

Parting Words

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[0 : 00] Well, good morning. It's good to see all of you. I would encourage you to open up your Bibles to Luke chapter 22. That's where we're going to be this morning, Luke chapter 22.!

The details that we get from Luke chapter 18, now moving into Luke chapter 22, we know that those details have helped to fill in a lot of the events that have taken place during this week.

But now we find ourselves in Luke chapter 22, and what was going slow before will now slow down even more as we get more of the details of this last 24 hours of Jesus' life.

And here at the beginning of Luke chapter 22, we're going to find the first part of Jesus' parting words, His final words to His disciples.

Those parting words will begin in our time this morning, and will conclude in our time next week. But our lives are punctuated by parting words.

[1 : 21] Consistently, throughout the day, there are those parting words, those goodbye kind of words that we will share with the individuals that we intersect with on a day-by-day basis.

Those interactions like saying goodbye to a spouse or to a child. Maybe they're going to work, or maybe your kids are going to school, and you say those goodbye words to them, those final words before they're gone for the day.

Or maybe you're speaking to a friend on the phone, or texting, and you say those words of goodbye. Our lives are really dominated by parting words.

But there are those occasions where those parting words take a greater significance. There's those occasions when the time and space between the reuniting will make those parting words more significant.

Like saying goodbye to a child who's going off to college, or saying goodbye to a friend or a loved one who is moving across the country.

[2 : 30] Or perhaps even saying goodbye to that individual who is staring eternity in the face. You know, the significance of parting words is underscored by the time and space of that departure.

You know, we think very little about those words of goodbye when we know in just a few short hours we're going to see that person again. But when those departures, when those words are final, when they're permanent, they take on a more significant tone.

So this morning we're going to begin to look at a passage that contains the first of two parts of these final words of Jesus to his disciples. Of course, Jesus will see these disciples again after his resurrection, but there's something about this night, something about this occasion that takes a greater tone, a greater significance in the lives of those disciples so that every gospel record includes a part of these final words.

This event that we're going to look at this evening or this morning in Luke chapter 22. It points to the fact that there's something quite important. The gravity of these words takes special significance for us.

And as we look at them together, I want to help us understand the significance not only of the picture that the words create for us, but kind of the backdrop of those words and the significance of this Passover week in helping to strengthen and reinforce the profound significance of the words that Christ will say.

[4 : 15] So if you're there with me in Luke chapter 22, let me just read the first several verses and we're going to see, first of all, the timing of Christ's words. The timing of Christ's words.

It says here, Now the feast of the unleavened bread drew near, which is called the Passover, and the chief priests and the scribes were seeking how to put him to death, for they feared the people. Then Satan entered into Judas, called Iscariot, who was of the number of the twelve. He went away and conferred with the chief priests and officers how he might betray him to them.

And they were glad and agreed to give him money. So he consented and sought an opportunity to betray him to them in the absence of the crowd. First of all, this timing of Christ's words, and we see the picture that Jesus will now place on these familiar elements, the bread and the cup, has a context, has a backdrop, and to understand and really appreciate what Jesus is talking about. And this momentous occasion, we really should just briefly mention and discover what this picture was all about. This picture of the unleavened bread.

[5 : 30] This picture of the Passover that was taking place. Well, first, it was a picture of redemption. This picture of Passover, this picture of the unleavened bread, this feast that they were beginning to partake in for this week, was a picture of redemption.

Now, I know that redemption is kind of a fancy word, and maybe one of those theological terms that's a little kind of out of sync with us. So let me just define that for us.

Redemption is simply gaining possession of something in exchange for payment or clearing of a debt. In other words, a price has been paid that you deserve to pay.

It was paid on your behalf, and so redemption was purchased on your behalf. This clearing of a debt. And those of you who are familiar with the Passover narrative will recognize or remember that this Passover points all the way back to Israel's time of captivity in Egypt.

This Passover would take place during the first month from the 10th day to the 14th day of the month. And the Feast of Unleavened Bread would pick it up on the 15th and carry it through for the next week and end on the 21st.

[6 : 49] The instructions for Passover and Unleavened Bread are given to us in Exodus chapter 22. On the 10th day, every man was to take a lamb, a lamb that was supposed to be without blemish, without defect.

It was supposed to be one year old, and then they would be brought into the home, and they would take it in as a family. This lamb would be like a pet for the next four days. They would keep this lamb until the 14th, until twilight, and then that lamb would be killed.

And they would paint that blood on the doorpost, as you remember, and that blood would serve as a picture of the redemption or the price that had been paid for those who were living inside the home, especially the firstborn.

And so when the death angel would pass over in Egypt, that angel would see the redemption price that had been paid, the blood of the lamb painted on the doorpost, and he would pass over that house.

That lamb would be eaten at twilight, and any of the leftovers would be burnt before the next day. They would eat.

[8 : 03] They were supposed to eat with a belt on around their waist, with sandals on their feet, with a staff in their hand, and this was their permission to eat with haste. It was a reminder of the urgency.

It was a reminder of the quickness that they were going to be able to exit this captivity in Egypt. That blood was to be a sign. A sign of redemption.

A sign of a purchase price that had been paid for the oldest son. For 430 years, the Jews had been in Egypt, and for several decades, up until the time we get to Exodus chapter 1, they'd been slaves in Egypt.

On this night, they would commemorate the time of deliverance through this lamb. This lamb is a picture of deliverance. This picture of redemption.

This picture of this ransom price that had been paid for the firstborn in the house. This physical deliverance as all the firstborn sons would be preserved from this death that would pass over their home.

[9 : 12] But also a symbol of the spiritual deliverance, the salvation that God sought to bring to his people. It was a picture of redemption. But as the people of Israel would leave Egypt, we would find some other pictures that would be put in place and commemorated through the observance of the Passover.

The next was found in Numbers chapter 9. And it becomes there a picture of promise. A picture of this relationship that God will establish with his people.

In Numbers chapter 9, verses 1 and 2, it says, And the Lord spoke to Moses in the wilderness of Sinai in the first month of the second year after they had come out of the land of Egypt, saying, Let the people of Israel keep the Passover at its appointed time.

Now, you may or may not know, but the people of Israel would leave Egypt. They would cross the Red Sea on dry ground as God would open the waters for them and rescue them from the armies. And then three months later, they would find themselves standing in at the foot of Mount Sinai. They would be in the plain of Sinai. And then for the next year, God would have them remain and camp there at the foot of Mount Sinai, receiving instructions from God.

[10:30] But specifically, enjoying the benefits of this new contract, this new covenant, this new promise of God, establishing this relationship, this promised relationship with His people.

It would be referred to as the Old Covenant or the Mosaic Covenant. And here they would commemorate this new relationship and this promise where God would say to them, You will be my treasured possession among all the peoples.

I'm setting you apart. I'm establishing this promise. I am making you distinct. I'm calling you out from the nations. I'm reestablishing and reaffirming this promise that goes all the way back to Abraham. And I'm reestablishing this promise again to you. It was a picture of promise. But then, as 40 years would go by, we find another picture.

A picture of fulfillment from Joshua 5, verse 10. Now, Israel has wandered in the wilderness for 40 years and they've enjoyed the preservation of God, His protection of the various enemies, His preservation of them in providing for their needs, the manna by day that they would receive and keeping their clothes and their sandals from wearing out.

[11:51] And here in Joshua 5, verse 10, it says, while the people of Israel were encamped in Galgal, they kept the Passover on the 14th day of the month in the evening on the plains of Jericho.

God's promise to His people. His commemoration, the captivity that they were under in Egypt and His promise to bring them to the promised land, His protection of them for the last 40 years, had finally arrived and here they had now crossed back over the Jordan River.

They're standing in the shadow of Jericho and they're on the cusp of this great conquest and God is reestablishing for the people the things that I have promised to you, I will fulfill.

You can bank on the promises that I've given to you. And here you stand in the shadow of Jericho and you can trust that the promises that I've made are promises that I will keep.

And as you look in the rear view mirror and you see the protection that I've given to you, you can know that as you look forward and those enemies may be daunting and those cities may seem impenetrable, but because of the promise of God and the power of God, I will bring you into the land.

[13:10] I will fulfill my promise to you. The Passover is meant to capture many of those pictures and so that serves kind of as a backdrop for our time in this passage here in Luke chapter 22 and then for the next several hundreds of years, the Jews would commemorate this feast.

They would celebrate in Jerusalem. They would commemorate the work of God in preserving His people in this picture of redemption. It was all a vivid, bloody picture of Israel's sin and their desperate need for forgiveness.

So the significance of this day would stand as this backdrop of Jesus' parting words, words that Jesus would impart on this night to His disciples.

Disciples, and these words, by the way, were in jeopardy and they were unaware perhaps of how dangerous things were, but Jesus was not. And so we turn our attention now to verse 2 and we see now the preservation of Christ's words.

Not just the timing of His words, but the preservation of His words. Notice again in verse 2. And the chief priests and the scribes were seeking how to put Him to death for they feared the people.

[14:31] There was danger. We're going to see two kinds of danger. First, danger from the outside, danger from the chief priests, dangers from the scribes. It seems strange, does it not, to say that Jesus needed to be careful of the religious elite, the religious leaders in Jerusalem.

The scribes and the Pharisees and the chief priests had resisted Jesus' ministry from the very beginning, but now it had grown to a fever pitch. What sent them over the edge, what agitated them to the core, what was the recent miracle that Jesus had performed just two miles outside of the city in a little town of Bethany, and which happened about two months prior to this Passover event. It was fresh and it was public. The resurrection of Lazarus, raising Lazarus from the dead. That was the thing that sent them over the edge. It generated this extra enthusiasm during this week as Jesus and His disciples would make their way from Jericho up to Bethany on Saturday.

They would spend the night in Bethany on Saturday evening and they would have a meal at Simon the leper's house and there, Mary would come and anoint Jesus' feet.

But here, the crowds would come on Sunday morning. Thousands would stream out of Jerusalem and they would come because of the news.

[16:02] They had heard that Jesus was there and they had heard the word that Jesus had resurrected Lazarus so they're all gathering at Bethany's, at the house of Simon the leper. Jesus was close and then that entire group would usher Jesus into Jerusalem on that next day, that triumphal entry.

And throughout the week, Jesus would teach in the temple and the people, as you remember, would hang on Jesus' every words. And so in the minds of these scribes and chief priests, Jesus was a threat.

And in their minds, they needed to rescue the people from Jesus' teaching. But because Jesus had gained such a hearing among the people and he was moving right in public spaces, they were worried about the danger to themselves and the credibility of their leadership by putting Jesus into custody and coming against him.

So they developed a new strategy. We need to utilize the Roman occupation to our favor. So in Luke chapter 20 in verses 19 and 20, they put their plan to work.

We find there, the scribes and the chief priests sought to lay hands on him at that very hour for they perceived that he had told this parable against them, but they feared the people.

[17:26] So what did they do? They watched him and sent spies who pretended to be sincere that they might catch him in something he said so as to deliver him up to the authority and jurisdiction of the governor.

They were too weak to make a stand on their own. They needed to revert to the help of the Roman authorities to do their dirty work for them. This plot, of course, failed as Jesus masterfully answers their questions.

But this danger from the outside was an ever-present danger to these words that Jesus wanted to share on this night. But not only dangers from the outside, we now turn our attention in verses 3 to 6 to dangers from the inside.

Notice, Then Satan entered into Judas, called Iscariot, who was of the number of the twelve. He went away and conferred with the chief priests and officers how he might betray him to them.

And they were glad and agreed to give them money. So he consented and sought an opportunity to betray him to them in the absence of a crowd. They needed to go private.

[18:40] They needed to take this out of public view and they needed to find a way to get Jesus when no one was looking and they caught their break with Judas. And the details aren't given to us there in verse 3, but simply that Satan entered into Judas.

It's quite troubling even to consider the possibility that Judas, who had been with Jesus in ministry for the last three years, who had seemed to be such a loyal follower of him, is now vulnerable to Satan's influence and Satan entered into Judas.

It's the same word, by the way, that Matthew uses or Christ uses in Matthew 6, verse 6, when he says, when you pray, go into your room. You see, Satan took up residence in Judas' heart.

His true identity is now coming to the forefront. He gave way to Satan's attacks and now the rest was inevitable. These dominoes were beginning to fall.

But you know, Judas was, or excuse me, Jesus was not surprised in any way by Judas' betrayal.

Jesus knew early on who Judas was. We find in John 6, verses 70 to 71, this is shortly after the feeding of the 5,000, and Jesus is making some very hard statements about his body and his blood, and it says, many of the disciples who had been following Jesus departed from him and didn't follow him anymore.

[20:12] And so now Jesus turns his attention to his apostles and says, did I not choose you, the twelve? And yet one of you is a devil. He spoke of Judas, the son of Simon Iscariot, for he, one of the twelve, was going to betray him.

Jesus was not surprised. Jesus was not shocked. He was not disguised by Judas' plots. And Judas had shown his heart throughout Jesus' ministry, but perhaps the most evident sign of it was what happened just a few days earlier in this week, where if you remember, as Jesus was having his feet anointed by Mary, Judas is there to protest along with the rest of the disciples, and it was Judas who spoke.

In John chapter 12, verses 4 and 5, he says, Judas Iscariot, one of his disciples, he who was about to betray him said, why was this ointment not sold for 300 denarii and given to the poor?

Here he puts on his face. Here he seems like one who is concerned about the poor and oppressed. Here he's one who seems to have the kind of heart that Jesus would commend.

But what we find, and John kind of gives us a picture inside the window of Judas' heart, what we find from verse 6 is where Judas' heart really was.

[21 : 42] He said this, not because he cared about the poor, but because he was a thief. And having charge of the money bag, he used to help himself to what was put into it.

Things were becoming clear to Judas. This week that was fueled by enthusiasm of the crowds and the wonder of what Jesus would do in fulfilling all the things that were spoken about the Son of Man, the crowds wondered if this was the moment where the Messiah would come and establish his throne once and for all.

But as the week continued, and especially as Jesus would speak about the destruction of the temple and the ransacking of Jerusalem and the killing of his people and the captivity that would also follow, Judas is beginning to wonder, is this really the Messiah?

Is he really the one? And while his dreams were dashed because of the words of Jesus, maybe he could use this one last opportunity to his advantage.

So he goes away. He confers with the chief priests. He asks for an arrangement of money. We find from Matthew 26, verse 15, Judas actually says, What will you give me if I deliver him over to you?

[23 : 07] That's what was on his heart. And so he sells Jesus out for 30 pieces of silver. Really a pittance in comparison with the betrayal that Judas will carry out.

It was. There was danger from the inside. There was danger from the outside. And so in verses 7 to 13, we find the wise discretion of our Lord.

The wise discretion from the Lord. Notice. Then came the day of unleavened bread on which the Passover lamb had to be sacrificed.

So Jesus sent Peter and John saying, Go and prepare the Passover for us that we may eat it. They said to him, Where will you have us prepare it? He said to them, And behold, when you have entered the city, a man carrying a jar of water will meet you.

Follow him into the house that he enters and tell him the master, 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?

[24 : 14] And he will show you a large upper room furnished, prepare it there. and they went and found it just as he had told them and they prepared the Passover.

You see, Jesus was not shocked or surprised by Judas' heart. And Jesus knew that Judas was looking for an opportunity to find Jesus in a private space away from the crowds.

This would have been the golden opportunity. But Jesus had some important parting words to share with his disciples. And so, by his discernment, he invites two of his disciples, Peter and John, to go on a little mission.

Now, we could spend some time talking about the sovereignty of our Savior and being able to know the exact place and the exact person and what that person was going to be carrying and where that person was going to go and how that person was going to show them the exact room that they were supposed to be doing this Passover feast in and the fact that that Passover room, that upper room, was actually available on a night like this and that it was actually furnished for this group.

We could talk about the sovereignty of God in that, but I want to just draw attention to the careful discretion of our Savior, the importance of this night and the desires we're going to see of Jesus in these final words that He will impart to His disciples.

[25 : 50] Of course, the disciples would go, we find in verse 13, they went and found it just as He had told them and they prepared the Passover. This would have been like an all-day process.

The things that they would have needed to purchase, they would have purchased the lamb, they would have prepared all of the various elements for that Passover meal. things like the wine, things like the pomegranates and the bitter herbs, the apples, the nuts, and the cinnamon.

All of that need to be prepared ahead of time and then they would enjoy their meal. At around 2.30 to 5.30 in the evening, they would go to the temple, they would purchase this Passover lamb, it would be slaughtered for them, they would take it back to this upper room and everything would finally be ready for them to enjoy.

these final moments with the Savior. But the location of this room would be concealed, hidden until the actual time of the meal so that Jesus could communicate to his disciples what was of utmost importance.

This picture of the Passover that we're going to look at next, this portrait of Christ's words that is captured for us in these elements. Verses 14 to 23 says this, And when the hour came, he reclined the table and the apostles with him and he said to them, I have earnestly desired to eat this Passover with you before I suffer.

[27 : 22] For I tell you, I will not eat it until it is all fulfilled in the kingdom of God. And then in verse 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.

This portrait of Christ's words begins with a picture of hope. This picture of hope. Notice there in verse 16, that he says this, I tell you, I will not eat until it is all fulfilled in the kingdom of God.

There's other translations that say, I will not eat this again until the kingdom of God. The New King James says, I will no longer eat of it until it is fulfilled in the kingdom of God.

And all of this points to the significance of hope, that what Jesus is about to do, however dark things may seem, however empty and hopeless things may be, that what is coming, Jesus anticipates.

He knows what's coming. He's embracing that mission. I know what God's will is and there is no wavering and there is no hesitation. But before I suffer, while I have anticipated this night, I want to commemorate it for you and I want to let you understand that while things may seem so final tomorrow when I'm put on the cross and die, it is just the beginning of what is to come.

[28 : 54] You can anticipate in hope that what happens tomorrow is just the beginning. It's not the end. There will be another time where we will enjoy this again together.

This is just commemorating something that you can look forward to. Not just you can hope in in the way that we generally hope in. No, this is a hope of expectation. This is a hope of something that is certain.

This is something that's going to be confident. It is going to happen. We're going to celebrate this again someday in the future when the kingdom of God is coming. There is hope.

It points to this picture of promise and Jesus picks it up from the first Passover. This Passover of hope and understanding that the words of God are words that will be fulfilled.

They're words of promise. They're words that are assured. These words of hope. Things may seem dark and they may seem uncertain. You may not understand what's taking place but you can have hope that we will do this again.

[30 : 00] Reminds us of the hope that we're supposed to have in Jesus. Remember a couple of passages ago where Jesus is trying to help the crowds recognize that we tend to put our hope in a lot of things especially things that are here on earth but unless you're putting your hope in the sun those hopes are desperate and they're superficial those hopes will let you down but put your hope in the sun.

There is promise there. And then in verses 17 and 20 not only a picture of hope but a picture of promise and he takes this cup it says in verse 17 he took the cup and when he had given thanks he said take this and divide it among yourselves for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes and he took the 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 and likewise the cup after them after they had eaten saying this cup is poured out for you is the new covenant in my blood.

I would encourage you just remind you to come this evening we're gonna we're gonna remember these symbols we're gonna remember the body and blood of Christ we're gonna remember this picture this evening and I would encourage you to participate with us we'll hear some testimonies of at least five individuals who have who have enjoyed and experienced that work of God's salvation redemption for them and they're gonna share their testimonies tonight but the key word here is the word in verse 20 which says the new covenant in my blood that new covenant and Jesus places new meaning on this Passover meal and and the picture that would have been fresh in the minds of the disciples is is that promise that happened when the people of Israel were camped out at Mount Sinai in the commemoration of the Passover that took place there and that promise of relationship that old covenant that happened and now Jesus says well you remember that old covenant well let me tell you a new covenant is coming and it's only happening one way it's happening through my body and my blood through my sacrifice there's only one way to enjoy the promise of salvation this

promise of redemption it's only through faith in Jesus Christ this promise that we find of this new covenant that is that is given to us both in the book of Jeremiah but also in Ezekiel chapter 36 but Jeremiah puts it this way in Jeremiah 31 verses 31 to 34 when he says behold the days are coming declares the Lord when I will make a new covenant with the house of Israel and with the house of Judah for this is the covenant that I will make with the house of Israel after those days declares the Lord

I will put my law within them I will write it on their hearts and I will be their God and they will be my people and no longer shall each one teach his neighbor and each his brother saying know the Lord for they shall all know me from the least of them to the greatest declares the Lord for I will forgive their iniquity and I will remember their sin no more that new covenant that forgiveness that we are able to enjoy the law that's written on our hearts in the power of the Holy Spirit that changes us from the inside out and works out his power in our lives that spiritual fruit that happens because of the power of God it's a work of God and so not following the rigid forms of the law as a means of obtaining some measure of merit from God but trusting in the Son and the Son alone as the only means of salvation that he alone fulfilled the law as God had commanded for his people to do and that he alone was the sacrifice for sin have you partaken of that promise have you participated with Christ in forgiveness of sin are you a new covenant person have you enjoyed the benefits of that law that's written on your hearts because of the work of the Spirit and forgiveness of sin because of Christ's death and resurrection the promise that Jesus has in mind is this work that he will perform on that Friday and the resurrection that will take place on Sunday and Jesus ushers in this new age where the promise will unfold on an international scale it was a picture of God's promise but finally a picture of God's heart a picture of God's heart notice in verse 21 but behold the hand of him who betrays me is with me on the table for the son of man goes as it has been determined but woe to that man by whom he is betrayed and they began to question one another which of them it could be who is going to do this you see every step of Jesus' ministry was deliberate and full of faith do you find it fascinating that Judas is sharing this meal with Jesus the one he's about to betray do you find it marvelous that Jesus has welcomed

Judas to participate and to hear these parting words do you find it fascinating as John will give us the account that Jesus not only allows him to be part of this fellowshiping time and hearing these parting words but Judas is a part of one who enjoys the service of Christ as Jesus will put on his towel he'll bend his knee before Judas he'll wash Judas' feet and it's very likely that Judas was the one who was actually sitting in the place of honor at the table in that U-shaped table the host would sit in the center of that table and the person of honor would sit to the right and that's where that morsel of bread would first be handed over and Jesus we find from John's account will hand that morsel over to Judas and so none of the disciples even understood what was unfolding as Jesus said who's going to betray me well the one

[36 : 47] I hand this morsel of bread to he hands it to Judas Judas is there in the place of honor and all the disciples are blown away like what just happened and they don't know that Judas is the one who's about to betray Jesus because Judas was in the place of honor that entire night the heart of God was on display and that heart of God continues to extend itself to us today I wonder have you participated in this new covenant arrangement that Christ has offered through his son Jesus through his death and through his resurrection are you one who is able to enjoy the hope that we have that settled confident stable hope that is given to us because of the security of that which really matters that relationship that we have with Christ that peace with God through the Lord Jesus forgiveness of sin and cleansing and a promise because of what he's accomplished for us of that future inheritance which really is Christ himself have you enjoyed and participated in all of those things and as one who's participated in them is there is there a new urgency of your heart to fulfill the mission that God has set you on that your heart is so filled up with the wonder of what

Christ has accomplished for you that you can't keep your mouth quiet of the goodness and grace of our Lord Jesus and your desire to do and echo the heart of our Savior and seeking to call others to participate in that same hope that you have brothers and sisters we've been given such a great blessing a gift from God in salvation has it fundamentally changed the way you live has it changed your purpose has it changed your priorities has it changed your affections for Christ from day to day is it clear as you're working through the day by day goodbyes and hellos of your life that the parting words of Christ are really preeminent for you that there is this driving force that for me to live is Christ but to die is gain oh may that be true of us as we seek to live from day to day let me pray oh

Lord we are so grateful for your sacrifice thank you for the promise that we have in Christ through salvation forgiveness of sin redemption this purchase price that has been paid for us and Lord I pray that you would help the expression of our lives to demonstrate a walk that is worthy of the gospel that we are putting you in the forefront of our attention and that because you are in the first place in our focus that our lives are moving towards you and our desire is to draw others along in the way that we live in the way that we speak in the way that we act God I pray that you would help us day by day to grow in our affection for Christ in the way that Christ shows through our lives I pray in Jesus name amen God bless you have a great week