

Title: Fulfillment and Promise
Text: Luke 22.14-23 pt.1
Theme: The unfolding drama of redemption
Series: Luke
Aim: I aim to help my people see that all of creation centers on redemption and kingdom.

Read Text:

On June 6, 1944, the Allied forces landed on the beaches of France to liberate Europe from the tyranny of the Nazis. The formal name was Operation Overlord. The planning for this massive event took almost 2 years and involved 7,000 ships and landing craft, 195,000 navy personnel from 8 countries, 133,000 troops who landed on the Normandy beaches on the first day and by the end of June, 850,000 men, 148,000 vehicles and 570,000 tons of supplies had come ashore. 11 months later, Germany surrendered and the war in Europe was over. It was a big event that impacted our world as we know it.

The biggest single event in the history of the world is the death of Christ. If it seems like we have been a long time in the final week of Christ it is because we have. 24% of Luke's gospel focuses on the final week of Christ before his death. 30% of Matthew, 40% of Mark and more than 40% of John does as well. This is a major focal point because God planned the history of the world around this event. Let that settle down on you. Our text is mere hours from the death of Christ which God has spent thousands of years preparing for.

The OT is like driving on a road punctuated with hundreds of billboards advertising the ultimate point. Jesus enters Jerusalem on the Sunday before Passover. The origin of Passover from Egypt helps us understand what is at stake. This Passover that Jesus and the disciples observe is all tied to his death as the Lamb who dies to redeem people from the slavery of sin and death. Therefore, this Passover in Luke 22 fulfills the Passover of Exodus 12. But there's more.

1. **This Meal promises another Meal.** (14-16)

It was late afternoon or early evening, Thursday, April 6, AD 30. The hour had come. Jesus was reclining at table. DaVinci's painting of the Last Supper is good art but poor history. The men look European instead of Jewish and are all sitting on one side of a table instead of reclining as the text explicitly states (14). Then Jesus says, "*I have earnestly desired to eat this Passover with you before I suffer.*" (15) The grammar that Jesus uses emphasizes eating. This literally is his last supper. He is about to die. He knows it and he says it again. Again, the disciples seem oblivious to this. But Jesus is not isolated nor desires to be alone. He has looked forward to this earnestly. Why? If this meal is his final meal and if he is then going to face more suffering in the next few hours than any human has in the history of the world, why would he earnestly desire to eat this Passover with them? Wouldn't you think that he dreaded what was coming and wanted to put this off, even mentally, as long as possible?

One possible factor is that Jesus really loves these men and delights in their friendship, camaraderie, and fellowship. He doesn't want to be alone. He wants to be with them. That's all true, but there is more. Look at v.16. *"For I tell you I will not eat it until it is fulfilled in the kingdom of God."* Now we see why Jesus so earnestly desired to eat this meal. This meal was not the end. Yes, this Passover and the death of Christ fulfilled the Passover event from Egypt, but this meal, was a fulfillment and another promise. This meal promised another meal.

Jesus knew that this meal, as significant as it was, pointed to a greater meal that would be fulfilled in the kingdom of God. Jesus spoke of that meal to come in Luke 13.29 when he said that *"people will come from east and west, and from north and south, and recline at table in the kingdom of God."* This is the event that marks the culmination of all these events.

Isaiah spoke of it. (25.6-9)

*On this mountain the Lord of hosts will make for all peoples
a feast of rich food, a feast of well-aged wine,
of rich food full of marrow, of aged wine well refined.*

⁷ *And he will swallow up on this mountain
the covering that is cast over all peoples,
the veil that is spread over all nations.*

⁸ *He will swallow up death forever;
and the Lord God will wipe away tears from all faces,
and the reproach of his people he will take away from all the earth,
for the Lord has spoken.*

⁹ *It will be said on that day,
"Behold, this is our God; we have waited for him, that he might save us.
This is the Lord; we have waited for him;
let us be glad and rejoice in his salvation."*

Jesus spoke of banquets like this in parables (Luke 14.15-24; Matthew 22.1-14; 25.10; 26.29)
This helps prepare us for John's vision in Revelation 19.6-9.

⁶ *Then I heard what seemed to be the voice of a great multitude, like the roar of many waters
and like the sound of mighty peals of thunder, crying out,*

"Hallelujah!

*For the Lord our God
the Almighty reigns.*

⁷ *Let us rejoice and exult
and give him the glory,
for the marriage of the Lamb has come,
and his Bride has made herself ready;*

⁸ *it was granted her to clothe herself
with fine linen, bright and pure"— for the fine linen is the righteous deeds of the saints.*

⁹ And the angel said to me, "Write this: Blessed are those who are invited to the marriage supper of the Lamb." And he said to me, "These are the true words of God."

The marriage supper of the Lamb, the wedding reception of the Bride and the Groom, is the culmination of the Passover meal. It is the inauguration ball of the Kingdom of Christ and marks the reign of Christ with his Bride, the Church. This event points to that event. This event with his disciples who are few and localized points to that event which will be massive and enjoyed by people from every tribe, language and nation! Jesus, right here, is looking forward. For the joy that was set before him, he endured the cross.

Jesus willingly suffered and yes, he suffered to secure your attendance at the marriage supper of the Lamb. Jesus willingly suffered to guarantee your citizenship in his kingdom. Jesus willingly suffered because he loves you and earnestly desired that you would spend eternity with him and the people of God enjoying fellowship and delight that has no end. So, for those of you who are concerned whether or not we will eat in glory, yes! But that meal, event, fellowship, reunion, celebration will be beyond anything we can imagine. History is God's planning for it and it will be glorious. Jesus is going to the cross with his eye on this event.

This just raised the level of everything that is happening right now in the Upper Room. The original Passover marked the birth of the Old Covenant people of God as they were redeemed from Egypt. This Passover meal would be the occasion when Christ would mark the birth of the New Covenant People of God who would be redeemed from sin and death by his death and resurrection. And this inauguration of the New Covenant with God's people would be fulfilled and culminated in the Celebration of all celebrations when Christ returns to take back what rightfully belongs to him. We must see everything that Christ does now in view of that.

However, before we do that and move on in the text, let's try to take in what Jesus has just said. First of all, his death is not the end. He is making it so clear that he is going to enjoy this meal in the future. Which means that our death is not the end. Jesus shall reign where 'er the sun doth its successive journey run. His kingdom is from shore to shore til moons shall wax and wane no more. We have an eternal kingdom prepared for us, because it was planned for us and secured for us. What kind of a Savior is this who will go to such painstaking efforts and detail in order to plan for and secure your salvation? What kind of Savior makes so much effort to tell us these things so we can know them, be assured by them, comforted by them, encouraged by them and orient our lives around them? It is good for us to consider the cost of our salvation by looking at what Christ suffered on our behalf. But the planning of his suffering makes it clear that Jesus willingly chose to face this because of what he secured for us by his death. This is your God!

A couple of weeks ago we tried to imagine what was in the mind of Judas Iscariot as he walked the two miles from Bethany to Jerusalem to arrange the betrayal of Christ. Did he ever ask himself, what am I doing? What am I thinking? What is wrong with me? Here we see an extreme opposite. Christ came from heaven to earth to arrange for our salvation. From eternity past he created us in order to set his love upon us. He made a plan for our pardon and then put into action that plan of our redemption. What kind of a God is this? He is a sovereign, merciful,

expansive, big-hearted, joyful and glorious God. He will bask in our worship because we bask in his salvation and eternal life. If you can find a better god than that, follow him. If you can find a better King than that, go live in his kingdom. If you can find a better Savior than that, trust him. But since you can't, then you had better give your life to this One.

2. The cup that promises another cup (17-18)

The Passover Meal followed a script. The traditional meal had 4 cups of wine that were taken together. The first cup started the meal. The father of the home would begin the meal with a prayer and this cup. He would pray, "Blessed are you who created the fruit of the vine." The drinking of this first cup marked the beginning of the Passover meal. This meal was more than just a gathering in order to be fueled; it was an event that went for several hours. The second cup was shared before the retelling of the Exodus story and the singing of some of the Hallel Psalms (113-118). Our Scripture reading from Psalm 115 this morning was part of what was sung at this meal. Then came the meal itself which consisted of lamb, of course, and unleavened bread. After the meal the third cup was shared and then after the conclusion of singing the Psalms (likely 118), the 4th and final cup was shared.

This cup that Jesus took, and blessed and then shared was probably the first one. I think that what he says in verse 18 is simply underscoring what he said in v.16. This meal of celebration and gathering, marked by this opening cup promises another event to come. I will not celebrate this event again until I do it with you in the kingdom. I think he is simply repeating this point so they understand that there is more going on at this Passover than any other Passover they have ever been part of. This is the most significant Passover they will ever partake of. The next meal like this, will be a wedding feast.

Now, Jesus goes off script. Now Jesus takes the occasion of this Passover Meal to start something new. In a few hours, his death will fulfill the Passover. The Passover will now take on new meaning and Jesus is telling us what that new meaning is as he starts a new practice for what will be the new covenant people of God.

3. The new significance of the bread (19)

At this point in the meal, Jesus takes some of the bread and he gives thanks for it, breaks it and gives it to his disciples. He is likely in the middle and takes some of the bread and tears it into two parts and hands out a piece to his right and left for them to each take a piece of it. Then he says, "This is my body, which is given for you. Do this in remembrance of me." The word for "is" clearly means representation and not identification. Jesus is not saying that this bread is now his literal body that is getting handed out. His literal body was intact and was handing out the bread. It was very clear that this bread that he was handing out represented his body. But his body, like the Passover Lamb that was offered up, would be offered for them. Therefore, eat this bread in remembrance of me. Think about this bread as representing my body which is given (given as a sacrificial offering) for you. There are several very important things to note here:

- 1) Jesus instituted this as a memorial, not a re-sacrifice.

Jesus uses the Passover Meal to launch an ordinance for what will be the New Covenant people, called the church. We will gather together weekly to worship, to hear the Word of God preached, but Jesus wants his New Covenant people to fellowship together. He institutes a practice for his people that we call the Lord's Supper or communion. The word communion speaks of community. His people are to be a fellowship of believers brought into fellowship by means of sharing in his death. That is, when we turn from our sin and trust in the death of Christ as the means by which we are forgiven, then because of our faith in Christ, we are forgiven and placed into the family of God. As members of his family, we belong to one another and are responsible to help each other follow Jesus. The means by which we become followers of Christ is the death of Christ. And it is this gospel, this good news of what Christ has done that brings us into the family and sustains us in the family. That is why we re-enact this event when we observe the Lord's Table. We share this bread together. We remember together what Christ has done for us. And we look forward to what he was looking forward to, when we eat together in the Kingdom as the full and beautiful Bride of Christ.

- 2) The bread represents the body of Christ given for them. It is not the body of Christ.

The bread does not miraculously change into the actual flesh of Christ. It was not that in the upper room and it is not that here. In the upper room, Jesus did not die for our sins. The breaking of the bread and sharing of it symbolized the glorious truth of what was about to happen when Christ offered himself up in death as the full payment for our sins. The disciples were not eating the body of Christ in the upper room. The body of Christ was there. The body of Christ would die, and the body of Christ would be resurrection. The death that Christ died, was once and for all. The idea that the bread becomes the actual flesh of Christ is not true. Communion remembers the death of Christ, but it does not re-crucify Christ as if he has to keep on dying because we keep on sinning. His death was once and for all. It was sufficient.

- 3) This statement by Christ is a very clear statement about the doctrine of atonement.

There is a 2-word phrase in v.19 that is repeated in v.20. Do you see it? That 2-word phrase is "for you." The preposition "for" can mean for your benefit. I saved a seat "for you." It can mean purpose or function. I bought this car for speed. There are actually many uses that "for" can have, but here, it means "in the place of." Jesus is explaining the heart of atonement. Just as the Passover Lamb died instead of the firstborn in the home, so Jesus was going to die by offering up his body in death wherein his blood was poured out. He did this for you. He did this in your place. He did this as your substitute. He did this because your death for your sins would not pay the debt. This is connected to ...

4. **The new significance of the cup** (20)

The bread represented his body. Now this cup was probably the 3rd cup in the Passover script since it was shared after the meal. Jesus takes this cup and gives it new meaning. He says that

this cup is poured out for you. It is very clear from his next statement what he means by that. This cup that is poured out for you, is the new covenant in my blood. This cup, represents my blood that is poured out for you. Just as the death of the Passover Lamb and the applying of the blood on the doorposts provided redemption for Israel and the launching of the Old Covenant, this sacrifice of blood (my death) provides redemption for all who trust in my and the launching of the New Covenant. (Covenant – next week)

Bryan Johnson is 49 years old. He is a tech entrepreneur and founder of a venture capital firm. Bryan has spent millions of dollars in order to be the healthiest man alive. He wants to live forever and figure out a way to do it. He's done seminars, podcasts, and has 2.7 million followers on Instagram. This summer he announced that in spite of the incredible lengths he's gone to in order to be the healthiest person to ever live, he's been diagnosed with an incurable chronic condition known as autoimmune gastritis. Bryan, no one gets out of here alive. Hebrews 9.27 says *"...it is appointed for man to die once, and after that comes judgement."* We can appreciate the emphasis on fitness but if your goal is to not die, it will never work. However, if your goal is to live forever, you need to know that eternal life will not cost you millions. It has already been paid for. Yes, *"it is appointed for man to die once, and after that comes judgment"* but that is not how the sentence ends. That is not the whole story. Here is the setting of that statement: *"But as it is, he (Christ) has appeared once for all at the end of the ages to put away sin by the sacrifice of himself. And just as it is appointed for man to die once, and after that comes judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him."*