

Luke 22:8–20

The Last Passover and the First Lord's Supper

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Main idea: The Lord Jesus fervently desired this meal because He was eager for fellowship with us, eager to give Himself to us, eager to secure for us (and assure us of) all of the blessings of the new covenant, and eager to establish for His church the weekly meal of the Lord's Supper in which they might enjoy this fellowship, provision, and security from Him.

⁸ And He sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat."

⁹ So they said to Him, "Where do You want us to prepare?"

¹⁰ And He said to them, "Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house which he enters. ¹¹ Then you shall say to the master of the house, 'The Teacher says to you, "Where is the guest room where I may eat the Passover with My disciples?'" ¹² Then he will show you a large, furnished upper room; there make ready."

¹³ So they went and found it just as He had said to them, and they prepared the Passover.

¹⁴ When the hour had come, He sat down, and the twelve apostles with Him. ¹⁵ Then He said to them, "With *fervent* desire I have desired to eat this Passover with you before I suffer; ¹⁶ for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God."

¹⁷ Then He took the cup, and gave thanks, and said, "Take this and divide *it* among yourselves; ¹⁸ for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes."

¹⁹ And He took bread, gave thanks and broke *it*, and gave *it* to them, saying, "This is My body which is given for you; do this in remembrance of Me."

²⁰ Likewise He also *took* the cup after supper, saying, "This cup *is* the new covenant in My blood, which is shed for you."

Introduction: Jesus has His sights set directly upon going to the cross, but He is eager for this meal. Why? What is this meal about? And why should we, too, be eager for it? Luke is the only one to tell us of our Lord's "longing" for this meal, which helps us understand the mysterious directions in v10 –12. Despite knowing Judas has betrayed Him, Jesus is ensuring that the meal happens.

1. Fellowship

- a. The corporate emphasis. "we" (v8). "with My disciples" (v11). "with you" (v15).
- b. His love for them dominates (cf. Jn 13:1), but His enjoyment of their fellowship, and the loss of it, is a theme of His human suffering. This is made sharper by His stirring up His own love for them now, and this fellowship-love is something that He will pray for all of His followers later in the evening (cf. Jn 17:20).
- c. And its tie to the fervent desire... "before I suffer"... His death is about to bring in the kingdom of God (v16, 18)

2. Provision

- a. Denying Himself to give to His disciples their cups. Jesus had authority to do what the Jews had done without that authority. They were accustomed to the head of the house declaring the significance of every part of the meal. But now Jesus gives the authoritative meaning/significance of the bread and the cup.
- b. The giving of His body. Instead of "this is the unleavened bread that was eaten on the night of the Passover," Jesus says "this is My body which is given for you." Even without the cross, they understand, to some extent, the significance of what He is saying. How much more significant it would become before they sat down to another meal! He is denying Himself the benefits of His own body, so that they may receive benefit. "Do this in remembrance of Me" recognizes how forgetful we are of Him, of the fact that He is our all, and of the fact that He has given Himself to be our all. The Lord Jesus knows your weakness and has made provision for it even in the command to remember Him in His Supper.
- c. The giving of covenant blessing. They were accustomed to each have their own cup, and drink it four times throughout the meal. Jesus gives them from His own cup and, as far as Scripture tells us, only commands them to drink the one time. Jesus's denying Himself the cup is even more significant after His declaring His fervent desire to eat this Passover with them.

3. Security

- a. The covenant blessings that were secured. The “new covenant” takes us back to Jeremiah 31
 - i. An unbreakable covenant, Jer 31:32, 35–37
 - ii. A new nature for their minds and hearts, Jer 31:33
 - iii. Each one’s personal knowledge of Yahweh, Jer 31:34a
 - iv. The removal of the iniquity and sin that could have broken that covenant or hindered that relationship, Jer 31:34b
- b. His blood as the means by which they were secured. All of these are secured *by Jesus’s blood (!)*. He suffers death and Hell on the cross in order to secure all of this for us.

Conclusion: our Lord’s fervent desire to give all this ought to provoke our own fervent desire to receive all this. Why did the Lord so fervently desire to eat this meal that He resorted to subterfuge in how it was set up? Because He was eager for fellowship with us, eager to give Himself to us, and eager to secure for us (and assure us of) all of the blessings of the new covenant. AND, as we now know, especially to establish this meal for all of those reasons for us who partake together Lord’s Day by Lord’s Day, some two thousand years later.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Luke 22 verse 8 through 20. These are God's words and he sent Peter and John saying go and prepare the Passover for us that we may eat. So they said to him, where do you want us to prepare? And he said to them behold, when you have entered the city, a man will meet you carrying a picture of water.

Follow him into the house which he enters. Then usual shall say to the master of those. The teacher says to you, where is the guest room? Where I may eat the Passover with my disciples, then he will show you a large furnace of a room there. Make ready. So they went and found it just as he had said to them, and they prepare the Passover.

When the hour had come, he sat down and the 12 apostles with him, then he said to them. With fervent desire, I have desired to eat this Passover with you before I suffer.

For, I say to you, I will no longer eat of it until it is fulfilled. In the kingdom of God, then he took the cup and gave. Thanks and said, take this and divide it among yourselves. For, I say to you, I will not drink of the fruit of the vine until the kingdom of God comes and he took bread.

Give thanks and broke it and gave it to them saying. This is my body, which is given for you. Do this in remembrance of me like why is he also took the cup after supper saying this cup is the new covenant in my blood which is shed for you that sends this reading of gods inspired and errant.

We look to him to add his blessing to it. By his spirit. Please be seated.

Of the four gospels of the Holy Spirit is given us. This is the only one that contains that line in verse 15. Then he said to them. With fervent desire, the word as longing. The right context to would be even craving. With fervent desire, I have desire to eat this past over with you before I suffer.

Jesus has had his sights set on the cross for entire second, half of the gospel of Luke and now the cross is some 24 hours away and he is laser focused on a meal.

And so that brings up the question. Why, what is this meal about? Why is Jesus? So eager for it. And as we see why he is eager for it, we'll also be answering the question. Why should we be so eager for it to as the Holy Spirit, conforms our hearts and minds to that of our Lord.

This also helps us understand the mysterious direction and versus 10 through 12, it is similar to what many of you have experienced and a well-written story or perhaps even a film. And the opening scene is following all of these curious incidents, Jesus sends Peter, and John why? Peter and John?

Well, Peter and John are the inner of the inner interesting. He doesn't send the one with the money bag who would be most easily able to pay for these things. Would he? Well, he sends Peter and Johnny says, go prepare the Passover us for passover for us. That we may eat, this means among other things that they have to stand in line at the temple to participate in one of the three slaughtering times.

They would have had on that day, the 14th of Nissan. They want to know where to go after that. So they say to him, where do you want us to prepare? He said to them behold, when you have entered the city, a man will meet you carrying a picture of water.

Now we know because Jesus says that here that this must be some curious occurrence. We know from sources outside the Bible part of the reason why ordinarily in their culture at this time, men carried water and skins and women carried water in pictures. Jesus says, this will be a man with a picture.

A man will meet you carrying a picture of water. Follow him into the house which he enters. Then you shall say to the master of the house. The teacher says to you where is the guest room where I may eat the passover with my disciples. So they go in and by the city gate, there's a guy with a picture, the guy with the picture is not the one that they asked, he leads them to the house.

And so, you know, the cameras that were shifts from the picture to the man, to the house, this is the house, the man disappears, the pictures gone and the master of the house is the next one. Say to the master of the house, the teacher says to you, where is the passover where I may eat?

Sorry. Where is the guest room? Incidentally, the same room same word for in the in which there was no room. The upper level was where out of town guests would come and stay. Jesus was not probably born in a cave or a barn, he would have been born in the lower level of the house where it was already crowded with the family that lives there and some of their animals that were kept and fed and stuff there.

But it's the same same word there. The guest room where I may eat the Passover with my disciples, then he will show you a large furnace per room there, make ready? So he sends them upstairs. They go upstairs, you know, he leaves them upstairs, they go upstairs, you know, come around the corner.

There it is already seating for 13 and they bring in and they are to go in there and and set everything up with what they have purchased in the land that they've sacrificed and so forth. So they went and found it just as he had said to them and they prepared the Passover.

Now, is this Jesus just being mysterious and showing off how much by the Holy Spirit he has the fullness of the knowledge that that he would have had and his divine nature. And as a right to in his divine person? Well there's more to it than that, isn't there.

There's the the guy with the picture on his head who ordinarily wouldn't have? Who knows what he's supposed to do when they meet him. There's the room that has already set up for 13 and so forth. There's Peter and John being sent. Why wouldn't he have sent Judas children?

What was Judas? Looking for an opportunity to do already is looking for an opportunity to betray Jesus in a place where the crowds weren't. You know what would be a really good place to do that when he was having the Passover meal with just as awful. And so the Lord Jesus who knows who has betrayer is?

Is we're gonna hear and next week's passage the very next verse. He says that the hand of his betrayer is with him on the table. We know from from other passages that he identifies Judas very specifically. And so he is making sure he gets to the meal. The last half of the book of Luke has been all about making sure he goes to the cross and he is going to the cross, he'll say, and next week's passage, as it is determined about him as it has been planned.

But in this passage, he is making sure he gets to the meal because he fervently desires, he longs. He craves to have this meal with his disciples and so with all of that to set up in the passage, the rest of the passage really answers. The question, why, why did he desire the, the this last supper, this last passive or this first?

Lord, supper, why did he desire it so much? And why all you and I who trust in him and belong to him, he purchased by his blood on the next afternoon. Why should believers long for this meal to? And there are at least these three answers in the passage which are the three headings under which will consider it first fellowship.

Second provision and third security fellowship. We can already see a little bit in the language that he uses in verse 8 to verse 11. And then, especially when he expresses the fervent desire in verse 15 sends Peter and John saying, go and prepare the Passover feast, that we may eat in verse 11, teacher says to you, where is the guest room?

Where I may eat the Passover with my disciples and he says in verse 15 with fervent desire, I have desire to eat this Passover with you before I suffer eating this Passover with you. Is something that I am intent upon doing the Lord Jesus says, here to their apostles before I suffer.

So you have the corporate emphasis on the taxed and we know that his love for them was dominating this evening when John comes to this portion of our Lord's life and in chapter 13, he introduces the entire narrative by saying having loved his own, who are in the world.

Now he loved them to the end. He is eager here to show them love his enjoyment of their fellowship. And the loss of it is a theme of his suffering over the next several hours of his life. And especially of his death, the the love that he has for them.

The love that he shows to them. As he washes, their feet, his description of it, and the necessity of their needing to love one. Another as he has just loved them both because he is going to the father, he won't be there. Physically immediately to them anymore. And and he won't be there for them to love him.

Reciprocally to as a response to how he is loved them. And so we're to love one. Another is. He has loved us. And then under the backdrop of his having. So stirred up his own love for, for his disciples. They all abandon him. One denies him. Another of betrays him with a kiss, he has to go to the cross alone.

And in his humanity, he knows all of the wrath and hatred of God for all of the sins of everyone for him. He's dying and he is alone. And so he's here stirring up his love for them, he loves the church. That's why he's giving himself up for her.

She's his bride and he's about to go do the greatest action of all of the different things that the Lord Jesus has done for his bride and his love. This is the one. And so there's fellowship at the table, the others. He's told them what's coming. They still don't understand and God's mercy to us.

That we would not feel our ends stupidity apart from them, but he knows what he's going to do he sits there at the table to eat that meal that he fervently desired to eat with them. His death is about to bring in the kingdom of God. And he is bestowing upon them who are before him.

This kingdom, that's going to put the ridiculous argument that they have. And if you verses and next week's passage into perspective, isn't it? Here he is at the meal that he fervently desired to have with them to offer himself to them for their provision and for securing all of the covenant, blessing for them in his love to them.

And he's bestowing the kingdom upon them and they're arguing over, who's greatest? But the first is for fellowship. He's eager to have one last meal with those and he loves the second is provision. He says to them, with fervent desire. I've desired to eat this Passover with you before I suffer for, I say to you.

I will no longer eat of it and until it is fulfilled. And the kingdom of God and there's this note that he is introducing here in verses 16 of denying himself for the sake of the disciples, he's going to deny himself, his own cup. He's going to deny himself, his own rights to his own body.

He's even going to shed his blood in order to secure the covenant in which they would be blessed. And so there is not only the fellowship with them for which he fervently desired the meal. There is his giving himself and his own rights and benefits up for them to provide to them.

Now, what's going on in the meal is not as confusing as many in the church have made it over the centuries. It's not as confusing to them because the Jews had developed an addition to what was commanded in Scripture. What is sometimes now called the Seder? A very kind of detailed way of going through the meal and one of the things that the head of the household or the head of the host household, if multiple households were together, would do in the Seder is to say things that every point during the meal about the, you know, what they were eating or what they were drinking or what what they were doing When Jesus says in verse 19, this is my body which is given for you.

They understand that, he's speaking symbolically and we would if we were a custom to you how the Passover was observed at the time. And even if we weren't you don't go into verse 20 and see the cup and say oh look at that. Covenant in his hand. No, everyone knows that it's a confidence and it signifies, the covenant just like that's still bread that he's breaking and distributing and that they're going to eat that signifies his body.

It takes a certain amount of willing foolishness or stubbornness to, to descend into the idolatry in which some say that the bread actually turns physically into Jesus's body or that Jesus has body somehow unbodies itself and takes on, not human attributes. But divine attributes and is in by with and under.

So that you somehow physically eat his body. All of that is rubbish, has nothing to do with what the passage actually says Jesus. However, as he gives authoritative meaning and significance to the bread, and to the cup as he describes, what he is doing in that supper. And in this supper that many of you will partake of, as you eat the bread and drink the cup, not too long from now, Jesus is giving authoritative meaning and significance telling us what he does.

And what he does is he gives he gives and he gives he gives his body the at the point in the meal, in which the head of the household took bread and gave. Thanks, they would say something along the lines of this is the unleavened bread that was eaten on the night of the past ever.

And again, no one in the first century thought that, that actual bread from the night of the exodus was being miraculously transported through time so that it could be eaten by those who are eating. They knew what they were saying, but Jesus doesn't say that does he?

Verse 19 and he took bread gave thanks and broke it and gave it to them. Jesus breaking the bread to distribute. We know that not not one bone of his body as broken in some places. It says this is my body which is broken for you. In some places says, this is my body which is given for you, the two mean the same thing.

It's the language of distribution, not destruction, but the emphasis in Luke, in verse 19 of our passage, is his giving to gifts that, thanks, and he breaks it and he gives it to them saying, this is my body, which is given for you. He's here to give himself to them.

Yes, they get bread, but he's directing their minds, their hearts, their faith to him himself. And so when we come to the table, that's one of the reasons why is you have repeated in. In first Corinthians 11, the sacramental action of breaking the bread to distribute. That's one of the reasons why we kind of awkwardly

logistically.

Try to do enough breaking in enough different angles that everyone can see bread being broken in order to be given it reminds you that there is intentionality that doesn't originate on the floor in the hope. Well, worship room. There's intentionality that originates on the throne of glory because our Lord, Jesus is giving himself to those who eat the bread that is broken.

That's why the apostle and the previous chapter in first Corinthians. First Corinthians chapter 10 says, is not the bread that we break a communion a fellowship, a sharing in the body of our Lord. Jesus Christ says, I have been given a human body, but I am denying myself the benefits of that body, in order to give you the benefits that come from it.

And as he offers himself up a sacrifice for sin, on the next afternoon, he is offering himself up to bear. What we deserve so that we can receive the benefits that he deserves. So, Jesus says, this is my body, which is given for you and even without the cross, they understand to some extent, the significance of what he is saying.

He's saying I deny myself to give myself to you, but how much more they would understand before they ever sat down to another meal. After that one.

Is denying himself, the benefits of his own body. Not only so that they might receive benefit once but so that they might do this again and again and again he's ending Christian observance of the Passover now. Yes, there is a tolerating and an understanding that is extended in the gracious instruction of the New Testament.

How to deal with what happens as converted Jews and converted Gentiles are coming together, but Jesus is saying there's something bigger than the exodus happening right now. And when you receive the broken distributed bread, you are not to be receiving. It and the observance of Passover, you're to be receiving my giving myself to you do this.

And remembrance of me is you and I are forgetful, aren't we or forgetful of him or forgetful of how desperately, we need him. Although the Holy Spirit carrying Luke along, we're gonna see three very kind of shocking, examples of how badly we need him. How sinful we are in the following passage and the Lord preserving us to one.

Another will come by his help and consider that passage next week. We're forgetful of how desperately needy we are of him and how completely sufficiently abundantly. He has given himself to us. And for us for that need the Lord, Jesus knows our weakness. He knows our forgetfulness and justice.

He has provided himself for us. Generally, for all that we need spiritually. He has provided this supper specifically for the neediness of our forgetfulness of him for our reluctance and forgetfulness to lift up our heart stand and look to him for all of our spiritual provision for all of our goodness, for all of our right standing before God, for all of this spiritual life, from which we hope to walk with him and serve him and love him.

We are as needy of him as our bodies are of food and he distributes himself to us and he says, you come to the table knowing that he gives himself to you by faith. Yes. Even now through the preaching, whenever you meditate upon his word, whenever you lift up your heart to him in prayer, the Lord Jesus is giving himself to you.

But this is a particular, means the table, the supper, the broken bread in which you have. As the scripture says, a fellowship with his body. There's a means as well. It's what we mean. When you hear theologians say the real presence or the spiritual presence, they're distinguishing from physical presence but they're also distinguishing from mere memorial.

You're not just remembering him, you're feeding upon bread in remembrance of him because he feeds your faith from glory as you do this in remembrance of him provision, not just of his body. But there's also provision in the cup ordinarily in the Seder at that time. Each one would have a cup in front of them and at four different times during the meal via one, who's at the head of the table lifts and drinks and tells them also to lift and drink, and each one drinks from their own cup.

And probably Peter and John have done their job. Well, and there's some wine in every one of the cups that is on the table. But by the time they get to the part and people think it was the third cop at which Jesus said this, by the time they get to that cup, Jesus' cup is already empty, isn't it?

Why? Because either before the meal began or at the first cup, there's some question as to which one it is. He says, I'm not drinking. I'm denying myself and so Jesus' own wine has been distributed among their cups. He has given to each of them. Now put that together with his having expressed, his fervent desire for the meal.

I have fervently desired to eat this meal with you to eat this passover with you and now the one who fervently desired that meal has put a little bit of his own in each of theirs. Jesus desiring. Not only to have fellowship with them but to make provision for them to give them himself and all that his is his when what he says of the cup, what he says of the cup shows.

This isn't just provision but it's security. He is securing for them. And on the next day, by his blood, this new covenant with all of its blessings verse 20. He says likewise verse 20, Luke says likewise he also took the cup after supper saying. This cup is the new covenant in my blood which is said for you.

And so whenever we take the cup, we remember that. When Jesus Christ shed his blood, he secured for us, all of the blessings of the new covenant, this would have reminded them. As it reminds me of you. I hope of Jeremiah chapter 31, Jeremiah chapter 31, he talks about it a new covenant, which when Jeremiah spoke of a new covenant, it was something that certainly would have turned the ears of his original hearers because the covenant that God had made with Abraham and Isaac and Jacob was supposed to be a covenant that is forever.

And ever. The covenant, that God establishes with Israel in the wilderness through Moses is a covenant that is supposed to be forever and ever. And so you have this, the series of administrations of an everlasting covenant, a covenant of grace, God joining himself to sinners through blood, that is shed, for atonement and giving them blessings that he commits himself to and obligating them who he whom he brings into covenant with himself.

The obligations to certain duties in the covenant, but all of these other covenants administration's, they haven't kept their duties. They haven't done what they're supposed to do then Jeremiah comes along, and he talks about a new covenant, in Jeremiah chapter 31. Beginning in verse 31, he says, behold the days are coming says, y'all way when I will make and you covenant with the house of Israel and with the house of Judah, not according to the covenant that I made with their fathers in the day that I took them at by the hand, to lead them, out of the land of Egypt, my covenant, which they broke though?

I was a husband to them, says Yahweh. But this is the covenant that I will make with the house of Israel. After those days as Yahweh, I will put my law in their minds and write it on their hearts. I will be there God and they shall be my people no more shall every man, teach his neighbor and every man has brothers, saying no Yahweh for, they shall all know me from the least of them to the greatest of them says y'all.

Wait, for I will forgive their iniquity and their sin. I will remember no more thus says Yahweh who gives the sun for a light by day. The ordinances of the moon in the stars for a light by night, who disturbs the sea and its waves roar. Y'all way of hosts is his name if those ordinances depart from before me, says y'all way, then the seed of Israel shall also cease from being a nation before me forever.

Thus says y'all if heaven above can be measured and the foundations of the earth searched at beneath, I will also cast away. The seed of Israel for all the, they have done says Yahweh. So the people of Israel would know that there's a new covenant there would perhaps have been a lot of questions in their mind.

What is this new covenant? When is it coming? They certainly would not have thought that it was going to come for the house of Judah and the house of Israel. And for all those who are far off as many as the Lord brings to himself, which is what's going to be announced and on the day of a Pentecost, but they know about the new covenant.

So, when we come to verse 20, we see that Jesus is desire for this meal isn't just for fellowship isn't just provision but it's for security. Assuring us that the benefits of the new covenant have been secured not by our blood, but by his blood, not by our obedience.

But by his obedience likewise he also took the cup after supper saying, this cup is the new covenant in my blood which is said for you that we have fellowship in the cup that we bless going back to first Corinthians 10. We have fellowship, we have a share in it's a word fellowship.

Means we have a share in the blood of the Lord Jesus Christ and all that has been secured. What has been secured well from Jeremiah 31 and unbreakable company? One in which is unbreakable because he gives us new minds and hearts one in which he gives us personal knowing of the Lord, one in which he removes our iniquity.

You remember our sin, no more, his blood, his blood is the means by which all of these things have been secured for us and when he brings us to the table and he says, this is the cup. This cup is the new covenant in my blood else says, it's written elsewhere.

This cup is the cup of the new covenant my blood but this cup is the new covenant in my blood which is said for you. He saying remember be sure. Be glad be certain that all of the Jeremiah 31 blessings have been secured for you by the blood of the Lord Jesus Christ.

So, those of you who come to the Lord's table week by week and, and eat the bread, and drink the cup as you drink the cup, the Lord Jesus affirms to you from heaven, that he has bought all of the blessings of the new covenant for you with his blood.

And he puts the cup in your hand, he says this cup is the, the seal the guarantee. The what he has bought by his blood, he has earned for you. An unbreakable covenant, he has secured for you new nature. His law written in your mind, and on your heart, your own personal knowledge of the Lord in which you grow.

Even by his own life, the removal of your iniquity and your sin. You're complete forgiveness. So in

conclusion, our Lord's fervent desire to give all of these things to us this fellowship. This provision of himself, this security and the covenant and the new covenant, and the blessings that he's given us.

All of this ought to provoke our own fervent desire to come to the table to have fellowship with him to receive him, providing himself to us to be assured and gladdened in. His covenant with him, that bonded that he has made between us and God and himself. Not only that, we would receive all those blessings but that we would be obligated to do according to all that.

He has commanded but which we do independence upon him. Why did the Lord? So fervently desire to eat this meal that he resorted to this trickiness about how he had Peter and John set it up because he is eager for fellowship with his disciples. There's eager to give himself to his disciples and he was eager to assure them of all that he was securing for them by his blood in the new covenant.

And the fact that he has commanded that this meal will be eaten perpetually and remembrance of him means that he's eager for the same with, you, isn't he? He's eager that you would come to his table and have fellowship with him, that you would come to this, his table, they would give himself to your faith that this table, that he would give himself to you.

That you would come to his table and that he would assure you and gladden, you and all that God has committed himself to and all that Christ has secured by his blood. If you have been coming with coldness or hesitation or unthinkingly, just kind of robotic actions or perhaps if you have resisted coming altogether.

Sure. A believer in the Lord Jesus Christ. You see all the good things for which he gave this table, he desired to establish this meal, the night that he was betrayed and ought. Not you desire to come and to have these things from him. And with him too. We know, we know now that one of the reasons why he said, I fervently desire have with fervent desire, I've desired to eat this past over with you before I suffer was because he was establishing one that night the meal that we come to partake of in a few moments together.

Now I'm in, let's pray.