

By the Blood of the Passover Lamb

From Passover to the Lord's Supper - Luke 22:14-34

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Korean Hope Presbyterian Church

Reading Jesus: The Gospels (3)

Lord's Day, September 6, 2026

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SCRIPTURE READING: Luke 22:14-34 (ESV)

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.

24. A dispute also arose among them, as to which of them was to be regarded as the greatest.

25. And he said to them, "The kings of the Gentiles exercise lordship over them, and those in authority over them are called benefactors.

26. But not so with you. Rather, let the greatest among you become as the youngest, and the leader as one who serves.

27. For who is the greater, one who reclines at table or one who serves? Is it not the one who reclines at table? But I am among you as the one who serves.

28. You are those who have stayed with me in my trials,

29. and I assign to you, as my Father assigned to me, a kingdom,

30. that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel.

31. Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat,

32. but I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers."

33. Peter said to him, "Lord, I am ready to go with you both to prison and to death."

34. Jesus said, "I tell you, Peter, the rooster will not crow this day, until you deny three times that you know me."

INTRODUCTION

Hallelujah!

This is our third time in the "Reading Jesus" series through the Gospels, and today we come to Luke chapter 22 — the very words of our Lord in which the Passover of the Old Testament is brought to completion in the Lord's Supper of the New. Let's begin by going back to the Passover in the Old Testament. Let's read Exodus 12:13-14 together. Ready — begin!

FROM PASSOVER TO THE LORD'S SUPPER

"The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you (pasach), and no plague will befall you to destroy you, when I strike the land of Egypt. This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations, as a statute forever, you shall keep it as a feast" (Exodus 12:13-14, ESV). — The Passover of the Old Testament

=> "Like birds hovering, so the LORD of hosts will protect Jerusalem; he will protect and deliver it; he will spare (pasach) and rescue it" (Isaiah 31:5, ESV).

=> "And he said to them, 'I have earnestly desired to eat this Passover with you before I suffer'... 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'" (Luke 22:15, 19, ESV). — The Lord's Supper of the New Testament

Now think about where this scene falls. During the exodus, God was sending ten plagues — plagues that were sheer disaster upon the land of Egypt, but from which He carefully protected Israel. And at the precise moment before that last, tenth plague, when every firstborn in Egypt would die — at that exact point, God suddenly speaks of this feast called the Passover.

"You are to take a lamb without blemish, a male, by households; you are to eat it together exactly as I have taught you; and you are to put the blood of that lamb on the doorposts and the lintel of your house. And when I see the blood of that lamb, I will most certainly pass over your house! In Hebrew, pasach! In English, pass over! And in the Chinese characters used in Korean, the character for 'to cross over' and the character for 'to go past' — yu-wol! So that final plague will pass over your house, and no plague will fall on you to destroy you!" That is the word of our God.

And then He does not treat this as something done once and finished. He plainly commands, "This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations, as a statute forever, you shall keep it as a feast!"

Now here is the thing. That same Hebrew word pasach — "to pass over" — is used again in Isaiah 31:5, and there Scripture tells us what it actually means for our God to pass over us. Shall we read it together? Begin!

So when our God says, "I will pass over you" — that is not merely walking on by! As He always does, the LORD of hosts Himself, like a mother bird over her young, hovers over us, protects us, delivers us, spares us, and rescues us to the very end. That is what Passover means! Hallelujah!

And this Passover lamb of the exodus is finally connected to, and perfectly completed in, the true and spotless "Lamb of God" of the New Testament, our Lord Jesus Christ. Let's

read the bottom lines, Luke 22:15 and 19. Begin!

You see, God our Father appointed the very hour of His Son's death on the cross to fall on the Passover. And the reason is precisely this: God planned that the meaning of the Old Testament Passover would at last be fully accomplished "in Jesus Christ."

John the Baptist, the moment he first laid eyes on our Lord, confessed and proclaimed, "Behold, the Lamb of God, who takes away the sin of the world!" Just as in the exodus Israel could only live if the Passover lamb died, if that spotless lamb shed its blood — so it is now, and so it always has been. For us who have been called by God as Israel, as His own children, to live, the perfect Lamb of God, our Lord Jesus, had to bear all our sin and die, and had to shed His blood on our account. Scripture says this to us again and again.

And so we Christians, who live each day with the precious blood of our Lord Jesus Christ pressed deep into our hearts, no longer slaughter Passover lambs. Not one more lamb is needed, required, or of any use! Why? Because our Lord Jesus Christ, the utterly spotless, perfect Lamb of God, has accomplished it all! Because the only begotten Son of God, to save us once for all on that cross, Himself became the perfect atoning sacrifice, was torn open, and poured out all His precious blood!

We simply do what the Lord Himself commanded: we receive the bread and the cup as the Lord's Supper, as His body and His blood, and in receiving them we are united with Christ! No longer do we remember the Passover; rather, following our Lord's own word, "Do this in remembrance of me!", we remember my Lord Jesus Christ, and keeping His precious blood deep in our hearts, we live right here, right now, as the saints we are. We are Christians — people who have been brought back to life because of Jesus. Of that I am certain.

Then how do we live — we who have been saved through the blood of this precious Passover Lamb, through Jesus, the perfect Lamb of God? Let us meditate on that together. And may all of you, and I with you, remember our Lord all our days and live out this day with His precious blood pressed deep into our hearts. This is my earnest prayer.

We will look at two things today.

BODY

1. Saints who live inside the new covenant that Jesus has perfectly completed

First, we are "saints who live inside the new covenant that Jesus has perfectly completed."
Shall we read verses 19 and 20 together? Begin!

SAINTS WHO LIVE INSIDE THE NEW COVENANT THAT JESUS HAS PERFECTLY COMPLETED (The Covenant of Grace)

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."

=> "To make a covenant": karat (to cut) + berit (covenant)

=> "When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces. On that day the LORD made a covenant with Abram, saying..." (Genesis 15:17-18, ESV)

This is the very scene in which our Lord Jesus takes the Passover of the Old Testament and completes it as the Lord's Supper. And there He says, "This cup that is poured out for you is the new covenant in my blood."

Now, a "covenant" between one human being and another is, in a word, a binding promise that neither party may break. As you know, in the ancient Near East, when people made a covenant they would typically take an animal such as an ox or a goat, cut it in half, and lay the halves open on either side. Then, having made a blood-soaked path, the parties to the covenant would walk back and forth between the split pieces of that animal. That is why the Hebrew expression for "to make a covenant," as you see below, is karat berit. Berit means "covenant," and the verb used with it is karat, which means "to cut, to split."

Walking between the split animal in this way was a symbolic declaration: if either party breaks this promise, may he become like this animal.

But!

The covenant made between God and His children is fundamentally different from the very start. Let's read together the scene in Genesis 15 where our God first makes a covenant with Abraham, the father of faith. Begin!

Look at what happens here. The blazing torch of God has already passed between the split pieces. But Abraham has done nothing at all — and yet, remarkably, our God says immediately, "On that day the LORD made a covenant with Abram."

This eternal, unchanging covenant that my Lord has made with me is never something I can achieve! I am nothing. I can do nothing. Yet by grace alone, God our Father called my name and made me His child! And from that point on, the Lord Himself carries everything of mine on His own shoulders and brings it to completion! That is the covenant of grace God made with Abraham, and with us. Of this I am certain.

And this covenant of grace in the Old Testament is, in the New Testament, brought to its actual and perfect completion through an even more astonishing plan.

He Himself became the split animal. His own body was torn open. With His own precious blood He made that covenant path, and He alone walked it — bearing the brutal cross in silence all the way to the end. And then, rising again on the third day, He brought this entire covenant of grace to its perfect completion: the Lamb of God, our Lord Jesus Christ!

This is the new covenant that Jesus Christ shed His blood to establish for us. Hallelujah!

So when we say "new covenant," it absolutely does not mean that everything the "old covenant" contained has vanished and been replaced with something entirely different. Whether Old Testament or New, the substance of the Word does not change. This "covenant of grace," which was already there in the "old covenant" all along, has been brought to full completion by our Lord Jesus — and that is what we call the "new covenant."

Our Lord Himself said clearly of the Old Testament law, "I have not come to abolish them but to fulfill them!"

Therefore we Christians, living today inside the "new covenant," must do two things:

- (1) First, we must properly grasp the essential meaning of grace that was already contained in the "old covenant" of the Old Testament.
- (2) And then we must properly discover how that "old covenant" has been newly completed in our Lord Jesus. We are Christians united with Christ, following the "new covenant" that the Lord has newly completed for us. Of this I am certain!

The meaning of the Old Testament Passover has not vanished. In the New Testament our Lord Jesus has newly completed it in the Lord's Supper, exactly as our text says. So we grasp the meaning of the Passover in the Old Testament properly — and then, no longer keeping the Passover, we follow the Lord's word, receive the Supper, and now remember Jesus and commemorate His grace in a new way. That is the new covenant the Lord has made with us!

The same is true of the Old Testament sacrifices. We do not disregard what those sacrifices meant; we grasp God's essential purpose contained in each one. And yet we no longer offer blood-soaked sacrifices. Our Lord Jesus Christ, by the sacrifice of the cross, tore the curtain of the Most Holy Place from top to bottom and completed everything for us once for all. So now we come before God with "the Word, the sacraments, and prayer," and we "present our bodies as a living sacrifice, holy and acceptable to God."

This is the new covenant that Jesus Christ has completed for us. This I believe.

And it is exactly the same with the Old Testament Sabbath, which is finally completed in the Lord's Day of the New Testament, the day our Lord rose again!

We Christians who live by this "new covenant," in which our Lord Jesus Christ has completed everything, take the essential grace contained in the "old covenant" as our root, and live according to the new covenant the Lord is completing for us.

And if we ask about that "root, that essence of the old covenant," we can probably find it in "the ark of the covenant of God."

As we have seen before, three things in particular were kept in this ark.

THE ARK OF THE COVENANT OF GOD

1. The tablets of the Word: Remember the Word of God!

2. The manna: Remember the grace of God!

3. Aaron's staff that budded: Remember my own sinfulness!

=> "And the LORD said to Moses, 'Put back the staff of Aaron before the testimony, to be kept as a SIGN FOR THE REBELS, that you may make an end of their grumblings against me, lest they die'" (Numbers 17:10, ESV).

=> (1) Meditate on the Scriptures, completed in the gospel of Jesus Christ!

(2) Fix your attention on the grace of God, who sent Jesus Christ!

(3) Bow always before the cross of Jesus and examine your own sinfulness!

These three are the essence of the old covenant that the children with whom God Himself made covenant must clearly remember.

(1) Through the tablets of the Word: "Remember the Word of God!"

(2) Through the manna that He simply poured down from heaven in the wilderness day after day: "Remember the total grace of God!"

(3) And Aaron's staff that budded — this is not at all about remembering "the miracle of a staff sprouting." It is because of the reason given right below, in Numbers 17:10. Let's read it together. Begin!

Immediately before Numbers 17, in chapter 16, comes "the rebellion of Korah."

Korah and his company, who in the end were despising the LORD Himself and rising in rebellion, were swallowed up when God opened the mouth of the earth, and were consumed by fire from the LORD — a terrifying event.

And after that, God says, "Write the name of each tribe's leader on a staff, twelve staffs, and place them before the ark of the covenant. The staff of the man whom I choose shall sprout." And the next day "Aaron's staff" sprouted, put forth buds, and bore almonds — and it is then that God speaks the words we just read.

As "a sign for the rebels" — as a sign of our own sinfulness, of our constant resistance against God — this is what is kept with the ark of the covenant: Aaron's staff that budded.

So through "Aaron's staff that budded" we hear: "Remember your own sinfulness!"

In fact, the tablets of the Word also expose my sinfulness constantly. And since Israel grumbled even while eating the manna, the manna too should bring our sinfulness to mind.

In any case, those three things are the three great matters the children of the covenant must clearly remember from the old covenant.

Now, whether old covenant or new covenant, we said the substance, the fundamental meaning, never changes. In the new covenant, the heart of it all is this: Jesus Christ has completed every one of these things!

So for us it comes down to those three lines at the very bottom:

- (1) Meditate on the Scriptures, completed in the gospel of Jesus Christ!
- (2) Fix your attention on the grace of God, who sent Jesus Christ!
- (3) Bow always before the cross of Jesus and examine your own sinfulness!

My prayer is this: standing on this eternal, unchanging covenant of grace that my Lord has made with me, remembering the "Word" and the "grace" that have been newly and fully completed through Jesus Christ, may all of you, and I with you, come today before the cross of Jesus, remember our sinfulness, and fall down before the Lord in confession — as children of the new covenant. This is my earnest prayer.

2. Saints who, through Jesus, build the Lord's kingdom firmly even in the midst of testing

Second, we are "saints who, through Jesus, build the Lord's kingdom firmly even in the midst of testing." Look at verse 24 — a quarrel has broken out among the disciples. Shall we read just verse 24? Begin!

SAINTS WHO, THROUGH JESUS, BUILD THE LORD'S KINGDOM FIRMLY EVEN IN THE MIDST OF TESTING

24. A dispute also arose among them, as to which of them was to be regarded as the greatest.

25. And he said to them, "The kings of the Gentiles exercise lordship (Lordship — ownership) over them, and those in authority (Authority — power) over them are called benefactors (Honored — honor, glory).

vs.

26. But not so with you. Rather, let the greatest among you (The Greatest) become as the youngest (The Youngest), and the leader (The Leader) as one who serves (The Servant)."

They have just shared the Last Supper with our Lord Jesus. You would think the mood would be far more solemn by now. But even today the disciples still do not get it at all — in the kingdom that our Lord rules, they are arguing "which of us is the greatest?" They are squabbling over seats.

The Messiah, the Christ, is not merely some earthly king! He far surpasses that. He came to this earth to settle the question of our eternal life, to set us free from sin, to bring about our complete exodus, to make us children of God so that we might receive eternal life and salvation. He is our eternal King, our eternal Priest, our eternal Prophet — our Lord "Jesus Christ"!

And yet!

At this point the disciples, no different from the crowds, still think of our Lord Jesus in practical terms as some earthly king who will free them from Roman oppression and rule this nation. And so today they are fighting over seats again!

To these disciples our Lord Jesus explains, with total clarity, exactly how the pagan kingdoms of this world differ from the kingdom of God that they are to build. Let's read verses 25 and 26 together. Begin!

In the kingdoms of this world, the king, the ruler, is the "owner." So the king takes his Lordship and lords it over people as he pleases. He takes his Authority, his own power, and rules by crushing others with it. And he takes his Honor, living so as to be treated as a

distinguished and glorious benefactor. That is how it goes in the world.

But in the kingdom of God that Jesus will entrust to His disciples, He says: "But not so with you!"

That kind of Lordship, that kind of Authority, that kind of Honor — He says plainly, openly, that this is not it.

Why is that? Because who is the owner of the kingdom of God? Because the owner of this kingdom is God alone! So we must not take Lordship and lord it over anyone as though we were the owner; we must not use our Authority, our own strength, to crush anyone; and we must not act for our own Honor, our own name and our own glory. That is what He is saying.

Instead, as verse 26 says, the greatest becomes like the least, and the one who leads becomes like a servant. And that — that is the leadership of my kingdom, which I am entrusting to you! This is the clear and unmistakable word of our Lord.

And so, to the disciples who after our Lord's resurrection and ascension will take up the kingdom of God and build it, our Lord first sets the "master-and-servant relationship" perfectly straight.

In the Lord's kingdom, in every position without exception, the "owner" is never me; it is God alone. Therefore all Lordship, all Authority, all Honor belong to the Lord God alone. Of this I am certain!

If this is not settled first, then weak as we are, whose kingdom do we keep trying to build? Our own!

So we must keep checking these three things constantly.

The kingdom of God entrusted to us right now includes our homes, our church, and our workplaces.

Where does the Lordship here really lie? Do we say with our lips that God is the owner, while in reality I — who am nothing but a servant — keep playing the owner as I please?

And where does the Authority here lie — the power, the right? Whose strength is the engine that keeps this place running? Have I loaded far too much of my own strength into it?

And where is the Honor here truly directed — the name and the glory? We say that whether we eat or drink or whatever we do, we do it all for the glory of God — but in reality, am I doing this for my own glory, my own name?

Let me say it plainly.

This home entrusted to us is God's home, of which God alone is the owner. This I believe!

This church entrusted to us is God's church, built by God's authority and power alone. This I believe!

Wherever we have been entrusted, it belongs to God and moves forward for the glory of God alone. This I believe!

And so the Owner Himself takes responsibility for it. The zeal of the LORD carries it through to the end. And so that the glory of God may fill us, the Lord always works to lead us along the very best path. Hallelujah!

None of it is mine, is it? It is what God has entrusted to me for a little while, isn't it?

So we hand back Lordship, Authority and Honor — all of it — to the Owner to whom they belonged in the first place, and we leave it to Him to handle. We fall flat before the Lord and earnestly seek the will of the LORD.

That is what it means to be truly the Lord's Servant, and that is the life of a true saint. Of this I am certain.

And as we serve the Lord in this way and build up the kingdom of God, this is what our Lord Jesus especially urges upon Peter, the chief disciple. Shall we read verses 31 through 34 straight through? Begin!

SAINTS WHO, THROUGH JESUS, BUILD THE LORD'S KINGDOM FIRMLY EVEN IN THE MIDST OF TESTING

31. "Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat,"

=> (1) "You're nothing but chaff!" (2) "You're the good grain!"

32. "but I have prayed for you that your faith may not fail. And when you have turned again (when you have returned to Me), strengthen your brothers."

33. Peter said to him, "Lord, I am ready to go with you both to prison and to death." (I am ready to die!)

34. Jesus said, "I tell you, Peter, the rooster will not crow this day, until you deny three times that you know me."

Twice, in that tender voice, our Lord calls Simon Peter by name and urges him: remember this without fail. "Satan demanded to have you, that he might sift you like wheat!"

At its most basic this means: "Satan wants to put you in a sieve and toss you around however he pleases." And since the Lord specifies that Satan does this by sifting like wheat, we learn how Satan usually goes about it: he takes it upon himself to sort out the good grain from the chaff, and then works his way into that person's weak spot.

Let me say in advance: option (1) is wrong, and option (2) is wrong! Neither one is true.

(1) To a person with low self-esteem, Satan will certainly come the way of option (1). "Come on, you're nothing but chaff! Who do you think you are? After living however you pleased all this time, now you're going to be a servant of the Lord and build up the kingdom of God? It's never worked before! Stop making life hard for everyone else and just give up! Live however is comfortable for you! You're not the one! You can't do it!"

That is how Satan uses those moments when we are shrunken down and discouraged, and "sifts us like wheat."

(2) On the other hand, to a person with strong pride, when the ego is towering to the sky, he comes in the way of option (2). "Wow — you really are the good grain! You're not like the others! Yes, you are certainly God's servant! Of course you are! Look how hard you've worked for the Lord all this time! Others might not manage, but you can do it all! You deserve a reward! Everything you think is right, everyone else is wrong and you are right!"

Just keep going exactly like that!" That is his other line of approach — and in the end he will "sift us like wheat" until our own "self-righteousness" spreads into outright pride!

Looking at how Peter behaves in verse 33, it seems he fell for option (2).

Even though the Lord had just plainly told him, "Don't let Satan play you!" — Peter, so proud, his ego shooting up to the sky, cries out: "I am ready to go to death!"

"Lord, look at me — I really am a man ready to go with you both to prison and to death! I am ready to die!"

But in the end, exactly as the Lord had said, Peter denied and cursed and swore he did not know our Lord Jesus three times before the rooster crowed that day. And then he went outside and wept bitterly — and there is where he came to realize this:

"Ah! Every word of yours was right, Lord. I really am nothing. I am ashamed of the pride that made me shout 'I am ready to die!' right in front of you. Ready? I will not be ready until the day I die. I am so weak in myself that I can do nothing! So please, Lord, call me Yourself, hold on to me Yourself, and lead me to the very end!"

And right at the heart of what Peter would come to understand stands this word of Jesus in our text today, verse 32:

"But I have prayed for you that your faith may not fail. And when you have turned again (when you have returned to Me), strengthen your brothers!"

Because our Lord Jesus Christ is at this very moment interceding and praying for me, so that my faith will not fail — I may still be as weak as chaff, falling down again and again, full of sinfulness. But I am under the blood of the Lord; He has forgiven my sin by that blood; and even a sinner like me has been called good grain by the Lord Himself, who called me too!

So whenever I draw near and return to the Lord again, my Owner Himself takes charge, intervenes, gives grace, and leads me along the very best path, so that I too may build ever more firmly this kingdom of God entrusted to me. Of this I am certain.

CONCLUSION

Dear brothers and sisters,

Today we have meditated together on how the Passover leads into the Lord's Supper, and how those who have been saved through the blood of Jesus now live. To sum up:

BY THE BLOOD OF THE PASSOVER LAMB

1. "Saints who live inside the new covenant that Jesus has perfectly completed!"

: Children of the new covenant who, standing on the covenant of grace, remember the "Word" and the "grace" all their days, and always bow before the "cross"!

2. "Saints who, through Jesus, build the Lord's kingdom firmly even in the midst of testing!"

: Servants who, because their Owner is always praying for them, overcome testing, "return to the Lord," and build His kingdom rightly!

May all of you, and I with you, be such true Christians. This is my earnest prayer.

HYMN OF COMMITMENT: "By the Blood of the Passover Lamb"