

Communion with God

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[0 : 00] Well, good morning.

I always enjoy coming in on a bright sunny day like today. And I'm almost always especially excited when I look at the table before us.

Today is a communion Sunday. It's one that happens here every other week, give or take, for most of the year. Communion is a funny word.

We use it in a number of ways. But it has some sort of connotation of people together in relationship with one another.

Sharing. It literally means being united together. A group of people coming together in some kind of unity. And we use it in all sorts of ways.

[1 : 16] You all know I'm a great fan of Les Mis, the great musical. And there's this great line in the song, Empty Chairs, Empty Tables. From the table in the corner they could see a world reborn.

And they rose with voices singing, ringing. And I can hear them now. The very words that they have sung became their last communion on this lonely barricade at dawn.

As these students banded together in hopes of a new future. Hopes that were dashed. Sorry, spoiler alert. Their hopes were dashed.

But their communion of their hopes and then their dying together. It's one of the ways we talk about communion. We talk about it in lots of other ways too. But it points to something that I think is true for us.

That we long for connection. For meaningful relationship with others. With a richness and a depth. It's what we were made for. And even more than that.

[2 : 21] I think that our longing for human connection. Is driven by a deeper and more fundamental longing. That we were made for communion with God.

For relationship with him. But we don't always know whether God really wants to have communion with us.

And we don't always know the way to know who God is. And how to connect with him. And we wonder whether we can actually have a relationship with God.

And this brings us to our text this morning. If you are reading in the Pew Bibles. It's page 828. It's in the Gospel of Luke.

We'll be looking at the beginning of chapter 22. We're in the middle of a series. And the last part of Luke. The Gospel of Luke. The story of Jesus' life. We're looking at this last part.

[3 : 17] As he is heading ultimately towards. The end of his life. And his resurrection. In this passage. We see Jesus has.

Now reached the last week of his life. He has come to Jerusalem. He has faced increasing opposition. And interestingly. In the cusp of 21 and 22.

The narrative begins to change. What we've had mostly has been. Discussion and back and forth in teaching. And starting in verse 20. In chapter 22. The pace of the action will pick up.

And Luke is going to give us more narrative story. Of this is what happened. There's certainly some teaching and words. That are very important involved. But it shifts from more words to actions.

In this next section. In 22 through 24. And what actions they are. It's exciting. But in the passage we're looking at this morning.

[4 : 17] It addresses some of the questions. That I just asked. So let's look at it together. Let's read. We're going to start in verse 21. Or in chapter 21.

Verse 37. Just if you want to. Need to go back a few verses. Just to get the context. It's about Jesus. And it says this. And every day he was teaching in the temple.

But at night he went out and lodged on the mount. Called Olivet. And early in the morning. All the people came to him in the temple. To hear him. Now the feast of 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. And 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.

[5 : 18] 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 a crowd. 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. And they said to him.

Where would you have us prepare it? And he said to them. 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 the master of the house.

The teacher says to you. Where is the guest room? That I may eat of the Passover with my disciples. 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. And when the hour came. He reclined at table.

[6 : 15] And the apostles with him. And he said to them. I have earnestly desired to eat this Passover. With you before I suffer. For I tell you.

I will not eat it. Until it is fulfilled in the kingdom of God. And he took a cup. And when he had given thanks. He said. Take this.

And divide it amongst 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 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. Likewise.

The cup. After they had eaten. Saying. This cup. That is poured out for you. Is the new covenant. In my blood. But behold. The hand of him who betrays me.

[7 : 10] 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 was going to do this. Let's pray together. Lord.

We thank you. This morning. For your word. We are reminded. That you have made yourself known to us. Through. The writing. Of this. Text.

And. Lord. We are thankful. That you have not left us. To grasp after you. Or to. Imagine what you might be. But Lord. That you have come and shown us. In this word.

And ultimately. In the word made flesh. Jesus Christ. Lord. I pray this morning. That as we look at this. That you would work. In us. That we might know you.

[8 : 05] More clearly. And Lord. That in response. To what we know of you. That our hearts. Would be turned to you. To worship you. We pray these things. In Jesus name.

Amen. Communion with God. How do we find it? This passage. I believe.

Helps us. Answer that question. There are two. Major sections. The first half. Is leading up to. From verse one. Leading up to verse 13. And then. And that's the context.

Of this. First communion meal. And the second section. Is verses 14 through 23. And we see the content. Of the first. Communion meal.

And from both the context. And the content. We learn all that we need. To know. To answer some of those questions. So let's look at those. In order. First.

[9 : 00] Starting in verse one. We realize. The context. Of the communion meal. Demonstrates Jesus commitment. To relationship. With us.

Verses one and two. Set the stage. Actually. It goes back a few. Few verses earlier. I wanted to read that. Because you see. What Jesus was doing. As he was coming in. To Jerusalem. During the day. He would be teaching.

And then he would go back. Outside of the. Former walls of Jerusalem. To all of it. Where he would. He would. Basically. Camp. For the night. And so.

This was his pattern. He was coming in. And going out. And the crowds. Were loving it. And the officials. Were afraid of it. And the evil intentions.

Of man. Drew near. As we see in verse two. Driven by their fear. Of the crowds. It was the time. Of the unleavened bread. This was one of the three. Great festivals. In the Jewish year.

[9 : 55] And it meant. Literally. Hundreds of thousands. Perhaps even millions. Depending on. The numbers. Some people. Guess. Different numbers. But. Many.

Many. People. From all over. Israel. Came. Into Jerusalem. To celebrate. This meal. And the officials. Were afraid. They were afraid. Of what might happen.

They were afraid. Of how. They might respond. To Jesus. They were afraid. Of losing their power. And to threaten. The Romans. In a way.

That would. Would cause them. To lose their place. And so. They have determined. And if you've been here. For a while. You've seen this. Increasing ratcheting. Of opposition. To Jesus. And so. When we get to verse 2. We realize. They're not asking. If they should do anything. About Jesus anymore. They're asking. Simply. How? How are we going to get to him.

[10 : 49] That's not going to cause. A big uproar. How are we going to get to him. Away from the crowd. And as this story goes on. We see that the forces.

Arrayed against Jesus. And God's plan for this. Continue. Because Satan himself. Enters into one of Jesus' confidants. Jesus.

We see that Judas. Steps forward. As one who is willing to betray. The master.

And there's this interplay. Of these spiritual forces at work. Which to our modern ears. Seems kind of crazy. And yet. The Bible regularly reaffirms.

That there's a spiritual world. And spiritual forces. And some are from God. And are doing good. And some are not. They are against God. And they are doing evil. And so we see that this is true.

[11 : 46] And we see this confluence. Of these spiritual forces. And also a man Judas. Who seemingly. Throughout the scriptures. He was the one who betrayed. And he was the one who betrayed. And he was the one who betrayed. Though he was present with Jesus.

He had not bought in. And believed. We don't know why. He was the one who betrayed. We don't know his motivation.

The one thing we see is that he got paid for it. And we know that money was a big thing. He was the treasurer. Or the gospel of John suggested he was also stealing.

From the treasury. So perhaps there was financial gain. But we don't know all the reasons why. And we could spend much too much time speculating.

But what we do know is that. As Luke sets this story. As he's telling us about Jesus. Coming into Jerusalem. The city is arrayed against him.

[12 : 46] And the pieces are moving. For him. To become the victim. Of the plots of evil men. And Jesus walks right into it.

When you look at verse 7. Look with me at it. It says. Then came the day of the unleavened bread. On which the Passover lamb. Had to be sacrificed. And so Jesus sent his disciples in.

To Jerusalem. Remember he was going out in the morning. Then coming back. And Jesus said. I'm going into that city. Where I know people are plotting against me. Remember at the very end of this. Verse 21. Jesus knows that he's going to be betrayed. He knows that this is the plan. And in verse 7. There's even this divine imperative. This divine passive.

That the Passover lamb had to be sacrificed. And Jesus knew that as he was going in. That the sacrifice of the lamb.

[13 : 46] Wouldn't simply be. A sheep. But it would be himself. And Jesus walks straight into. A hostile environment.

And a trap. And he does it knowingly. And he does it willingly. And he does it. Intentionally. And he has this plan.

And we don't know whether this plan. Was another scene. Just kind of. If you remember when he. Made the arrangements for the triumphal entry. When he entered in. There were all these sort of signs.

It's not clear whether Jesus had planned this beforehand. Or whether it was God's divine provision. Certainly a man carrying a water jar in Jerusalem. Would have been an unusual task in that day.

And therefore it would have stood out. To the disciples. When they saw a man carrying a water jar. But for whatever. However we read it. Either way. We see that. Jesus meticulously plans.

[14 : 48] And prepares for. This meal. In the presence of his enemies. He's not running away. He's walking in. To this.

And as we look. Just a few minutes. A few verses further. As we get to the. End of that section. Looking at first. Verses 14 and 15. Jesus not only is doing this intentionally.

But it says. I have eagerly desired. To eat this meal with you. This Passover meal. I have eagerly desired. And one of the things about Passover meal.

Is it had to be eaten in Jerusalem. It was part of the instructions. That were given. As you read through the Old Testament. We'll talk about that more in a minute. But he had to go into the very place. Where people were waiting.

To arrest him. And do away with him. And he did it eagerly. So that he could be with his disciples. And celebrate this.

[15:45] Very momentous meal. Before we get to the content of that. Let's stop and pause for a minute. And think. What do we learn? What do we learn so far? From this passage.

In these verses. Two things strike me. First. In the middle of this great story. You see this thread. Of both human responsibility.

And divine sovereignty. In the outworking. Of both good and evil. In this. It is God's necessary plan. That a Passover lamb.

Had to be slain. You look down in verse 22. And it says. What's going to happen to the son of man. Is as it was predetermined. By God. Is the.

Is the. Subtext of that. Nothing that's happening. In this story. Is a surprise to God. And God is not sitting up in heaven. Wishing.

[16:41] Oh man. Come on. Peter. James. John. Somebody. Get a clue. Somehow rescue Jesus from this. I wish I could save him. But I can't. God is not.

Unable to do those things. He is not unaware. Of what was going to happen. And not. Only was God the father in heaven. Not unaware of those things. But Jesus himself.

Was not unaware. He knew exactly. What he was doing. Some suggest. Even that. The. The upper room.

And the way that he did. The way that he made the arrangements. Kept Judas. Out of the loop. So that they wouldn't know. Where they were going. Because it wasn't going to be. By their timing.

That he was going to be surrendered. He was going to choose the time. That he would make himself vulnerable. To be arrested. Which is what you see further on. So God's plan.

[17:37] Is clearly. At work here. God's hand. Is clearly. Shaping these events. And Jesus. Jesus. Faithful submission. To what he knows.

Is God's plan. Even though. It will cause him. Great. Cost him. Greatly. To do it. And yet. We also see.

Then in the midst of this. People choose. To respond. We see that the chief priests. And the officers. Are seeking. They have set their heart.

On opposing God. And God's anointed one. We see Judas. Not a victim. Of some helpless. Overpowering. By a spiritual force. But Judas.

Willingly. Participating. In this evil plot. Willingly. Receiving money for it. Willingly. Seeking. For the time. Where he might hand over. His master. To the.

[18:32] To the officials. And we see both of these. At play. In this story. How does this help us.

To think about our own lives. Well first. We recognize that. There is a God in heaven. Who ordains our days.

And oversees all of our lives. He has numbered our days. He has set our paths. Before we know them. And he is working. Each day.

Every day. And in the midst of that. He calls us. To be responsible. We are responsible. For our choices. We are called. Again.

And again. And again. And again. In scripture. To choose God. To believe in God. To trust God. To follow God. To obey God. And we must take responsibility.

[19:27] For those things. There are times. When we see the evil. In the world. In the world. And we must take responsibility.

For how we respond. To that. Sometimes that will mean. Standing up for justice. And fighting. For righteousness. Sometimes the problems.

Will seem too large. And too intractable. And we will recognize. That we are not God. Sovereignly working. In this world. We are one of his creatures. And so we do. What is right and good.

Before us. And we trust him. For the big picture. We trust him. For how he is working. These things out. How do we do that? Well. We trust him.

Because we see. That his sovereign plan. In this passage. Was that Jesus himself. Would go and suffer on the cross. For our salvation. Jesus on the cross.

[20 : 24] Is the basis of our trust. In his sovereignty. He is able to work out. Even the worst circumstances. And worst injustices.

For good. We may not always see it. But we can trust it. So one commentator. Comments on this passage. In the way that these things work out.

God works his sovereign and saving plan. Not only in the current of faith. But also in the counter current. Of evil. Judas hands over Jesus.

To the Sanhedrin. Yet God hands over Jesus. For the salvation of the world. So that's one thing to reflect on.

As we see the. See this passage. The second thing that we see. Is that we see that the divine work. The divine will. At work in this passage.

[21 : 19] Is that God. Is determined. To have fellowship with his people. This is what we see with Jesus. He is determining.

That he will walk into the fire. To rescue us from the burning house. He will not abandon us. For fear that it might cost him too much.

He knows that it will cost him everything. And he has said. I am determined. To have fellowship with my people. For the disciples. For the disciples. This was true.

For the disciples. In Jerusalem. This last week of Jesus life. And it is true. For his church. As the apostle Paul writes.

God shows his love for us in this. While we were still sinners. Christ died for us. For if. While we were enemies. We were reconciled to God.

[22 : 16] By the death of his son. Much more. Now that we are reconciled. Shall we be saved. By his life. God's will.

Is that he would pursue. Us. And call us. To faith in him. This is the heart of the God. Of the God. Of the Bible. Is that he is pursuing his people.

To call them back. Into fellowship. Communion. Relationship with him. So this is the context of the story.

This is the context. Of this first communion meal. As we keep going then. We see. The content of the communion meal.

As well. This is. Following in verse 16. And it says. And we know this already. That this is happening during the Passover. And if you look.

[23 : 12] The Passover is all over. It's in verse 1. It's in verse 7. It's in verse 11. It's in verse 13.

And so on. As then he gets to the meal. The Passover is the context. In which. All of this is happening. And we need to stop for a minute. And make sure we know.

What is the Passover. Right. In this context. The Passover was a meal. It was a meal. That the. The Jewish people. Would gather together. They would eat particular foods.

Bitter herbs. Unleavened bread. A lamb that was sacrificed. Wine. We would drink four different cups. This meal would be. To commemorate. God's saving work.

As he delivered his people. From Egypt. This is what it looked like. One commentator. Summarized the meal. Like this. The normal procedure. At the Passover meal.

[24 : 09] Was to have an opening prayer. Followed by the first. Of four cups of wine. And a dish of herbs. And sauce. The bitter herbs. Remind them of the suffering.

That they had in Egypt. Then the story. Of the institution. Of the Passover. Was recited. Psalm 13. 113 was sung. And the second cup of wine. Was drunk. After a grace.

That is a thanksgiving. Prayer. The main meal. Of roast lamb. With unleavened bread. And bitter herbs. Was eaten. And after a further prayer. The third cup of wine.

Was drunk. And then Psalm 114. Through 118. Was sung. And the fourth cup. Of wine. Was drunk. That's the basic structure. Of a Passover meal.

What they were doing. Through all of these things. Is remembering God's delivering work. That was talked about.

[25 : 02] And in the earlier reading. In Exodus 12. God's people had been enslaved. To the Egyptian. They had grown great. And the weight of their slavery. Was great.

And they were suffering greatly. And God determined. To deliver them. And so God raised up Moses. And sent him. And through Moses. God warned the people of Egypt. And called on the Egyptians.

To let his people go. And they did not do it. And so God sent. Increasingly ferocious judgments. Upon Egypt. Until we get to the last one.

The judgment whereby. The firstborn would be killed. The firstborn being the most precious thing. In a family line.

In the ancient world. God said. If you will not submit to me. I will take away the thing. That is most precious to you.

[26 : 00] And we might think this is harsh. But we must remember two things. One. Egypt had been an extremely cruel taskmaster. This is not a glorious society.

To be celebrated. This was a cruel society. That enslaved millions of people. And secondly. We need to recognize. That God had graciously given them.

Opportunities. Over and over and over again. To respond to him. And as a nation. They did not do it. They hardened their heart.

Their king. Hardened his heart. Against the God of the universe. Who displayed himself. With signs and wonders. And so we get to this last judgment.

And if you remember the reading earlier. What God said was. I am going to come. And on this night. I will kill the firstborn. Of every household.

[26 : 57] But I am going to make a provision. For my people. Take a lamb. A spotless lamb. Sacrifice that lamb. Take the blood from that sacrifice. And put it.

On the lintel. The door. The frame of the door. Put it on the top. And on the sides. And when my judgment comes through. When it comes to a house.

Where there is blood. Covering that. I will pass by. A lamb was slain.

In the place. Of the firstborn. To die. The life of the lamb. Saved. The life of the child. A substitutionary sacrifice. Was made.

So that justice. Would be upheld. But that mercy. Would be shown. And a way. For God's people. To live. This is what happened.

[27 : 54] In Exodus. And after that. The will of the Egyptians. Was finally broken. And they let. God's people. Go free. From slavery. God began to take them.

Into the promised land. This is the great story. Of the Passover. This is a great story. Of Exodus. And for the Jewish people. This was the great. Symbol of deliverance.

This is what God has done. To make us a nation. For himself. This is what God has done. To make us his. This is the basis. Of who we are.

And in that. Then Jesus steps. Into this meal. Jesus steps. And he fills it. With a newer. A new. And deeper. Understanding. He points to its.

Ultimate. Purpose. And fulfillment. The thing that. It itself. Was pointing towards. So Jesus. Starting in verse 17. As he's taking this cup.

[28 : 56] Verse 17. Look at me with it. So we can read. These verses together. And he took a cup. And when he had given thanks. He said. Take this. And divide it. Amongst yourselves. For I tell you.

From now on. I will not drink. Of the fruit of the vine. Until the kingdom of God comes. This first cup. Is not recorded. In the other gospels. And it makes us.

It suggests to us. That Jesus was walking through. The pattern of a Passover meal. That I read to you earlier. It actually gets.

It's technically a little tricky. Because this probably would have been. The day before a Passover. Would have been normally scheduled. So there's some. Some conversation. About exactly how the timing works.

Luke is particularly. Bad at timing. He's good at location. So that's what we got. He's in Jerusalem. In the upper room. He's not so good on timing. And that's a question.

[29 : 49] If you want to come. You can talk to me afterwards. And we can pursue it more. But Jesus here. Seems to be taking. Most likely the first or the second cup. Of this Passover meal pattern.

If it were the second cup. It would be a cup of Thanksgiving. Which is what verse 17 says. He gave thanks. And he took this. And he said.

This is a celebration of you. Take this. Because what we're doing tonight. Is going to be the last time. We're doing this. Until the kingdom of God arrives.

And there's lots of discussion. About exactly how this is understood. But I think the clearest. And most easy way to see this. Is that. What Jesus is doing. With his disciples.

Is he's saying. The time is now. For the decisive work of God. To begin his kingdom on this earth. In a new way. In a final way.

[30 : 49] Is at hand. And we're going to eat this meal now. And then I'm going to go and suffer. And I'm going to die. And I'm going to rise again.

And my kingdom will begin. On the basis of those things. And one day. We will sit at a table together. And it's not clear.

Whether Jesus had. A couple weeks from now. Or a year from now. Or if he had. Bread. Eternity in mind. But we will sit together. In God's kingdom. And have fellowship together.

Around a meal. So that's what verse 17 and 18. Is all about. Jesus simply. Pointing ahead.

To that future hope. Hope. And then verse 19. And he took bread. And when he had given thanks. He broke it. And he gave it to them.

[31 : 47] Saying this is my body. Which is given for you. Do this. In remembrance of me. Now if you go to church. If you've grown up in church.

These are very common words. Because they're the words of the institution. Of communion. Or the Lord's Supper. Or the Eucharist. Or whatever you called it. In the church tradition. You grew up in. This is my body.

Which is given for you. This is my body. Which is broken for you. Do this in remembrance of me. But what does that really mean? This is my body.

Well. There's lots of ink spilled on that. Isn't there? There have been church traditions. And church splits. Over how do we understand these things. And they're not insignificant conversations. Because some of the ways that the churches have understood this. Have reflected on how they understand the very nature of Jesus himself. But it seems to me very clear.

[32 : 47] That if Jesus was standing before his disciples. Saying this is my body. He's holding up a piece of unleavened bread. He is not suggesting that that piece was somehow miraculously transformed.

To be a part of the living cells of his body. That he was actually doing right there. Whatever it was. That seems to be. Further than the text would suggest. Would be a reasonable understanding of it. Having said that then.

The church has figured. Has tried to wrestle with. What then are we doing? When we take a piece of bread. And when I stand up before you. And say. This is the body of Christ. Which is broken for you.

What do I mean by that? So the church has struggled on two different ends. On one end. We've said. This is a simply. This is a memorial. We are remembering Jesus' body.

[33 : 45] Broken on the cross. And so. It's just a. It's just a symbol. And it. And a thin symbol. And so. And I used to think this. When I was in college.

I thought. Hey. We can have communion. With like chips and salsa. You know. And you know. We can do it on our own. And you know. Out in the forest. With you know. On a camping trip. And isn't that fun?

You know. We can do chips and salsa. We can do it with Twinkies. You know. It doesn't matter. There's an empty memorialism. That has. Been a part of the church tradition.

That we need to recognize. That is not what's going on here. This is a solemn moment. And Jesus is saying something. Really important. Where he says. This.

Is my body. Now there is another. Way to fall off. In understanding that. And that is what I call.

[34 : 39] An undue sacramentalism. This is my body. Did not imbue. That piece of bread. With some kind of magical power. It did not make us.

It did not make the disciples. Right with God. Because they put. A wafer. Or a chip. A piece of bread. Of unleavened bread. In their mouth. What we do know.

Is that Jesus said. Do this in remembrance of me. So it is clearly. A memorial. In that sense. Do this to remember. What I am about to do for you.

But it's more than that. Jesus very infrequently. Gave us very tangible things to do. One is baptism.

And one is the Lord's Supper. C.S. Lewis writes about. The graciousness of God. That he would condescend. To use physical. Tangible things.

[35 : 38] To help us realize. The greater reality. Of the spiritual things. To which they are pointing. And so when we. Take a piece of bread. And we remember Jesus' body.

It has this. Deep spiritual significance. As a means of grace. That God has given us. So that we might know. What God has done for us in Christ.

Christ. John Calvin says. That the means of grace. Are given as fuel. Of our. Of the faith.

So that it might grow. In our hearts. So we do this regularly. To remember. Jesus' body. Broken on the cross.

This is not a throw away. Ritual that we do. At the end of the service. Just to get through it. So that we can get to lunch faster. Here. This is an important part.

[36 : 36] Of our worship. And Jesus institutes it. With these words. In this account. Saying. This is my body. Which is broken for you. And then he goes on.

In verse 20. And he says. This cup. Poured out for you. Is the new covenant. In my blood. And for the Jews. Who had been there.

Already thinking about the Passover. They would have gone. Immediately. To Exodus 24. They would have remembered. That at Mount Sinai. As God.

Met his people there. Having delivered them. From Egypt. And saved them. Through the Red Sea. And provided for them. All the things that. We preached on. A couple weeks ago. Or a couple years ago.

So if you want to go back. And listen to our Exodus series. You'll remember all these things. How God provided for his people. And delivered them. And brought them to Mount Sinai. Where he revealed himself to them. And said.

[37 : 29] If you will follow my commands. I will be your God. And you will be my people. I have carried you with eagle's wings. I have delivered you. So that you can be my people. And the people said.

Yes. We will do this. And Moses sacrificed a lamb. And he took the blood. And he. And he cast it over the people. To say.

This is the sign of the covenant. And Jewish. Person. Sitting in this last supper. With Jesus. This is the new covenant.

In my blood. They would have remembered. All of that. And then they would have remembered. On top of that. The promise from the prophet Jeremiah. That the days are coming.

Where I will make a new covenant. With my people. Where I will write the laws. On their hearts. I will give them my spirit. I will turn their hearts of stone. To hearts of flesh. Say Ezekiel. And I will.

[38 : 31] Be your God. And you will be my people. This is the new covenant. Luke alone says new. In here. Matthew and Mark. Chose not to include that word.

Luke wants us to remember. To make sure we know. What covenant he's talking about. And these hopes. And these promises. The other words.

That are added to this. That would never have been a part of a Passover meal. Is that. This is my body broken for you. Given for you.

This cup is poured out for you. Jesus says. I am going to be. The Passover lamb for you. So that you might.

Be delivered. This is for your deliverance. From a greater slavery. Than the slavery to the Egyptians. This is.

[39 : 30] For your deliverance. From a greater judgment. Than the death of the firstborn. Because I will be the firstborn. And the lamb. I will be the one.

Who will stand in your place. To free you. From sin. And from eternal judgment. I am the one. Who has come. To rescue you.

Not just from slavery. In this life. But from eternal condemnation. Because of your rejection. Against God. And in doing this.

Jesus lays a foundation. For a relationship with him. And extends. An invitation. For us to come. And to partake. Commentator.

William Barclay. Says this. What Jesus said was this. By my life. And by my death. I have made possible. A new relationship. Between you and God.

[40 : 24] You are sinners. That is true. But because I died for you. God is no longer your enemy. But your friend. It costs the life of Christ.

To restore our lost relationship. Of friendship. With God. God. This is of course. Where the whole gospel of Luke.

Is going towards. It's the death and resurrection of Jesus. And we're now hurtling towards. That final. That final day. Which we will celebrate. In just over a month.

Good Friday. And Easter Sunday. But here. Jesus gives us a meal. As an expression of. And as a means. To.

Have a relationship with God. That's what Jesus does. And this is the backdrop. Of what we do. When we come to this table.

[41 : 18] This is why we do it together. We practice it. John Calvin said. It was not ordained to be received. Only one.

Or once a year. Nor. Perfunctorily. As is now the usual custom. I guess in his days. Communion had already become. Pretty rote. Rather.

It was ordained to be frequently used. Among all Christians. In order that they might. And then there are four things he says. So that they might. One. Frequently return. Turn in memory. To Christ's death on his cross.

On the cross. To the passion. Secondly. That they might. By such remembrance. Sustain and strengthen their faith. Thirdly. That they might urge themselves.

To sing thanksgiving to God. And proclaim his goodness. And fourth. By. Participating in the Lord's Supper.

[42 : 13] That they might nourish. A mutual love. And among themselves. Give witness to this love. And discern its bond. In the unity of Christ's body. So why?

It's to remember. Looking back. It's to strengthen us. Today. Strengthen our faith. In Christ. And in this gospel message.

Today. To encourage us. And urge us. To sing. Thanksgiving. And celebrate. The goodness of God. God. And to express.

A unity. By doing it together. And so this is why we practice it. The way we do here at Trinity. Not a few times a year. But. Pretty much every other week.

And we do it together. As God's people. So that we can help one another remember. So that we can see what God has done. As he's called people.

[43 : 10] From every tribe and tongue and nation. From every. Socioeconomic level. From literally. As I look around and see your faces. From all over the world. God has gathered a congregation here.

To celebrate what Jesus has done. And this is the bond. Of unity that we do. And it's why we do it together. Together. We do it soberly. Because we recognize. That it was our sin.

That required the death. Of the son of God. But we do it joyfully. And with great thanksgiving. Because he has shown us. So great love.

Friends. This is the answer. To our questions. About God. Does he desire. Communion with us. So much so. That he would die on the cross. For our sins.

That he would face. The unimaginable suffering. Of that death. To rescue us. Do we know how to get there? Yes. By faith in Christ.

[44 : 11] And then as. A part of God's people. To celebrate the Lord's. Supper. This meal. Communion. Regularly. So that we remember.

And never get beyond. The gospel. Or never lose sight. Of this great news. Of what God has done for us. That we would feast on it. And feed on it.

So that our faith. Would be strengthened. Can we have a relationship. With God? Yes. He has made a way. And so we will.

We will now celebrate. The Lord's Supper together. We will come to this table. And as we come to this table. We have this. Weight of this passage.

In our minds. It's the best way we can apply it. For those who are serving. Let me ask you. Come forward. As we come to this table.

[45 : 13] We recognize. To eat and to drink of these things. Is not a light thing. But it is a serious thing. And it has meaning. It has meaning.

As an expression of our faith. And trust in Jesus. As our Savior. And if you are here this morning.
And you are not sure where you stand. Or if you are here this morning.
And you are seeking to understand. Christianity more. We would ask you. Let it pass by. Nobody is
going to think poorly of you. If you do so. Just let it pass by.
Because this isn't yet for you. This is for those. Who have placed their faith in Christ. For any of you.
Who have placed your faith in Christ.
We invite you. Come. Eat. Feast. And remember. And rejoice. What we will do. Is we will pass out.
The unleavened bread.
[46 : 08] Hold on to it. And we will eat it together. And then we will. After that. Pass out the cup.
And we will hold on to that. And we will drink it together.
As well. So let's go. And eat. This feast. Of the Lord's Supper. Eli. Will you pray. For the. Thank you.