelites had to leave in such haste, they left without being able to properly prepare their dough and were forced to bake and eat unleavened bread; bread without yeast in it.
  - a. From this came a second feast tradition; The Feast of Unleavened Bread. According to Exodus 12 this feast was to begin the day after the Passover commemoration on the 15<sup>th</sup> of Nisan and should be kept for 7 days, until the 21<sup>st</sup> of the month.
3. Together these two feasts would encompass an 8-day commemoration of God’s deliverance of the Israelites from the bondage of slavery.
  - a. Although the Passover was just one day long that was followed by the seven days of the Feast of Unleavened Bread, sometimes the 8-day commemoration was simply referred to as the Passover feast; and vice versa it would sometimes be referred to as the feast of Unleavened Bread.
4. The Passover feast was one of three Jewish festivals known as pilgrimage festivals. The Passover, along with the Feast of Weeks (a.k.a. Pentecost), and the Feast of Booths (or Tabernacles) were Jewish feasts

and festivals that required people to travel to Jerusalem in order to observe these special times.

a. And so the city of Jerusalem would be filled with all sorts of pilgrims who had traveled from afar to partake in the Passover feasts. Some scholars suggest that there could have been as many as a million people in the city during these days.

C. And it is in this setting that we pick up our text. The city of Jerusalem is packed with people traveling from all over that have come to observe and partake in the Passover feast.

D. Now, for our time together this morning, I've decided to divide our text up into four sections each dealing with a different aspect of the Passover.

1. In verses 7-13 we will look at the "Preparation for the Passover"

2. In verses 14-18 we'll note the "Prophecy regarding the Passover"

3. Then in verses 19 & 20 we'll note Jesus and His disciples "Partaking of the Passover"

4. And we'll wrap up our text by looking at verses 21-23 and the "Proclamation during the Passover".

E. Let's jump into our first section dealing with the "**Preparation for the Passover**" in verses 7-13.

III. Luke 22:7-13; "Preparation for the Passover"

A. In verse 7, when it says "then came the Day of Unleavened Bread" when the Passover must be killed it is referencing the Passover Feast and the Feast of Unleavened Bread as one in the same.

1. We know that the day the Passover lamb was to be killed was the 14<sup>th</sup> of Nisan at twilight. And the Day of Unleavened Bread began as soon as the sunset on the

14<sup>th</sup>. Remember that the Jews count their days from sundown to sundown.

2. So the 14<sup>th</sup> at twilight, right before the day was to officially end, before the sunset, they were to kill the Passover lamb, and then the feast of Unleavened Bread would commence after sunset.

B. It was at this time that Jesus sent Peter and John to go and prepare the Passover feast that they may partake of it together.

1. However, Peter and John didn't have any idea of where they would be able to do so. They asked Jesus, "Where do you want us to prepare?"

2. Remember the city would be crowded with a bunch of travelers seeking a place to partake of the Passover meal for themselves. It would be challenging for Peter and John to find a place big enough that wouldn't have already been reserved or secured for others. So their questioning makes sense understanding the difficulty of the task based upon their need for a big place during a very busy season.

a. Have you ever gone to a restaurant on a really busy day with a group of 13 or more? You'd have to wait hours most likely, or you'd probably just be turned away.

C. Now, instead of telling the disciples where to go, Jesus tells them that as they enter the city a man will meet them who is carrying a pitcher of water and that they were to follow him into the house he enters into.

1. Then they were to 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?'". Jesus said that the master of the house would then show them a large furnished upper room where they could make ready the Passover feast.

2. There seems to be an element of secrecy going on here. Jesus is scarce with the info. And I think there could be a good explanation for this.
  - a. We're not told this within the Scripture, so it is a bit of speculation, but I wonder if Jesus purposefully withheld the information because He needed to make sure Judas didn't move too soon.
  - b. Judas has been looking for and waiting for an opportunity to betray Jesus. Perhaps Jesus kept the location of where they were going to partake of the Passover unknown so that Judas wouldn't try to leak that information to the religious leaders and come arrest Jesus during the Passover meal, preventing Him from doing all that He did on this night with the disciples.
  - c. It's not recorded here in Luke, but a number of important things took place this night. John's gospel uses five whole chapters to detail all that took place this night while they were in that upper room.
  - d. The washing of the disciples' feet took place, and an incredibly important teaching was given by Jesus called "The Upper Room Discourse", where Jesus comforted His disciples and spoke about the relationships they had with Him, and the relationships they had with each other.
  - e. He spoke to them about the importance of His departure so that the Helper could be sent. He told them about the ministry of the Holy Spirit and what they could anticipate when He comes.
  - f. It's an incredibly rich teaching, very intimate and personal, as the Lord shares His heart for His disciples and then He prays for Himself, the disciples, and ultimately for all believers.

g. I would encourage you to perhaps read through John's gospel during the coming week, just to get a feel for the entirety of what took place this night. The details of what took place in this upper room are found in John chapters 13-17. It may sound like a lot, but it would probably only take you about 20 minutes or so to read through it all.

3. Anyways, I suggest to you that perhaps that is why Jesus had to be hush-hush about the location. He knew that Judas was looking for an opportunity to betray Him and He knew He had some important things He wanted to do without being interrupted by a mob of people coming to arrest Him.

D. You know as we read the instructions given by Jesus to Peter and John it reminds me of what just took place a few days prior when Jesus first entered the city on the back of a donkey.

1. Remember how Jesus sent a few of His disciples into the city ahead of Him in order to fetch a colt on which no one had ever sat before and to bring it to Him?

2. Remember, Jesus gave his disciples this cool saying to use in case anyone stopped them and asked about why they were taking the colt, they were to say "Because the Lord has need of it.", and immediately they would send it along? (**Lk. 19:31**)

3. This reminds me of that situation. Jesus had worked out all the behind-the-scenes details then, and it appears that He has done the same in this situation.

E. You know, Jesus still operates the same today. **He's constantly working behind the scenes.**

1. He's in control of life's situations. He's at work behind the scenes. Unbeknownst to us, He's orchestrating events in our life that He's going to use for our growth and maturity.

2. That we might grow closer to Him and be used by Him for the furtherance of His kingdom and His glory.

a. Sometimes we are like the disciples here who were the recipients of some of his “behind the scenes” planning.

b. While at other times we are more like this unnamed man carrying a pitcher of water. We’re the agents He uses to work behind the scenes to be a blessing for others.

3. Whether you are the recipient or the agent, I hope we can take comfort in knowing that God is at work behind the scenes of our lives. He is at work in all the details of our lives.

4. Remember that there is no such thing as a coincidence. That’s God’s hand orchestrating the events of our life to bring about the work He desires to do in and through us. Take comfort in knowing that He’s involved in all the details of what’s going on.

F. Vs. 13 tells us “So they went and found it just as He had said to them, and they prepared the Passover”.

1. It worked out just as Jesus said it would. This shouldn’t come as a shock to any of us. God is sovereign and as His word goes forth it will accomplish all it is set out to do. It will not return to Him void.

G. Well, let’s go ahead and take a look at our next section dealing with the **“Prophecy regarding the Passover”**. Read with me verses 14-18.

IV. Luke 21:14-18; “Prophecy regarding the Passover”

A. Our text fast forwards to the hour where Jesus sat down with the 12 apostles in order to partake of the Passover feast.

1. Peter and John have successfully set up all that was needed for the Passover meal and Jesus begins to tell

the disciples how much He has longed to partake of this meal with them.

2. He states, “With fervent desire I have desired to eat this Passover with you before I suffer; for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God.” In verse 18 He said, “for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes.”
3. Jesus says that the Passover will be fulfilled in the kingdom of God. This reveals to us that there is more to the Passover feast than simply looking back and remembering God’s deliverance from bondage while they were in Egypt.
4. There is a greater ultimate significance that we must know and understand when it comes to the Passover feast.
5. While Passover commemorated a past event, the escape of Israel from Egypt when the blood of the lamb was painted on their doorframes, it also foreshadowed Jesus’ work upon the cross and the establishment of the kingdom of God.

B. Let me explain. Just as the blood of the spotless lamb had to be spilled and applied to the entrances of their homes in order for death to Passover the Jews, so too the blood of the spotless lamb of God, Jesus Christ must be spilled and applied to our hearts in order for death to Passover us and grant us eternal life with God in heaven.

1. Paul writes in the 1 Corinthians how Jesus Christ is indeed our Passover, [who] was sacrificed for us. (**1 Co. 5:7b**)
2. Jesus is the Passover Lamb. John the Baptist spoke of Jesus proclaiming, “Behold! The Lamb of God who takes away the sin of the world!” (**Jn. 1:29**)

3. In fact, there are so many things about the Passover meal that point to Jesus Christ, not just the lamb.
4. The traditional dinner that Jews partake of as part of their Passover celebration is called the Seder. The Hebrew word “Seder” means order. The Passover meal has a specific order in which food is eaten, wine is drunk, prayers are recited, and songs are sung.
  - a. The meal would begin with a blessing and then the partaking of the first cup of wine. Then the food would be brought out and the youngest son would ask why this night was so special. The father would answer by telling the account of the Exodus and would point to each item on the table as he explained its symbolic significance.
    - i. For instance, he would point to the bitter herbs and explain how they symbolized the bitter bondage of slavery, the vegetables dipped in salt water to remind them of their tears during the bondage, and the charoset to remind them of the mortar used in constructing buildings while slaves.
  - b. This would be followed by praise to God for past and future redemption and then they would partake of the second cup. After the second cup, they would bless the bread and break it and then distribute it around the table so it could be eaten with the bitter herbs and charoset.
  - c. This would be followed by the eating of the meal which was always roasted lamb that had been sacrificed at the temple. And the end of the meal, the father would bless a third cup of wine which would be followed by more singing. The fourth and final cup of wine would conclude the meal.
5. Many of these traditions were foreshadows of Christ. There are many elements of the Seder that point to

Jesus and time will not allow us to look at them all this morning, but there are many.

a. The drinking of the wine, the names of the different cups and how they are associated with God's promises. The unleavened bread and the breaking of it and the hiding away of part of it to be found later on, all those things and more pointed to Jesus Christ and the work He would fulfill on behalf of us.

C. This meal was done to look back and remember, but it was also **looking forward prophetically** to the work of Jesus Christ upon the cross and the establishment of His kingdom.

1. That is why Jesus proclaims He will not partake of this meal again until the coming of His kingdom.

2. There will come a day where we will join with all the other saints and sit down and enjoy this meal together with the Lord and we will understand how all the different elements of the Passover were simply foreshadows of the work Jesus Christ would do for us.

3. That will be a meal to remember that's for sure.

D. Well, let's continue on and look at our next section dealing with the actual "**Partaking of the Passover**" in verses 19 & 20. Read with me.

V. Luke 21:19-20; "Partaking of the Passover"

A. Jesus here institutes what is known as "the Lord's Supper" or what we commonly refer to as communion.

B. It's very significant that Jesus institutes this sacrament during the Passover meal.

1. The Passover meal was meant to remind them of their deliverance from slavery and the freedom they received by the hand of the Lord.

2. Likewise the Lord's Supper is meant to remind us of our own deliverance from slavery and the freedom we've received by the Lord.

a. The scriptures teach us that we were slaves to sin but that we were set free from sin through the work of Jesus Christ **(Ro. 6:17-18)**

C. Here in verse 19, Jesus took the bread, gave thanks, broke it, and gave it to the disciples declaring, **"This is My body which is given for you; do this in remembrance of Me."**

1. It's important that we remember what kind of bread that this was. This was unleavened bread; bread without yeast in it.

2. Leaven is a picture, a Biblical type, of sin. It slowly spreads and permeates itself throughout the whole lump until it is completely taken over. This is what sin will do in our lives. It will spread and take over our entire lives if we don't allow Christ to remove the leaven from our hearts and minds.

3. 1 Corinthians 5:7 declares, "Purge out the old leaven, that you may be a new lump, since you truly are unleavened." **(1 Co. 5:7a)**

4. Jesus' body was without sin. As Jesus takes the bread, breaks it, and gives it to His disciples it becomes a beautiful picture of His body. That is why He says in Mark's gospel, "Take, eat; this is My body." **(Mk. 14:22)**

a. Now, we don't take this to be literal. That His body actually became bread, that's something called the transubstantiation and is a prominent teaching within the Roman Catholic Church.

- b. We believe that Jesus was identifying his body with this broken bread. Just as it was without yeast, without sin, so too was His body.
  - i. 1 John 3:5 declares, “You know that he was manifested to take away our sins, and in Him there is no sin.” **(1 Jn. 3:5)**
  - ii. 2 Corinthians 5:21 teaches us that God “made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.” **(2 Co. 5:21)**
- c. Just as the unleavened bread was broken, so too would Jesus’ body become broken for us.
  - i. The matzoh bread used in the Passover meal was pierced and striped so too was His body for us.
  - ii. Isaiah 53 declares, “But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed.” **(Isa. 53:5)**
  - iii. Jesus’ body was pierced when He was nailed to the Roman cross. Pierced with nails that held His body to the cross, pierced in the side as His body was given as a sacrifice for our sins.

**5. The bread is a picture of His sinless perfection.**

His sinless body, blessed, broken, and given for us.

D. Jesus then took the cup after supper, saying “This cup is the new covenant in My blood, which is shed for you.”

1. Traditionally there are four cups involved in the Passover meal symbolizing the four-part promise of redemption found in the book of Exodus.
  - a. It reads, “Therefore say to the children of Israel: ‘I am the Lord; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched

arm and with great judgments. I will take you as My people, and I will be your God. Then you shall know that I am the Lord your God who brings you out from under the burdens of the Egyptians.” (Ex. 6:6-7)

2. God promised I will bring you out, I will rescue you, I will redeem you, and I will take you as My people. Tied to each of these promises is a cup of wine that is part of the Seder meal.
  - a. The cup of sanctification is the first one connected to the promise of God to bring them out from bondage.
  - b. The cup of deliverance is the second cup and is connected to the promise of rescue God gave them
  - c. The third cup is the cup of redemption and is tied to the promise of God to redeem them.
  - d. And the fourth and final cup is the cup of praise associated with the promise of God to take the Jews as His people.
3. The cup of sanctification that is used to kick off the Passover with a blessing is more than likely the cup that Jesus referred to earlier in our text back in verse 17.
4. Here in verse 20, it is believed that Jesus is partaking of the third cup, the cup of redemption, as He speaks of a new covenant in His blood. We know it is the third cup because Luke tells us that this cup was taken after supper, which was when the third cup was to be taken in the Seder meal.
  - a. This points to the fact that the new covenant is a promise of Christ to redeem us through His shed blood.
  - b. The word redeem means to deliver by paying a price. Jesus paid the price for our sins with His

blood, thereby redeeming us from death and the payment required because of our sin.

5. Here we have another wonderful picture that is presented for us. The cup of redemption becomes a picture of Christ's blood where we find redemption for our souls. **Jesus redeems us with His blood.**

a. **Colossians 1:14** tells us our redemption is through the blood of Jesus Christ.

b. Romans teaches us that we have been justified by His blood and saved from wrath through Him. **(Rom. 5:9)**

c. Paul teaches us in Ephesians, "In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" **(Eph. 1:7)**

E. Jesus establishes a new covenant here. He transforms the old covenant into a new covenant. He transformed the Passover meal into the Lord's Supper as something we were to do in remembrance of what He did for us, just like the Passover was done in remembrance of what He did for the Israelites.

1. Interestingly enough, both the old and the new covenants are both blood covenants.

2. Under the old covenant the blood of sacrifices was used to cover sin. The byproduct of the old covenant was the Law.

3. Under the new covenant the blood of Jesus Christ is used to not just cover sin, but to completely remove sin. The byproduct of the new covenant is grace.

4. Jesus needed to do away with the old covenant because it was not sufficient to take away our sins.

a. The writer of Hebrews attests, "It is not possible that the blood of bulls and goats could take away sins." **(Heb. 10:4)**

- b. The priests were required to stand ministering daily and offering repeatedly the same sacrifices, which can never take away sins. (**Heb. 10:11**)
  - c. But Jesus, “after He has offered one sacrifice for sins forever, sat down at the right hand of God,” (**Heb. 10:12**)
  - d. “For by one offering He has perfected forever those who are being sanctified.” (**Heb. 10:14**)
  - e. The Lord declares, “Their sins and their lawless deeds I will remember no more.’ Now where there is remission of these, there is no long an offering for sin.” (**Heb. 10:17-18**)
  - f. Through Jesus’ one sacrifice upon the cross, He has perfected forever those who are being sanctified, our sins are removed and remembered no more, and there no longer stands a need for the continuation of the old covenant sacrifices.
5. **Our sufficiency is in Christ.** Paul wrote to the church in Corinth, “Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God, who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.” (**2 Co. 3:5-6**)
6. How wonderful it is that we are no longer under the insufficient old covenant that was incapable of removing our sin, and bound to the Law.
7. Today, we have made available to us a new covenant. One founded in the blood of Christ and His perfect sacrifice. Completely sufficient to remove and forgive all sins for those who choose to place their hope and faith in Him.

8. My hope and prayer is that we have all done so. That we have understood our own inadequacies and have placed our hope and faith in the sufficiency of Christ and His work upon the cross for us.

F. Well, let's take a look at our final section as we look to wrap this study up. Take a look at verses 21-23 as we note Jesus' "**Proclamation during the Passover**".

Read along in your Bible as I read from mine.

VI. Luke 22:21-23; "Proclamation during the Passover"

A. Jesus, to the shock and dismay of His disciples, proclaims that one of the 12 disciples is going to betray Him; that His betrayer was with Him at the table.

1. For us, this doesn't come as a shock.

a. For one, we've already read about how Judas was plotting to betray Him just last week.

b. And two, most of us have already read the gospel accounts before and we're well aware of the details.

2. But we need to realize the magnitude of the situation and the weight of Jesus' words to His disciples.

a. How would we respond if we were one of the disciples?

b. How would we respond if we didn't know already about the behind the scenes plotting that Judas has been up to, and we weren't familiar with the whole story already?

c. How would we perceive this proclamation by Jesus that one of His 12 disciples was going to betray Him?

d. It would have been very alarming to hear that one of the 12 disciples who had been following Jesus and serving alongside Jesus for the last couple of years was going to betray Him.

B. Jesus declared that this betrayal that was coming had been determined. Meaning it was part of God's plan. But He also pronounces woe upon that man who betrays the Son of Man.

1. Verse 22 presents two different points of view; the human and the divine.
2. The divine point of view depicts this event as all part of God's plan from the beginning. It was determined that it would happen this way, this is merely a fulfillment of God's prophecy regarding the Messiah and His ministry.
  - a. **Isaiah 53:8** prophesied that He would be cut off from the land of the living; for the transgression of God's people He was stricken.
  - b. **Daniel 9:26** as well tells of how the Messiah shall be cut off.
  - c. Zechariah prophesied that the Shepherd would be struck, and that the sheep would be scattered. (**Zech. 13:7**)
  - d. All of this is happening to fulfill the Scriptures, to fulfill God's plan.
3. From the human point of view, we still see that Judas is held responsible for his actions.
  - a. Even though it was determined ahead of time to happen this way, and even though this was part of God's plan. Judas would still have to answer for his betrayal of Jesus Christ. He doesn't get a free pass, simply because it was part of God's plan that Jesus be betrayed.
4. In this verse we see divine sovereignty and human responsibility working together. They are not in conflict, but rather they are portrayed as working together to fulfill God's will.

5. God works sovereignly, but we are given a choice. Judas was given a choice. And He chose to betray Christ and to reject Him.

C. **We all have a choice to make**. And the choice we make will determine where we will spend the rest of eternity.

1. Life here on earth is short, our mortal bodies will only last us a short time. James 4 tells us that our life is but a vapor that appears for a little time and then vanishes away. (**James 4:14**).
2. These tents are wearing down, breaking down, some faster than others, but we're all wearing away.
3. Though our bodies are wearing away, our soul is eternal; it will last forever. Where will you spend eternity?
  - a. If you reject Jesus Christ as Lord and Savior, God says you're going to spend eternity in hell, a place created for the devil and His angels. (**Mt. 25:41**)
  - b. He allows us the freedom to make that choice. He doesn't send anyone, anywhere, we go to heaven or hell based upon our own choices.
  - c. If we choose to surrender ourselves to Jesus Christ by grace through faith, we will be saved and we will spend eternity in heaven.
  - d. If we choose instead to reject Christ and enter into eternity on our own, we will spend eternity in hell.
4. If you're here this morning and you've yet to make the choice to give your life to Christ and to place your faith in Him and His completed work, you have decided to spend eternity in hell.
  - a. I beg of you..., please change your mind. Repent and believe upon the gospel message of Jesus Christ.

- b. It is the most important choice you will ever make.  
Do not delay, do not miss out on the gift of salvation  
Jesus Christ offers to you.

D. One last thing to note before we transition to our own time of communion and observing the Lord's Supper. I think it's worth noting that the disciples all seemed unsure of who it would be that would betray Him.

1. Often times I think we picture Judas as some dirty rotten scoundrel, and for good reason, but to the rest of the disciples he didn't stand out as an obvious suspect of betrayal.
2. The disciples weren't like, "*Oh, it's got to be Judas. I mean just look at him. You can see it in his face. He's a crook and a traitor.*"
3. No, the disciples weren't like that at all. Judas wasn't seen in any sort of negative light. If anything, he was seen as one responsible and trustworthy for he was the one that was placed in charge of holding the money box.

E. Each of the disciples began to question among themselves, which of them would do this horrible thing.

1. In Mark's gospel we are told that the disciples all started to ask Jesus one by one, "Is it I?" (**Mk. 14:19**)
2. They all began to ask and to question their own heart; their own depravity. "Could it be me? Could I be the one?"
3. I think there is a valuable lesson for us to learn here about the depravity of our hearts and our need to allow the Lord to search them out.
  - a. Jeremiah says that each of our hearts are deceitful above all things, and desperately wicked; and he asks, "Who can know it?" (**Jer. 17:9**)

4. You know, I think we can sometimes think of ourselves as having “arrived”, and think we’ve got it all together. How we’ll never do certain things. That we are beyond certain sins, because we’ve just got it all figured out.
5. And we begin to think too highly of ourselves and become self-righteous, we become high and mighty and think we’ve got it all figured out.
6. **We need to routinely examine ourselves; examine our deceitful and wicked hearts.** We need to ask God to search our hearts and reveal to us any areas where we have fallen short.
7. It is pride that leads us to thinking that we’d never do something, or that we’re beyond something. That we’d never fall in a certain area.
  - a. You know what the Scriptures say about pride and falls, right? “Pride goes before destruction, and a haughty spirit before a fall.” (**Pro. 16:18**)
8. These disciples came in humility, recognizing their own depravity, questioning themselves and asking the Lord “Is it I?”
  - a. We need to have that same type of humility in our lives as well.
  - b. We need to make sure we examine our hearts and not allow any pride to well up in us thinking that we are better than others and that we would never fall where others have.
  - c. We need to make sure we keep our guard up. The enemy would love nothing more than to lull us into a false sense of security in certain areas of our life, just so he can attack when our guard is down because we think we’ve got it all together.

- F. And this morning we have a wonderful opportunity to allow the Lord to search us and to reflect upon our walk with Him.
1. Communion is about remembering what Christ did for us, but it is also a time of about reflecting our own relationship with Him.
  2. Paul instructed the Corinthians to “let a man examine himself, and so let him eat of the bread and drink of the cup.” (1 Co. 11:28)
  3. Before we partake, as we remember what Christ did for us, we are also instructed to examine ourselves. To search our hearts and allow the Lord to highlight any areas that need attention.
  4. As He speaks to us and show us certain things, let’s be faithful to confess those things and repent of those things prior to partaking of the bread and the cup.
  5. The worship team is going to come up and lead us in a time of song. The ushers are going to distribute the communion elements.
  6. I want you to take this time to remember what Christ did for you, and I want you to reflect upon your own walk with the Lord and allow Him to search your hearts.
  7. As He is faithful to speak, I pray you would be faithful to respond.
  8. After a time of prayer and waiting upon Him, I’d like to encourage you all to partake as the Lord leads. This is time for you and the Lord to spend together.
  9. The worship team will close us out with one final song and then you all will be dismissed. I pray this time with the Lord will be intimate and sincere. God bless!