

AM Luke 22:7-20 The Lord's Supper

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[0 : 00] That's to Luke chapter 22, and we're focusing really on verses 14 to 20. Now we all eat and drink to get nourishment, for our bodies to keep going, just to stay alive.

If you stopped eating and drinking, you wouldn't last for very long. But eating and drinking are more than just like a car you take to the fuel station and you fill it with fuel, and that's it.

Eating and drinking is more than that. It's also a social activity. So it might be just a family meal. So maybe at the end of the day, you're together and just catch up on the day's events.

Or maybe there's a special occasion. So, for example, my father-in-law had his 80th birthday just two or three months ago. And we had a big family gathering, you know, lots of uncles and aunts and cousins.

And we did it over a meal. The meal was the sort of focal point of that event. Or even at the level of, you know, you want to just meet up with someone to catch up.

[1 : 17] Very often you'll say, well, let's meet for a coffee. Or somebody pops in and you put the kettle on and you make a cup of tea. And it's just a focal point for your social meeting together.

It's a social ritual. And it's a very good one. In Luke 7, Luke chapter 7, Jesus says about himself that the Son of Man came eating and drinking.

And in Luke's Gospel, so much of the action takes place around a meal table. So you think of in chapter 5 at Levi's house.

Or chapter 7 at the house of Simon the Pharisee. Or the feeding of the 5,000 in Luke chapter 9.

Chapter 10, you've got at the house of Mary and Martha at a meal.

In chapter 14, at the home of another Pharisee around a meal table. Chapter 19, eating at Zacchaeus' house. And, you know, there's many more examples.

[2 : 22] And here also we have a meal. Jesus having a meal with his disciples. And it's not any old meal, it's the Passover meal. And this is the evening before Jesus' suffering and death.

So the very next day, he's going to be hung on a cross. He's going to be crucified. But here in verse 14, we read that when the hour came, Jesus reclined at table.

That's just the way they ate. They would sort of lean on their left elbow with their feet behind them.

And they'd all be around the table like that. Or maybe a kind of tablecloth on the floor.

And they ate the Passover, which they did every year to celebrate and remember the original Passover. At the time of Moses that we heard about in the children's talk.

So, just to recap about that. The Israelites had been a slave nation in Egypt. And God delivered them through Moses. Through by means of the ten plagues.

[3 : 30] And the tenth and last plague being when the Lord went through Egypt. And put to death every firstborn son. Now before that, Moses had been told to tell Pharaoh.

This is what the Lord says. Israel is my firstborn son. And I told you, let my son go. So that he may serve me.

But you refused to let him go. So I will kill your firstborn son. But as we saw that there was one way to avoid that. And that was to take a year old lamb.

To slaughter it and smear its blood on the doorposts. So that when the Lord saw the blood on the doorposts. He would pass over that household.

And the firstborn son would be spared. Now the firstborn son of each family represented the Israelites. Israel as a whole being God's firstborn son.

[4 : 31] And the Israelites had to eat the meal. The meat of the lamb slain. And also the unleavened bread that was made. And they had to eat it in a hurry.

Because they were going to leave Egypt. God would lead them out. Out of Egypt. Out of the land of their slavery. And so that was commemorated every year by the Jews.

And in fact even to the present. This great event of God rescuing them. God saving them from their slavery. Leading them out to freedom.

And so Jesus and his disciples are eating this Passover meal. And while they're doing that. Jesus institutes a new ritual.

A new meal for his disciples. In verse 19 of Luke 22. Jesus says to them. Do this in remembrance of me.

[5 : 27] Or do this to remember me. And indeed that is why we do it today. We're just obeying that command of Jesus. So this new ritual.

What we call communion. Or the Lord's Supper. Or sometimes the Eucharist. Which just means giving thanks. It develops out of the Passover. And there are many points of continuity with the Passover.

But also some new elements too. In verse 15. Jesus says. I've earnestly desired to eat this Passover with you.

Before I suffer. The very next day. Jesus is about to suffer. Just horrendous torture.

He's to be put to death. By the most brutal and cruel sentence of death. That has been devised by humanity. And more than that.

[6 : 27] He's going to bear the sins of the world. On himself. So Jesus is here. A man with plenty on his mind.

And yet he says. I've eagerly desired to eat this Passover with you. Before I suffer. So for Jesus. This is really important.

It's really, really. It matters to him. It's significant to him. And it's an opportunity for him to explain to his disciples. The meaning of his death.

The following day. Not just with words. But also with a drama. A drama in which they take part. It's a physical activity.

That of eating. And drinking. And it's remembered by these disciples. And then recorded by Luke and the other gospel writers. For us to read.

[7 : 27] To know about today. Now one of the huge questions. That faces from the Bible.

Is why did Jesus die? And there have been hundreds. Probably thousands of books. Written on that. Many of them very helpful books. And with different ideas.

And theories. About why Jesus died. But here we have Jesus' own interpretation. Of his death. And its meaning.

So this is really, really significant. For those first disciples. And for us. As disciples of his today. And the Passover feast. Was a great opportunity to do this.

Because there was this continuity with the past. They were remembering the Passover. They were looking back to the Passover. To that great event of God rescuing. Redeeming them.

[8 : 26] But also. That they were looking forward to. The fulfillment of that Passover. Because the Passover was like a signpost.

It was pointing to something beyond itself. To something even bigger than itself. Which was about to happen the next day. In Jesus' death. Jesus' death.

Was the fulfillment. Of what the Passover pointed forward to. And signposted. In verse 16. Jesus says. For I tell you.

I will not eat it. Until it is fulfilled. In the kingdom of God. Now I think. Jesus is talking about.

There is actually two stages of fulfillment here. And when Jesus spoke about the kingdom of God. So often it is. It is in two stages. One very immediate.

[9 : 19] And one that even for us today. Is still future. So the first stage. Is that the fulfillment of the Passover. Will take place. Would take place the following day.

When Jesus. The Messiah. The Messiah. As the ultimate sacrifice. That the Passover pointed forward to. Where that he would. He would die.

It is interesting. That there is no lamb. Mentioned in this Passover meal. That they eat here. And. I am sure there was a lamb. Eat him. But Luke and the other writers. Don't mention it.

And that is because Jesus himself. Is the lamb of God. That was how. John the Baptist. Announced Jesus. Arrival. He look.

The lamb of God. Who takes away the sin. Of the world. And just as the Passover lamb died. In place of. The firstborn son.

[10:14] In every household. Who represented. Israel. As God's. Firstborn son. So Jesus Christ. Dies. In the place of. His people.

So that they might escape. The judgment. Of God. So that they might escape. Death. So that is the first stage. Of fulfillment. But there is a second stage.

Which is the ultimate fulfillment. In the kingdom of God. In the age to come. When Jesus Christ returns. When there is a resurrection. To eternal life.

And in the Bible. That resurrection. To eternal life. Is sometimes depicted. As a feast. So for example. In Isaiah. Chapter 25. Verses 6 to 8.

There it says. On this mountain. The Lord Almighty. Will prepare. A feast of rich food. For all peoples. A banquet. Of aged wine. The best of meats. And the finest of wines.

[11:11] On this mountain. He will destroy. The shroud. That unfolds. All peoples. The sheet. That covers all nations. He will swallow up. Death. Forever. The sovereign Lord.

Will wipe away. The tears. From all faces. He will remove. His people's disgrace. From all the earth. The Lord has spoken. And so the Lord's Supper. This communion.

This meal. That Jesus institutes. It also looks forward. To that feast. In the kingdom of God. Which like. The communion. Is a physical.

Material. Tangible thing. Part of that resurrection life. That is real. And material. And physical. And so.

Another reason. For Jesus. Eagerly desiring. To eat this Passover. With them. Is that it's a foretaste.

[12:04] Of that. Ultimate. Feast. In the kingdom of God. And for Jesus Christ. That is the. That's the ultimate goal. That's the reason. For his. Suffering.

That he can be. To be together. With his people. At that feast. In the kingdom of God. And so in verse 19. We read that.

Jesus 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. So Jesus breaks. The bread. The bread is broken up. As a sign. A symbol.

Of. Jesus body. Which will be broken. On a cross. The next day. The Israelites. Ate the Passover lamb.

[13:00] By whose death. They had escaped. Judgment. In the same way. Jesus disciples. This bread. As a symbol. Of.

Jesus body. By whose death. We. Escape. God's judgment. And eating that bread. Is a sign. That we gain.

Benefit. From his death. That his death. Is for us. His death. Is for me. Just like you. You eat. To gain nourishment. To stay alive. To gain life.

So by. Eating this. That symbolizes. Jesus body. Broken for us. It symbolizes. That. By that broken body. We gain. Life. Life that is.

Everlasting life. Eternal life. Abundant life. In verse 20. We read that in. And likewise. The cup.

[13:56] After they had eaten. Jesus. Said. This cup. Is poured out. For you. Sorry. This cup. That is poured out. For you. Is the new covenant.

In. My blood. Now. A covenant. Just means. A binding. Agreement. Like a treaty. I guess. In our culture.

The most. Sort of. Prevalent. Is that of marriage. Marriage. Is a covenant. It's a binding agreement. covenant. But Jesus. In these words.

In verse 20. This cup. Is the new covenant. In my blood. Which is poured out. For you. He's.

Referring. To. At least two. Old Testament.

Passages. Which. The disciples. Would have known. So when he speaks about. The blood of the covenant. It echoes. The language. Of the original covenant.

[14:51] That God made. With his people. At Sinai. So God led. The Israelites. Out of Egypt. And he led them. Through the wilderness. To Mount Sinai. And there God. Met with them. With the Israelites.

On the mountain. And gave them. The ten commandments. And other laws too. And then after that. There's a. A covenant making ceremony.

We can read about that. In Exodus chapter 24. Verse 3. Which says. When Moses. Went. And told the people. All the Lord's words.

And laws. They responded. With one voice. Everything the Lord has said. We will do. Moses then wrote down. Everything the Lord has said. He got up.

Early the next morning. And built an altar. At the foot. Of the mountain. And set up. Twelve stone pillars. Representing the twelve tribes. Of Israel. Then he sent.

[15:46] Young Israelite men. And they offered. Burnt offerings. And sacrificed. Young bulls. As fellowship offerings. To the Lord. Moses took. Half of the blood. And put it in bowls.

And the other half. He splashed. Against the altar. Then he took. The book of the covenant. And read it. To the people. They responded. We will do.

Everything. The Lord has said. We will. Obey. Moses then took the blood. Sprinkled it. On the people. And said.

This. Is the blood. Of the covenant. That the Lord has made. With you. In accordance. With all. These words. Provenants. Now.

In the wider culture. Of that time. In the. Middle East. Of. Ancient times. Covenants. Were often made. Between. Different kingdoms. So.

[16:39] Maybe a. A powerful king. A conquering king. Would make a covenant. With. A smaller king. Who'd maybe been conquered. Or. Was. Wanting to make an agreement. And.

A covenant was made. Which was a binding agreement. With them. Probably the smaller king. Would. Have to agree. To obey all the things. That the bigger king said. And. The bigger king. Would.

Promise to protect. The smaller king. From. Outside attack. So. There were these laws. These agreements. That were made. And both sides. Promised to. To.

Keep. Their promise. To keep. Their agreements. And then they would. There would be. There would be. They would call down on themselves. Blessings. For.

Obeying. Keeping the covenant. And curses. For breaking. The covenant. And part of the ritual. Involved killing animals. Different kinds of animals.

[17:35] But they would kill the animals. And. Sort of put the pieces. Set the pieces. On the ground. And then. Both. The. Parties. Who were. Making the covenant. Would walk.

Between the pieces. And that really. Symbolized. Them saying. Sort of calling down. A curse on themselves. Saying in effect. If I should break. The terms of this covenant.

This agreement. May I become like these dead. Broken up. Animals. Now. In this.

When. When. When. When. When. God made this covenant. With Israel. Moses. Sprinkles blood. On the. On the people. That's. Maybe because. There were just too many of them. There's about two million. Or more.

Israelites. So. There'll be too many to walk. Between. The pieces of this. Sacrificed animal. And so instead. He sprinkles the blood. But I think it symbolizes. The same thing. That if I should break.

[18:31] This covenant. May I. Be. Come like this. Dead. Animal. So that was the. The covenant. That God made. With the Israelites.

At the time of Moses. Now of course. In the. Following. Well. Even the following. Weeks. But. Following years. And centuries. The Israelites. Repeatedly.

Broke. God's. Law. And God's covenant. The covenant. They had with God. And so they became subject. To. Covenant. Curses.

And ultimately. That was. That took place. In the. Sixth century. B.C. Many centuries. After Moses. When the Israelites. Were sent into exile. In Babylon.

On. Now. And that brings us. To the second. Old Testament. Passage. That Jesus is. Kind of. Referring to. Or alluding to here.

[19:25] Because he speaks. Of a new covenant. A new covenant. He says. This cup is the new covenant. In my blood. Which is poured out. For you. And that's.

Language from. Jeremiah. Prophet Jeremiah. Verse. Chapter 31. Verses 31. To 34. And the context. Of Jeremiah. He's writing. In the sixth century.

When the Israelites. Were. In exile. In. From the land of Judah. In Babylon. God's covenant. With the Israel. Was bound up.

With them living. In the land. That was part of the covenant. Promise. That they would live in that land. But they had been. Expelled from that land. Because of their covenant. Breaking. Because of

their. Persistent rebellion.

Against God. But in that context. Of exile. Jeremiah. Prophesies words of hope. This is. Jeremiah 31.

[20 : 19] Verse 31. The days are coming. Declares the Lord. When I will make a new covenant. With the house of Israel. And with the people of Judah. It will not be like the covenant.

I made with their ancestors. When I took them by the hand. To lead them out. Of Egypt. Because they broke. My covenant. Though I was a husband. To them. Declares the Lord.

This is the covenant. That I will make. With the people of Israel. After that time. Declares the Lord. I will put my law. In their minds. And write it. On their hearts. I will be their God.

And they will be my people. No longer will they teach. Their neighbor. Or say to one another. Know the Lord. Because they will all know me. From the least of them.

To the greatest. Declares the Lord. God. For I will forgive their sins. Their wickedness. And will remember their sins. No more. So that speaks of the old covenant.

[21 : 18] Failing. And it failed. Not because there was. A problem with the covenant. Or with God. But it was the Israelites. Who broke the covenant. By their persistent. Disobedience.

And rebellion. Against God's commands. Disobedience. Disobedience. So the old covenant failed. And so there was a need. For a new covenant. And Jeremiah. Predicts this new covenant.

With new characteristics. And some of those. Were that. There would be an inner renewal. Renewal of heart. And mind. God says. I will. I will put my law.

In their minds. And write it. On their hearts. There's going to be an inner. Renewal. And they will all know the Lord. And there will be forgiveness. Of sins.

And now. Jeremiah had predicted that. And now Jesus is saying. This is fulfilled. This is fulfilled. In this supper. The Lord's supper. Or at least in what the Lord's supper.

[22 : 17] This last supper. Points to. And symbolizes. Which is the death. Of Jesus Christ. His death. The shedding of his blood. That blood is the blood.

Of the new covenant. This new. Agreement. This new arrangement. Between God. And his people. So I want us to. To draw this. All together.

Here is Jesus. Interpreting. The meaning. Of his death. And I want to make. Just four points. And this is. In conclusion. So the first is.

That Jesus' death. Is. The fulfillment. Of. The Passover. And the Exodus. We saw. We saw. How the lamb. Was slain.

At the Passover. The original Passover. To save. The firstborn son. In every Israelite. Household. From. The. Angel of destruction. From the judgment.

[23 : 14] Of God. And actually. At that. It ultimately. Wasn't. Even about being an Israelite. What ultimately. Mattered. Was. Whether you.

Slaughtered. A lamb. And put its blood. On the door frame. Any Israelite household. That neglected to do that. They would suffer the fate. Of the firstborn son. Being killed. Any. Any Egyptian household.

That. Did that. Their firstborn son. Would be spared. It was about. What you. Did. Slaughtering the lamb. And putting its blood. On the door frame. And so that night.

In Egypt. There was a death. In every house. Either the death. Of the firstborn son. Or. The death of a lamb. In.

In the firstborn son's place. And so Jesus. By using these. Items. Of. The Passover meal. The bread. And the wine. And speaking of them.

[24 : 11] As. My body. And my blood. Jesus is saying. I am the ultimate. Passover lamb. All that the Passover means.

All that it points forward to. Is fulfilled. In me. The second. Thing. Is. That.

In his death. Jesus Christ. Takes. The covenant curse. Upon himself. So we. Looked briefly. At the. The covenant making ceremony.

How the. Animals were sacrificed. And. The parties to the covenant agreement. Had to walk between the. And it was like a sort of. Invoking a curse. That if I should break the covenant.

May I become like these. Dead and broken. Animals. And that how. Possibly because there were just too many Israelites. That. Instead the blood of the covenant.

[25 : 05] Was sprinkled on them. Instead. Later on in the. Old Testament. Animal sacrifice. Was instituted. As a means of.

Forgiveness. For the. Israelites. So there was a. A system. Sins that were committed. Sort of. If not deliberately. Or not. High-handedly. Could be forgiven.

By. Means of animal sacrifice. And. There were different. Sacrifices. So. One example is. The burnt offering. Which was. Sacrificed. At the tabernacle.

And later the temple. Every morning. And every evening. And the priest. Would place his hands. On the head. Of the. The animal. Symbolizing. The transfer of sins. Onto the animal. And then the animal.

Was slaughtered in place. Of the Israelites. As. The. The victim. As. As the one. Who would bear. The brunt. Of breaking. The covenant.

[26 : 05] And Jesus Christ. Fulfills that. He takes. The ultimate sacrifice. That takes. The covenant curse. In that his body. Is broken. And his blood.

Is shed. For us. In. Our place. He takes. He absorbs. The curse. That. Is due to us. For our. Sin. Our covenant breaking. And he takes it. On himself. So Israel. And we. We ourselves. As God's people today. We deserve. The covenant curse.

Which is death. But God. In his mercy. Has taken that curse. Due to us. In and as. Jesus Christ. Who died. In our place. And because Jesus Christ.

Has taken. The covenant curse. The punishment. By shedding. His own blood. Our covenant breaking. Our law breaking. Is forgiven. And we receive.

[27 : 00] This forgiveness. By faith. In Jesus Christ. Christ. The third. Thing. Is that. Eating the bread. And drinking the wine. Is a.

Sign. Or symbol. That we benefit. From his death. That by his death. Our sins are forgiven. That by his death. We. Gain.

Life. And. As we participate in it. It's not. Just words. It's a drama. In which we take. Part. By eating. And drinking. Just as we. We eat. And drink. To live. To gain nourishment. To stay alive. So Jesus. Body. And blood. His death.

For us. Is the source. Of our life. Of. Eternal life. Some of you. May do. Social media.

[27 : 53] And. One. One feature of. Social media. It's probably other places as well. Is that. People often take photographs. Of meals they've made. And. You know. There'll. Be a plate.

Or maybe a table. And it. All looks really nice. Every. All the foods laid out. Really beautifully. And. It's really mouth watering. But if you're hungry.

Looking at a photograph of food. Isn't really going to benefit you. What you need is to. Actually eat of it. And it's the same. With.

Jesus Christ. Christ. It's not enough. It's not enough. Just to know. About. Jesus death. Or. To believe it happened. Just as a fact. Of history. We need to take part.

By faith. We need to receive. The gift from him. We need to believe. Not just that he died. For sinners in general. But that his death. Was for me. And for you.

[28 : 49] And then the fourth thing. And this is the last. This is a communal meal. In verse 17. Jesus says. Take this.

And divide it. Among yourselves. And. The instructions. In verses 19 and 20. Are. In the plural. That. Doesn't come out.

So well in English. Because you. Can be singular. Or plural. But it's plural here. Jesus is speaking to them. As. As a group. As a community. And that tells us.

That this meal. Is a social. Occasion. Jesus invites us. Together. To. His meal. Jesus is creating. A new community.

And in fact. He goes on. In verses 24 to 30. To speak about. Some of the. Some of the characteristics. Of. This new community. Of his. That the. The greatest. Will be like the youngest.

[29 : 46] And the one who rules. Like the one. Who serves. And so. As we take. Today. The. The communion. The Lord's supper.

Or. It's not really supper time. It's more like lunch time. The Lord's lunch maybe. But this meal. That Jesus instituted. We do. Do so. It's a social occasion.

We do so. As part of the community. That belong. To Jesus Christ. We do so. As the family. Of God. May God bless his word.

To us. Let's. Bye.

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