

## **The Gospel According to Luke**

Luke 22:14-23

Reading: Luke 22:14-23

*Parallel Passages:* Matthew 26:20-25 and Mark 14:17-21

Sermon #93  
September 20, 2020

### **Passover Fulfilled**

#### **The Night That Changed Redemptive History**

Last week we observed that Jesus was God’s Passover Lamb from before there was a Passover. We learned that Jesus knew this truth, some of the Old Testament prophets; like Isaiah and John the Baptist knew the truth concerning Jesus. Remember when John saw Jesus approaching, he declared, “Behold, the Lamb of God, who takes away the sin of the world!” (John 1:29) The Apostle Paul knew the truth, as well as, the other New Testament writers; they knew this truth; Jesus is the Son of God and the eternal Passover Lamb. As Paul wrote to the believers in Corinth, “Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed.” (1 Corinthians 5:7)

In our Luke passage today, it is now the 15<sup>th</sup> of Nisan and Peter and John have brought everyone to the upper room. The disciples are seated with Jesus and they begin to share the Passover Meal together. During the meal, Jesus makes some very important comments. Jesus knew the clock is ticking and Judas would soon leave to seek the Chief Priests. In a few hours Jesus will be arrested and taken before an illegal trial during the night, falsely accused and convicted. Early in the morning He will be dragged off to the Romans, and afterwards He will be led away to be crucified and placed dead in a tomb. Jesus also knows that the Father will raise Him from the dead. Let’s take the time to examine this Last Supper and

discover together some of the profound statements and claims of Scripture. As with all Scripture it is full of amazing truths. I want you to be prepared to notice a few things; first, Jesus stresses the Substitutionary nature of His death. His body is broken for us and His blood is poured out for us. Jesus is the “wrath bearer” and He is the “curse bearer” and He is the “sin bearer” for mankind. Second, notice even though He knows His death is just hours away, Jesus has a great desire to celebrate the Passover with His disciples. Jesus is fully aware that this Passover will, in fact, move redemptive history further down the divine timeline which leads to His suffering and death. Still, Jesus greatly desires to share this most important meal with those He has led for 3 years and deeply loves. Third, observe, Jesus will not eat any more Passover Meals until He shares it again with all the redeemed throughout the centuries. Jesus is at the righthand of the Father as He waits for God’s redemptive plan to be fulfilled by the last person God has chosen to be saved. Then, after a long wait, He will share with all His people the great banquet feast.

This Passover Meal is a key event; **This night would forever change the course of redemptive history for it moves from the Old Covenant to the New Covenant.** After this message we will celebrate the Lord’s Supper as a New Covenant meal. We are to do this until we are with Christ in heaven. As broken and sinful people who God has redeemed, we have a great need to remember Jesus’ sacrifice. May we, my beloved, never, never take what Jesus did for granted, may we never forget the price He paid upon the cross for our salvation. As Jesus stated, <sup>16</sup>“For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. <sup>17</sup>For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.” (John 3:16-17) Let me ask, “How deep is your love for

Christ?” Christ gave His life that you would be offered salvation if you believed in Him as your Savior. So, let me ask you, “Are you willing to give your life, in love and sacrifice, to bring Jesus honor and glory?”

As we consider this, let me pray for our time in God’s Word.

Please stand for the reading of God’s Word? Luke 22:14-23

### **Passover Symbolism** (v. 14-18)

This is the Lord’s last earthly meal; a meal of symbolism, a meal with His beloved disciples. This is the Passover Meal - He has longed for since before creation; it is time for the ushering in of the New Covenant between God and mankind. Reading verses 14 to 18, “when the hour came, he reclined at table, and the apostles with him. <sup>15</sup> And he said to them, ‘I have earnestly desired to eat this Passover with you before I suffer. <sup>16</sup> For I tell you I will not eat it until it is fulfilled in the kingdom of God.’ <sup>17</sup> And he took a cup, and when he had given thanks he said, ‘Take this, and divide it among yourselves. <sup>18</sup> For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.’” His time is being condensed and Jesus desires to make the most of it, reading verse 15, Jesus tells His disciples, “I have earnestly desired to eat this Passover with you before I suffer.” Jesus says He desired with a deep and urgent desire to eat the Passover with His disciples. Jesus is saying this was absolutely essential use of His limited time because of what He wants the disciples to take away from this experience. This meal was more important than what Judas was getting ready to do. Jesus must ready His disciples to understand the New Covenant, even though much of the last 3 years would not come into focus until after Jesus rose. Christ’s mission for His disciples is; they are to begin His church and they must take the gospel to the world. This remains the mission of all disciples.

## Passover Meal

Since we are not Jewish, I want to take you through some highlights of the Passover meal to show you some of its meaning for the Old Covenant to the Jews and to us as people of the New Covenant. The Seder or Passover Meal begins with a blessing said over the first of four cups of wine. The first cup of wine is called the **cup of sanctification**. It is to commemorate the promise of God found in Exodus 6:6, “I am the LORD, and I will bring you out from under the burdens of the Egyptians” The Seder starts with the first cup of wine – the cup of sanctification and God’s promise “I will bring you out”, this is a promise fulfilled. God brought the Hebrews out of Egypt and He brings us out of the world and out of spiritual slavery to sin and removes the fear of death. Jesus drank this cup of wine, the cup of sanctification, with the disciples. Verse 17 reads, “And he took a cup, and when he had given thanks he said, ‘Take this, and divide it among yourselves.’” After Jesus took a drink and prayed a thanksgiving to God the Father, the disciples each took a drink.

The host, and on this night the host is Jesus, washes his hands to purify. Then the middle one of three matzah – that is, unleavened bread – is broken in two. One of the broken halves is hidden until after the meal. The three matzah – the unleavened bread – reminds us of the Trinity – the Father, the Son and the Holy Spirit. Significantly, in the Seder, the middle matzah is taken out and broken in two. This night it symbolizes that Jesus’ body was ‘broken’ for us. Half is eaten then and half is hidden until later. Understanding God’s promise of salvation for the remnant of Israel, we see a picture of the harvest of Jews who first came to faith; the left the Old Covenant and embraced the New like Paul. It also symbolizes those Jews who will find salvation in a time to come. It also reminds us Jesus, in a sense, is hidden in heaven and will return and be found by all on earth; some to

salvation and some to condemnation. The other broken half is hidden during the Seder and has to be found, later, traditionally by a child.

At this point of the Seder the Passover story is told and when it is finished, a second cup of wine is presented. The second cup is called the **cup of plagues** for it represents the plagues that came upon Egypt and it relates to the second promise found in the middle of verse 6 of chapter 6 of Exodus, “**I will deliver you from slavery**” With the second cup now drunk, everyone washes their hands. Bitter herbs are eaten. In Exodus 12:8 the Jews were told to eat the lamb with unleavened bread and with bitter herbs. In Hebrew the bitter herbs are called ‘maror’ (**mārôr**). The bitter herbs are usually represented by grated horseradish.

The second cup of wine, the cup of plagues, is not mentioned in the Gospel accounts, the second cup is drunk after the Passover story is told but before the meal. This is the point during the Seder where bitter herbs are eaten, Jesus revealed that He would be betrayed by Judas, a bitter truth, saying, <sup>21</sup> “**Truly, I say to you, one of you will betray me.**” <sup>22</sup> **And they were very sorrowful and began to say to him one after another, ‘Is it I, Lord?’** <sup>23</sup> **He answered, ‘He who has dipped his hand in the dish with me will betray me.’”** (Matthew 26:21-23) Luke records it this way, beginning in verse 20, “**likewise the cup after they had eaten, saying, ‘This cup that is poured out for you is the new covenant in my blood.**” <sup>21</sup> **But behold, the hand of him who betrays me is with me on the table.**” <sup>22</sup> **For the Son of Man goes as it has been determined, but woe to that man by whom he is betrayed!”** Jesus’ betrayal is a bitter hurt for Him and will end bitterly for Judas.

The main meal or the main course is roasted lamb. At this time half matzah is found it is broken into pieces, distributed and eaten by everyone. The broken half of matzah, which had been hidden, is brought back to the table. It has to be

found by a child. Matthew tells us at this point, <sup>26</sup>“Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, ‘**Take, eat; this is my body.**’” (Matthew 26:26) Luke simply records Jesus saying, “**This is my body, which is given for you. Do this in remembrance of me.**” (v.19) Jesus was hidden like the matzah and is now found like the matzah and is revealed to be the last eternal Passover Lamb. Everyone eats of the bread. After the lamb is eaten another blessing is said.

Now there is a third cup of wine. The third cup is called the **cup of redemption**, where God says in Exodus 6:6, “**I will redeem you with an outstretched arm and with great acts of judgment.**” This is where Jesus announced the New Covenant, the redemption of God for the forgiveness of sins in verse 20, “**And likewise the cup after they had eaten, saying, ‘This cup that is poured out for you is the new covenant in my blood.’**” In Matthew it is recorded slightly different in verses 27 and 28, “**And he took a cup, and when he had given thanks he gave it to them, saying, ‘Drink of it, all of you, <sup>28</sup> for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.’**” The redemption of mankind planned by God before creation is now at hand.

Jesus did not drink the fourth cup of wine; **the cup of completion**. In Exodus chapter 6, verse 7, God says, “**I will take you to be my people, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians.**” Jesus said that He will drink that cup with us in heaven. Reading out of Matthew, “**I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.**” (26:29) Jesus will drink with us the cup of completion at the marriage supper of the Lamb. At this time in the Seder a child opens the door and looks outside to see if Elijah is there. The Bible says that Elijah would come and

precede the Messiah. God told the prophet Malachi, <sup>5</sup>“Behold, I will send you Elijah the prophet before the great and awesome day of the LORD comes. <sup>6</sup> And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction.” (Malachi 4:5-6) The prophet is not outside waiting to get in. So, they now sang the “hallel” (hä'läl) or songs of praise from the Psalms; beginning in 113 and finishing in 118. This is not in Luke’s account but is recorded in Matthew 26:30, “And when they had sung a hymn, they went out to the Mount of Olives.”

Jesus will not eat any more Passover Meals until He eats the great Passover Meal with all His followers at the Great Banquet Feast of the Lamb. We have a picture of this meal given to us by The Apostle John in the Book of Revelation, chapter 19, he writes, <sup>7</sup>“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; <sup>8</sup> it was granted her to clothe herself with fine linen, bright and pure’— for the fine linen is the righteous deeds of the saints. <sup>9</sup> 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.’” Our Lord is waiting for that day when He feasts again with all His followers at the wedding banquet. Jesus will not feast in heaven until we are all present with Him and He will not drink the fruit of the vine until we are all with Him. In a sense, Jesus is fasting and waiting for the day when the Wedding Feast will take place. As He fasts, He intercedes for the saints before the Father.

### **From Passover Seder To The Lord’s Supper** (v. 19-20)

We continue with the Seder being transformed into the Lord’s Supper. Reading verses 19 and 20 of Luke chapter 22, <sup>19</sup>“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.’<sup>20</sup> And likewise the cup after they had eaten, saying, ‘This cup that is poured out for you is the new covenant in my blood.’”

Jesus continues the Seder, meaning order, Jesus takes the unleavened bread, the one in the middle and breaks it as was the custom. Now, the meaning is clear. For 3500 years, the Jews have been breaking the middle piece of unleavened bread. Jesus explains that this represents His body that is just about to be broken for His followers. Traditionally, while reading from the Torah, the third cup, the cup of redemption, is lifted by the father of the household and he would intentionally spill a portion onto the white napkin giving the appearance of the blood shed by the lamb at Passover. Jesus, as He spills a few drops of wine looks intently at His disciples and says, “This cup that is poured out for you is the new covenant in my blood.” Jesus very clearly tells His followers and us that His body would be broken for their redemption and His blood would be poured out for them and us for He is the last and final Passover Lamb.

My beloved, always remember, salvation has always come through the blood of the Lamb. In Egypt during the exile, the Hebrews experienced the Exodus from Egypt through the blood of the Passover Lamb. For us, we experience an Exodus as well through the blood of the Lamb of God, Jesus Christ. Our Exodus is not out of Egypt but out of sin. Through the cross and the blood of our Lamb, Jesus Christ, He brings us out of sin and into the Promised Land of God’s reconciliation. Our Joshua or our Jesus, brings us into the Promised Land, we are reconciled back to God our Father.



The broken body and shed blood of Jesus is, for all who believe in Him as the Messiah, the Christ, the Atonement of God. Jesus voluntarily took our punishment. We were the sinners, not Him. We were the ones who had broken the commandments and the covenant of God, not Him. We were the ones who had earned the death penalty, not Him. Jesus body and blood atoned for all of this and for all who believe in Him.

**Jesus bore our pain**, He bore our sin; as the Prophet Isaiah, wrote, <sup>6</sup>“**All we like sheep have gone astray; we have turned—every one—to his own way; and the LORD has laid on him the iniquity of us all. ...** <sup>11</sup> Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and **he shall bear their iniquities. ...** <sup>12</sup> because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and **makes intercession for the transgressors.**” (Isaiah 53:6, 11 and 12) Christ is in heaven making intercession for those who are transgressors against God and believe in Him as their Savior. We are reconciled back to God by the blood of the Lamb. As the writer of Hebrews explained, “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.” (Hebrews 9:28) As God’s children by the atoning blood of Christ, we wait for His return and the marriage banquet. We have been spiritually healed by Christ’s sacrifice as the Apostle Peter wrote, <sup>24</sup>“*Jesus himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.* <sup>25</sup> For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.” (1 Peter 2:24-25) We belong to Jesus and live for His glory.

**Jesus bore our abandonment**, because of our sin we were condemned to experience separation from God in eternal darkness. Jesus experienced separation from God as He was left alone in the tomb; all His disciples deserted Him, they fled in fear. When they came to arrest Jesus, one of things He said was, <sup>56</sup>“**But all this has taken place that the Scriptures of the prophets might be fulfilled.**” *Jesus was referring to Psalm 88.* (Psalm 88:8 & 18) **Then all the disciples left him and fled.**” (Matthew 26:56) Because of our sin Jesus suffered the worst pain He would ever have to endure, not crucifixion, but separation from God the Father because of our sin. While on the cross **“at the ninth hour Jesus cried with a loud voice, ‘Eloi (el·o·ee), Eloi, lema (lam·ah) sabachthani (sab·akh·than·ee)?’ which means, ‘My God, my God, why have you forsaken me?’”** (Mark 15:34) Jesus carried the weight of untold millions of sins, alone, all alone, and the weight was crushing. Jesus took on this horrible suffering, so that, believers would never have to pay the penalty of being separated from God for eternity.

**Jesus bore the wrath of God**, for the sins of mankind. As Paul wrote to the Galatians, **“Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, in Deuteronomy 21:23 “Cursed is everyone who is hanged on a tree”** (Galatians 3:13) Both Judas and Jesus hung on a tree; Judas condemned by his sin and the sinless Christ who became of the sins of mankind, so that, we would not have to die like Judas. Paul further clarified our position in Christ in his letter to the believers in Rome, Jesus is the One <sup>25</sup>**“whom God put forward as a propitiation or appeasement by his blood, to be received by faith. This was to show God’s righteousness, because in his divine forbearance he had passed over former sins. Jesus was the final sacrifice, the one and final Passover Lamb.** <sup>26</sup>**It was to show his righteousness at the present time, so that he might be just and the justifier**

of the one who has faith in Jesus.” (Romans 3:25-26) Jesus justifies before God the Father those who believe in Him by faith.

### **Passover Preordained** (v.21-23)

Taking up the end of this passage in Luke, verses 21 to 23, “**“But behold, the hand of him who betrays me is with me on the table.**”<sup>22</sup> **For the Son of Man goes as it has been determined, but woe to that man by whom he is betrayed!**”<sup>23</sup> **And they began to question one another, which of them it could be who was going to do this.”** Please notice, Jesus said, “**as it has been determine**”, God predetermined all the events surrounding the death of Jesus. From before the first Passover, from before the death angel, from before all these events, God had determined to send His Son to bear the sins of His people.

Why is this night different? Because, the Son of God, the Lamb of God, would take away the sins of the world, not for a time - but for eternity. This night is very different because it would **forever change the course of redemptive history by moving from the Old Covenant to the New Covenant.** Amen and amen!

My beloved, we will praise God in song and prepare our hearts and minds to celebrate the Lord’s Supper