

A Declaration of Those Things Which Are  
Most Surely Believed Among Us  
An Expository Study of the Gospel According to Luke  
Chapter 22- Luke 22:14-23  
327- Jesus Institutes the Lord's Supper

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September 4, 2016

**Luke 22:14-23**

**14** When the hour had come, He reclined *at the table*, and the apostles with Him.

**15** And He said to them, **"I have earnestly desired to eat this Passover with you before I suffer;**

**16** for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God."

**17** And when He had taken a cup *and* given thanks, He said, **"Take this and share it among yourselves;**

**18** for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes."

**19** And when He had taken *some bread and* 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."**

**20** And in the same way *He took* the cup after they had eaten, saying, **"This cup which is poured out for you is the new covenant in My blood.**

**21** "But behold, the hand of the one betraying Me is with Mine on the table.

**22** "For indeed, the Son of Man is going as it has been determined; but woe to that man by whom He is betrayed!"

**23** And they began to discuss among themselves which one of them it might be who was going to do this thing.

To the Glory of God

Now there are two huge things going on in the Passage that Brother Andy just read to you:

1. In verses 14-20, Jesus is *instituting* one of the two Sacraments or Ordinances of the Christian Church, what we call "Communion" or "The Lord's Supper".
2. In verses 21-23, the Son of Man is "going" as it has been *determined by God*, but this "going" is *facilitated* through the human betrayal by Judas.

And since we can't go over both of them today, let's deal with the first one.

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**Luke 22:14-20**

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**20** And in the same way *He took* the cup after they had eaten, saying, **"This cup which is poured out for you is the new covenant in My blood."**

Now this first point is made explicit in verse 20, when Jesus said:

**This cup which is poured out for you is the new covenant in My blood**

So, every time we drink the cup of the Lord's Supper, we are to remember that the shedding of the precious Blood of Jesus is *how* the New Covenant was established.

Now just what is the “New Covenant”? The New Covenant is that which replaces the First or the Old Covenant. And one of the best ways to understand how infinitely superior the New Covenant really is, is by looking at what the Old or the First Covenant was. So please go with me to **Deuteronomy 28**.

Now the Book of Deuteronomy is a *summary* or a *restating* of the Law of God that God gave to Moses in **Exodus, Leviticus, and Numbers**, 37 days before the children of Israel were to enter the Promised Land. The Hebrew title comes from a Hebrew word that means “*spoken words*”, and comes from the opening line in the Book which says:

Eleh ha-devarim אֲשֶׁר הִדְבַּרְתִּים אֵלַי

### **Deuteronomy 1:1a**

**These are the words (devarim)...**

The English title “Deuteronomy” actually comes from a Greek *mistranslation* of the Hebrew word and was carried over into the English.

So, just before the people entered the Promise Land, Moses gave the people 3 sermons on the plains of Moab which “retold” or gave them a summary of what God had already spoken to them. And, in Chapter 28, we see a very good summary of what the Old Covenant was, so let’s read that together:

### **Deuteronomy 28:1-14**

**1 "Now it shall be, if you diligently obey the Lord your God, being careful to do all His commandments which I command you today, the Lord your God will set you high above all the nations of the earth.**

**2 "All these blessings will come upon you and overtake you if you obey the Lord your God:**

**3 "Blessed *shall you be* in the city, and blessed *shall you be* in the country.**

**4 "Blessed *shall be* the offspring of your body and the produce of your ground and the offspring of your beasts, the increase of your herd and the young of your flock.**

**5 "Blessed *shall be* your basket and your kneading bowl.**

**6 "Blessed *shall you be* when you come in, and blessed *shall you be* when you go out.**

**7 "The Lord shall cause your enemies who rise up against you to be defeated before you; they will come out against you one way and will flee before you seven ways.**

**8 "The Lord will command the blessing upon you in your barns and in all that you put your hand to, and He will bless you in the land which the Lord your God gives you.**

**9 "The Lord will establish you as a holy people to Himself, as He swore to you, if you keep the commandments of the Lord your God and walk in His ways.**

**10 "So all the peoples of the earth will see that you are called by the name of the Lord, and they will be afraid of you.**

**11 "The Lord will make you abound in prosperity, in the offspring of your body and in the offspring of your beast and in the produce of your ground, in the land which the Lord swore to your fathers to give you.**

**12 "The Lord will open for you His good storehouse, the heavens, to give rain to your land in its season and to bless all the work of your hand; and you shall lend to many nations, but you shall not borrow.**

**13 "The Lord will make you the head and not the tail, and you only will be above, and you will not be underneath, if you listen to the commandments of the Lord your God, which I charge you today, to observe *them* carefully,**

**14 and do not turn aside from any of the words which I command you today, to the right or to the left, to go after other gods to serve them.**

So the Promise to bless them and prosper them and to protect them and sustain them was contingent on them doing what the first verses said:

**... if you diligently obey the Lord your God, being careful to do all His commandments which I command you today**

So they had thirteen verses of blessings that would come upon them and overtake them, *if* they met the two conditions of verse 1:

- **Diligently obey the Lord your God**
- **[Be] careful to do all His commandments which I command you today**

In other words, their blessings and their sustainment and their protection from God were all based on "if", "if", "if", they obeyed everything God told them, without failure or fault. So the entire system

of the First Covenant was completely *contingent* on perfect and continuous obedience.

And then, from verses 15- 68 (52 verses), God promised unbelievable curses and judgements and horrific suffering and damnation that was predicated on them doing what verse 15 said:

**Deuteronomy 28:15**

**But it shall come about, if you do not obey the Lord your God, to observe to do all His commandments and His statutes with which I charge you today, that all these curses will come upon you and overtake you:**

So *any* failure, *any* sin, *any* transgression, *any* deviation from *any* of the Commandments of the Lord, by *anyone* in the entire nation of Israel, brought the *entire* nation under the 52 verses of curses from God.

So we can see that this First Covenant was between God and Man. And basically the First Covenant said:

You (Man) do this, and I (God) will do that.

... you walk with Me and obey Me perfectly and continuously and I will bless you. You sin against Me, and I will curse you.

Now, the question always comes up at this point:

“Since all people are sinful, how was anyone saved under the First Covenant?”

And the answer is that people were saved under the First Covenant the very same way that people are saved today:

By Grace through Faith

*Nobody* was saved by keeping the Law, because *nobody* can keep the Law perfectly and continuously. Moses himself didn't keep the Law. And so, Moses and everybody else who was saved under the First Covenant was saved by Grace through Faith.

Yet, this First Covenant governed God's people until the Messiah could be born, Who would bring in the New Covenant.

So, until Jesus was born, the Old Covenant was in force. And the

First of the Old Covenant dictated the parameters by which God's people could worship and serve God.

Now one of the best places to look in the Old Testament that describes just what the New Covenant is, is **Jeremiah 31**, so please go there with me:

### **Jeremiah 31:31-34**

**31 "Behold, days are coming," declares the Lord, "when I will make a new covenant with the house of Israel and with the house of Judah,**

**32 not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the Lord.**

**33 "But this is the covenant which I will make with the house of Israel after those days," declares the Lord, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people.**

**34 "They will not teach again, each man his neighbor and each man his brother, saying, 'Know the Lord,' for they will all know Me, from the least of them to the greatest of them," declares the Lord, "for I will forgive their iniquity, and their sin I will remember no more."**

Notice that there is no mention here of any obedience by Man; no mention anywhere of any humanly engineered diligence or will power or decisions or choices. There is not even a single mention here of any human cooperation.

No, the only thing we see in what the Prophet Jeremiah describes about the New Covenant here is what God Himself said He alone will do for us:

- ✓ **I will make a new covenant with the house of Israel and with the house of Judah.**
- ✓ **I will put My law within them and on their heart I will write it.**
- ✓ **I will be their God, and they shall be My people.**
- ✓ **I will forgive their iniquity,**
- ✓ **and their sin I will remember no more.**

The Prophet Ezekiel further elaborated on what Jeremiah wrote about the superiority of the New Covenant when he was moved along by God the Holy Spirit to say this:

**Ezekiel 36:24-27**

**24 "For I will take you from the nations, gather you from all the lands and bring you into your own land.**

**25 "Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols.**

**26 "Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh.**

**27 "I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.**

Again, notice the definitive and the decisive and sovereign Acts of God in the New Covenant whereby God Himself, all by Himself, promises to do these things:

- ✓ **I will take you from the nations, gather you from all the lands and bring you into your own land**
- ✓ **Then I will sprinkle clean water on you, and you will be clean**
- ✓ **I will cleanse you from all your filthiness and from all your idols**
- ✓ **Moreover, I will give you a new heart and put a new spirit within you**
- ✓ **I will remove the heart of stone from your flesh and give you a heart of flesh.**
- ✓ **I will put My Spirit within you and cause you to walk in My statutes**

So the New Covenant is God's Pledge to forgive the sins of His people, and to put His Laws within us, and to write them on our hearts, and to be our God and to make us His people by what He does for us. So the New Covenant is:

God the Father, God the Son, and God the Holy Spirit made a Covenant between themselves to magnify or display the Glory of His Grace by saving unworthy sinners by what He alone does for them.

And that means that the New Covenant is not a mere *possibility*, but a new creation. It is something not merely that God *proposes*, as long as somebody takes Him up on the deal, but something that God actually *accomplishes*!

The New Covenant is the creation of a people for God, who will *not* forsake Him because of the radical transformation that He alone does *in* them. So the New Covenant produces a people who will be God's people, *forever*, precisely because He has determined to be their God, *forever*.

And the *certainty* of this New Covenant does not lie in anything that these people do or become, but in God's Own Covenant Commitment. God has said that He will forgive their sins and remember their iniquity no more. And He says that He will write His Laws, this time not just on tablets of stone, but on tablets of the heart. God has sworn by Himself that He will wash these people with clean water and give them a new heart and cause them to love and serve Him.

So the two problems that separate people from God are solved in the New Covenant:

- i. The first is the problem of guilt because of sin (which Jesus solves by shedding His Blood to lift our guilt by taking it on Himself, "I will forgive their iniquity", "this cup is the new covenant in my blood").
- ii. The other is the problem of rebellion, our tendency to run away from God and follow the destructive suggestions of the world (which God solves by writing His Law on our hearts so that it is not just His Will imposed from outside, but it is His Will experienced from the inside as our own will).

Another way of promising the New Covenant was made by Moses in **Deuteronomy 30:6** where he said:

**Moreover the Lord your God will circumcise your heart and the heart of your descendants, to love the Lord your God with all your heart and with all your soul, so that you may live.**

... so under the infinitely superior New Covenant "**You shall love the Lord your God**" is not simply a Command for me to struggle with, but it's also a gift. So, in the New Covenant the allegiance of the human partner in the Covenant is not left in question. God secures it, all by

Himself, with the infinite Worth of His Son's Blood and with the infinite Power of His Own Spirit.

Now the connection between the New Covenant, and the Death of Jesus Christ, and the "working" of God in the hearts of His people to *cause* them to walk in His Ways is made explicit in **Hebrews 13:20-21** where the writer of **Hebrews** said:

**20 Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, *even* Jesus our Lord, 21 equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom *be* the glory forever and ever. Amen.**

There it is in verse 20:

**... through the blood of the eternal covenant, *even* Jesus our Lord**

So, the Blood of Jesus Christ, the Eternal Covenant, and God fulfilling the New Covenant Promise to work in us what is pleasing in His Sight.

The first point from today's text in **Luke 22** is simply to say that the Lord's Supper is a celebration of just *how* Jesus established the New Covenant. He did it by shedding His Blood for His people, and thus, securing for them the Forgiveness of their sins and the Sanctification of their souls.

And that's why the hymn writer of *My Hope is Built* sings:

"His oath, his covenant, his blood  
support me in the whelming flood."

It may be that in my Covenant relationship with God I will, at some point, take an oath of allegiance, or make a Covenant vow, or even shed my blood for the Cause of Jesus Christ. But, none of that, none of my deeds, none of my own sacrifice, none of what I do, is my "hope and stay".

My hope is that behind and underneath all of that is a massive "Divine Initiative" that chose me, and predestined me, and bought me, and called me, and raised me from the dead, and justified me, and put

His Spirit within me, and wrote His Law on my heart, and is continually working in me that which is pleasing in His Sight, and will glorify me just as surely as his Son's Blood is of infinite Value. *That* is what supports me in the "whelming flood".

When all around my soul gives way, He then, He and His Oath and His Covenant Commitment, and His Blood, and His sovereign, irresistible, Covenant Initiative, is all my "hope and stay".

And that's the first point: the Lord's Supper celebrates that New Covenant and its establishment in the Death of Jesus. Here, in **Luke 22:14-20**, Jesus is instituting this Ordinance, or this Sacrament, in the Church so that we may remember what the New Covenant is and what brought it about.

Now the question always comes up at this point:

What does the Lord's Supper do?

What benefit do we receive from partaking of the Lord's Supper? For example, Rome teaches that when Jesus said in **Luke 22:19b**:

**... This is My body which is given for you; do this in remembrance of Me.**

... that Jesus meant that when the bread of the Lord's Supper is blessed and broken, it actually becomes the literal Body of the Lord Jesus Christ. And so by ingesting this Body of Christ, we are saved.

You see, Rome teaches that Justification is a "process" that begins at infant baptism and extends all throughout the life of the individual up to an including a couple of hundreds of thousands of years in Purgatory. Rome teaches that people are "*being* saved", they are "*being* Justified", and they are "*being* made righteous". In other words, Rome teaches that these issues are a process.

And *part* of that so-called "Salvation process" is the Lord's Supper where the "elements of Communion", the bread and the cup, which they say is the Body and Blood of Jesus, regenerates the human nature. They teach that being born again comes through partaking of the Church Sacraments, namely, the Lord's Supper. By teaching that being born again occurs as the individual participates in the Sacraments, this is called:

## Sacerdotal Regeneration

... or Regeneration based on participation in the Sacraments. So, Rome teaches that the bread is blessed and broken and *transforms* into the literal Body of Jesus, and the cup is blessed and is *transformed* into the Blood of Jesus. And this transformation of the elements of the Communion is called:

## Transubstantiation

... and is a primary tenet in the Catechism of the Catholic Church as to *how* lost people are saved.

But one of the hallmarks of the Protestant Reformation was a return to the Authority of Scripture and the development of the concept of "Sola Scriptura", which taught that all Church Doctrine must come "from the Scriptures" and "from the Scriptures alone".

And so, as each succeeding generation of believers is faithful to carefully examine sacred Scripture, it becomes clear very quickly that the Holy Bible refutes all three parts of the false and man-made teaching of Rome. And we are correct to say:

- ✓ Transubstantiation is wrong.
- ✓ Because Sacerdotal Regeneration is wrong.
- ✓ Because being Born Again is a sovereign "event" of God the Holy Spirit and not a cooperative "process" between Man and God.

So the Bible teaches about a "Sovereign Regeneration" that we are "Born Again", that lost people are given new spiritual life *solely* by a Sovereign Act of God absent any *effort* or cooperation or even *willingness* on our part, which is why the Apostle John could say:

### **John 1:13**

**who were born, not of blood** (ethnicity) **nor of the will of the flesh** (human decision) **nor of the will of man** (desire of a husband), **but of God.**

... which, in turn, also, means that all other attempts at teaching that Regeneration is a "cooperative effort between God and Man" are also wrong like:

- ✓ Baptismal Regeneration (being Born Again by being baptized).
- ✓ Decisional Regeneration (being Born Again by “making a decision for Christ”).

Now I have struggled in my own life to try to show that while it is true that the Lord’s Supper does not bring about Salvation, it is also true that the elements of the Communion service are more than mere emblems. Because emblems do not have the capacity to bring about the damnation of the soul that would partake of the Lord’s Supper amiss. And yet we see plainly from the Passage here in Luke as well as the Passage that we use every month from **1 Corinthians 11** that those who do not partake of the Lord’s Supper properly are judged and judged severely.

So what are we to make of the Lord’s Supper? Well, at least three things:

1. The Lord’s Supper was instituted by none other than the Lord of the Church, Jesus Christ.
2. The Lord’s Supper is one of the “means of Grace” that God uses to bring conviction and holiness to those who are already saved and who will be in the Kingdom of God.
3. The Lord’s Supper is a declaration of the infinite glory of the New Covenant.

Now we have already covered the third one, so let’s look briefly at the first two.

### **The Lord’s Supper was instituted by none other than the Lord of the Church- Jesus Christ.**

Here, in **Luke 22:14-20**, Jesus Himself instituted the Lord’s Supper. And that means that the Lord’s Supper is a vital and intricate part of the worship of God among believers. It should be carried out in the Church on a regular basis, and it should be taught as a primary Ordinance of the Christian Church.

Now I have taught on the Lord’s Supper at great length. Every month we go over this issue, and I spent about six weeks on Sunday

Evenings teaching about this subject in great depth, so you might want to avail yourself of those teachings.

And one of the things we found out by looking at what the Bible teaches about the Lord's Supper was that it is as wrong for a believer to not partake of the Lord's Supper as it is for a believer to not be baptized. In fact, it is sin for a genuine believer to either refuse to be baptized, or to neglect the Lord's Table, unless he is physically unable to do so. And so, in the case of illness, the Lord's Supper should be brought to one who is sick so that he may avail himself of this marvelous means of Grace.

**The Lord's Supper is one of the "Means of Grace" that God uses to bring conviction and holiness to those who are already saved and who will be in the Kingdom of God.**

Now, what exactly do I mean by the term "Means of Grace"? The means of Grace are those "ways" or those "means" or those "vehicles" that have been chosen by God that are used to *distribute* or *facilitate* God's Grace to the individual believer.

In other words, God doesn't merely send His Grace directly to the individual believer. God distributes His Grace by way of these various "Means" that He Himself instituted. And we find most of these "means" in God's Word from **The Acts 2:42** that says:

**They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.**

So here we see four of the "Means of Grace":

- 1. The Apostles Teaching**
- 2. Fellowship**
- 3. The "Breaking of Bread" (The Lord's Supper)**
- 4. Prayer**

Now notice the word "**continually**" in this verse. That means that these four things were *ongoing*, they were *constantly* being carried out, they were vital components of the operation of the Church. So let's go over them quickly:

## The Apostle's Teaching

The Apostles Teaching is the Divine Truth that was given to the Apostles by way of inspiration that now make up the 27 Books of the New Testament. And so, one of the ways in which God distributes His Grace to the individual believer is through the ongoing, full, and correct teaching and preaching of the Word of God.

This is more than merely "reading the Bible". Now certainly, *reading* the Bible is good, but *studying* the Bible is better. Bible Study is part of how saved people commune with God. We should liken Bible Study to eating, those who don't eat are malnourished and sick.

But we must understand that because we are fallen creatures, it is possible to read and study the Bible all the time by ourselves and still never get into the full and correct Teaching or Doctrine of the Apostles. That requires that we utilize one of the "gifts of God the Spirit" to the Church, the gift of Pastors/Teachers who will shepherd us into the right and full knowledge of the Teaching of the Apostles. And that Preaching and Teaching should be carried out:

- ✓ Expositionally, not topically.
- ✓ Utilizing the proper context and original languages.
- ✓ Taught in a manner that is consistent with other Biblical Truth.

So as the believer sits under the ongoing line upon line, and precept upon precept preaching and teaching of God's Word, he will grow in Grace and in the knowledge of God which will facilitate three things:

- A. Biblical discernment
- B. Godly conviction
- C. The purposefully pursuit of Holiness

The individual that cuts himself off from serious and ongoing Bible Preaching and Teaching is, at best, weak and worldly, and is in rebellion to God.

## Fellowship

Fellowship can be accomplished in a number of ways, but the most effective way is under the banner of “Godly Fellowship”. So as believers fellowship with one another, the Grace of God is facilitated and they gain special insights into overcoming temptations, and they are encouraged with testimonies of great victories. While it isn’t wrong to fellowship about the job or about the things going on in your life, true fellowship is carried out concerning the things of the Lord in how to stay faithful and in how to overcome sin.

Now one of the reasons why we are told to *not* forsake the assembling of ourselves together, and to gather together more as we see the day of the Lord approaching, is so that we will be able to obey God’s Word from **Hebrews 10:23-25** that says:

**23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful;**

**24 and let us consider how to stimulate one another to love and good deeds,**

**25 not forsaking our own assembling together, as is the habit of some, but encouraging *one another*; and all the more as you see the day drawing near.**

## Prayer

Prayer is the lifeblood of all believers. Prayer, along with Bible Study, is how saved people commune with God. So, it is accurate to liken the importance of Prayer with breathing. **1Thessalonians 5:17** says:

**pray without ceasing;**

... and like Bible Study, Prayer should be purposeful and planned, rather than haphazard and chaotic. So the believer is encouraged to set aside dedicated, consecrated, consistent times for deep and serious, and what the Bible calls, “effective” prayer. **James 5:16b** says:

**The effective prayer of a righteous man can accomplish much.**

However, the example of the Church in **the Book of the Acts** about Prayer is that believers *gathered together* to pray often, *especially*

during times of great stress and temptations. And by praying together, God works His Grace into our lives and strengthens us. It is indicative of our laid back, frivolous, and rebellious culture that most praying today is done *individually* rather than *corporately*.

### **The “Breaking of Bread”**

This is a term that was used commonly during the early years of Christianity to denote the Lord’s Supper. And the Lord’s Supper is one of the Means of Grace whereby the believer is strengthened and encouraged and stimulated to carry out works of love and goodness among the people of the Church.

Now there are a few more “Means of Grace” like:

- ✓ Evangelism
- ✓ Acts of Mercy to the Lost
- ✓ Service to the people of the Church

... and all of these “Means” work together to aid in the ongoing Sanctification of the believer, and in him becoming...

### **Ephesians 6:10b**

**... strong in the Lord and in the strength of His might.**

So basically, we have two choices when it comes to our walk with God. We can be strong or weak, we can be worldly or spiritual, and we can be well able to resist temptation or we are sitting ducks. The believer who isolates himself from the larger Body and who doesn’t avail himself of these various “means of Grace” is deceiving himself about his own ability to keep himself, and thinks way too highly about himself.

The individualism of the people of the modern Church, whereby they think they have developed their own personal “designer Salvation” that allows them to by-pass the God-given “means” and do their own thing, is not an example of spiritual growth, dear friends. It is just another example of the rebellion inherent in lukewarm or unsaved people who think they can build their own stairway to Heaven. So it is

true to say that sin will keep you away from these Means, or these Means will keep you away from sin.

The portrait of the Church in the Bible is one of *inclusion* rather than *exclusion*, it is one of *participating* rather than *sitting on the sidelines*, and it is one of *joining in* rather than *staying way*. And that means that there is something radically wrong with the individual who doesn't utilize these "Means of Grace" on an ongoing basis.

So, whereas the Lord's Supper certainly does not save you, nevertheless, genuinely saved people should participate rightly in the Lord's Supper as one of the "Means of Grace" that not only will strengthen you, but which "**proclaims the Lord's Death until He comes**", which in turn displays the Glory of the infinitely superior New Covenant that was purchased by the Blood of Jesus.

Amen. Let's pray

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The Grace of our Lord Jesus Christ be with your spirit. Amen. Be watchful and quicken your pace. Soli Deo Gloria. For the Glory of God alone.