

# The Lord's Supper Experienced

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**Bible Text:** Luke 22:19-20  
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We are going to listen together to the law of God as we can find it in Exodus 20 after which we sing in response Psalter 342, stanzas 3 and 4. 342, 3 and 4.

1 And God spake all these words, saying, 2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. 3 Thou shalt have no other gods before me. 4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; 6 And shewing mercy unto thousands of them that love me, and keep my commandments. 7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain. 8 Remember the sabbath day, to keep it holy. 9 Six days shalt thou labour, and do all thy work: 10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: 11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. 12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. 13 Thou shalt not kill. 14 Thou shalt not commit adultery. 15 Thou shalt not steal. 16 Thou shalt not bear false witness against thy neighbour. 17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

For our scripture reading I would first like to direct your attention to the first 17 verses of John 13 and, secondly, to Luke 22:7-20. John 13:1-17 and Luke 22:7-20. First of all then, John 13,

1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. 2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; 3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; 4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself. 5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew who should betray him; therefore said he, Ye are not all clean. 12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13 Ye call me Master and Lord: and ye say well; for so I am. 14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. 15 For I have given you an example, that ye should do as I have done to you. 16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. 17 If ye know these things, happy are ye if ye do them.

Now we turn to Luke 22, a passage from which our text is taken and we start in verse 7. Luke 22:7 through 20.

7 Then came the day of unleavened bread, when the passover must be killed. 8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. 9 And they said unto him, Where wilt thou that we prepare? 10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. 11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? 12 And he shall shew you a large upper room furnished: there make ready. 13 And they went, and found as he had said unto them: and they made ready the passover. 14 And when the hour was come, he sat down, and the twelve apostles with him. 15 And he said unto them, With desire I have desired to eat this passover with you before I suffer: 16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. 17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: 18 For I say unto you, I will not drink of the fruit of the vine,

until the kingdom of God shall come. 19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

Dear congregation of our Lord Jesus Christ, that first Lord's Supper was such a special time where Jesus Christ was present and maybe we wonder sometimes what must that have been? What all happened? What must that have been for the disciples to sit at the feet of the Lord Jesus Christ at that table, but especially what must it have been for the precious Savior himself to see these tokens that points to his own sacrifice? One thing is clear, that he desired with great desire to celebrate that specific Passover before he suffered. Why did he say that? How could he say that? We would say especially as we prepare also for the Lord's Supper we would like to, as it were, watch him, watch him there as he administers that Passover that turns into the Lord's Supper and experiencing, as it were, together for a moment and come, as it were, and sit alongside Christ and his disciples, considering what made it so special, what made Christ desire this meal particularly. And I need to say one thing as we try to gather from different passages to make the words speak as best as we can and to order it, the order that we adhere to this morning is not inspired. It's trying to put things together so that we can understand it but may the Lord come with his Spirit and the truth from his word, may he come and apply these truths to our heart this morning. That's our desire as we point out as our text this morning Luke 22:19 and 20. There we read God's word in our text,

19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

We do this also in light of the Heidelberg Catechism. We first read Question 81 and then Question 75. Question 81 and then Question 75.

Q. 81. For whom is the Lord's Supper instituted?

A. For those who are truly sorrowful for their sins, and yet trust that these are forgiven them for the sake of Christ, and that their remaining infirmities are covered by His passion and death; and who also earnestly desire to have their faith more and more strengthened, and their lives more holy; but hypocrites, and such as turn not to God with sincere hearts, eat and drink judgment to themselves.

And then a few pages back, Question 75.

Q. 75. How art thou admonished and assured in the Lord's Supper that thou art a partaker of that one sacrifice of Christ, accomplished on the cross, and of all His benefits?

A. Thus: That Christ has commanded me and all believers to eat of this broken bread and to drink of this cup in remembrance of Him, adding these promises: first, that His body was offered and broken on the cross for me, and His blood shed for me, as certainly as I see with my eyes the bread of the Lord broken for me and the cup communicated to me; and further, that He feeds and nourishes my soul to everlasting life, with His crucified body and shed blood, as assuredly as I receive from the hands of the minister, and taste with my mouth the bread and cup of the Lord, as certain signs of the body and blood of Christ.

So our theme then is "The Lord's Supper Experienced." First of all, our preparation, we consider then also Question 81 as well as what led up to the Lord's Supper, to our text. And then we consider our text and Question and Answer 75 under the second point, his supper. Our preparation, his supper.

Boys and girls, it was very busy in Jerusalem those days. We sang about people going up to Jerusalem just before the service. That was what they were doing. It was one of those feasts that they had to come to celebrate and so it was very busy to come to the Passover, the city was full of people and they were all busy preparing for that great feast of which the Lord had said, "You need to come, all the males need to come and celebrate before me with joy before the Lord."

And so they are selecting their lambs and they are cleaning their houses, maybe they were staying in different places, the Lord Jesus was staying in Bethany, and they cleansed their houses because it was the week before was the Feast of Unleavened Bread. Every little bit of leaven needed to be taken out of the house and that was the week in which the Lord commanded to do that and leaven, as we know well, is a picture of sin. It was a holy week and the Lord wanted them to be prepared to deal with this sacred feast of the Passover in a way that honored and glorified him. And so also when we come together this week, this morning for this preparatory week, it is similar to them. We come together to prepare our hearts and we know that we need to cleanse house, as it were, look afresh to the blood of Jesus Christ and to trust in what he has done.

So here the disciples, they are coming to Jerusalem for this Passover feast. It was a special day. It was a special day for them and especially for the Lord Jesus. It would be his last Passover and he knew it. We don't if the disciples all understood it. Today the Passover is about to be celebrated and we didn't read those verses but it is remarkable how verse 4 tells us that the captains and the leaders in these days were meeting together and they were thinking about Jesus must be killed. And then we read verse 7 of chapter 22 of Luke and what do we read? "Then came the day of unleavened bread, when the passover must be killed." The Passover must be killed. Jesus must be killed. Those were the days. Luke wants us to make this connection between the lamb that must be killed and Jesus that must be killed. Luke wants us to make that connection and the leaven of sin that needs to be dealt with can only be dealt with through this Lamb.

There they are preparing for the Passover. Every Passover included that feast of preparation and every Lord's Supper we have this week of preparation as well. We look to cleanse our hearts. We look to look again afresh to the blood of Jesus Christ that cleanses from all sins and, beloved, sometimes maybe we might be thinking preparation week is for God's people, maybe some think like that. No, that's not true. Preparation week is for us all. This sacrament is a holy sacrament. It is special and we need the proper heart preparation for that sacrament. We need to prepare our hearts but maybe you say how? Well, if you have been straying and you have been like a lost sheep and you say and you have been singing along with the Psalm that we sung after the law, maybe you have been singing, "Lord, my heart is like a lost sheep and it's gone astray. Come and seek thy servant, O Lord." Or maybe you have been struggling with a particular sin, maybe you have fallen into sin, then it is time to come with fresh repentance to confess to the Lord and to receive a new welcome. Our hearts need to be cleansed from sin. And if you don't know the Lord yet, then this week especially is a week in which you should seek the Lord, seek the Lord and his face and his favor in Jesus Christ.

So preparation, beloved, is for us all. That's the first lesson we should learn. They all went to Jerusalem including Jesus and his disciples. Preparation is for us all. In verse 8, Jesus sends out Peter and John with special directions, "Go and prepare us the passover." And they ask him, "Where, Lord? Where?" And then the Lord gives them these directions and he says, "When you come into the city you will see man bearing a pitcher with water on his head probably," that's something actually that only ladies would do, but the Lord Jesus says to Peter and John, "Follow him, and if you follow this man, he will show you," verse 12 tells us, "a large upper room furnished." You see by the directions that the Lord Jesus Christ gives is that everything is under his sovereign control. The Lord knew. The Lord planned. This Passover feast, this special Passover feast was planned with loving and careful thought, forethought.

There they are come to that house, children. It's an upper room so a second storey house, second storey, the second floor of the house, and there Peter and John make ready the lamb, the bitter herbs, the sauce, the bread, the wine, the water for the foot washing. Everything is now ready. Look, there the Lord Jesus and his disciples arrive. Verse 14, "And when the hour was come, he sat down, and the twelve apostles with him." And when the hour was come. Most of the people probably would celebrate the Passover later because John in his gospel says that Jesus Christ was crucified on the day of Passover so probably this was the day before. And yet it says here, "And when the hour was come." This is God's timing from eternity. Christ knew that the hour had come.

So many times he had said, "My hour is not yet. Not yet." But now he says it has come, and as the disciples then entered the upper room, they immediately, they lay themselves down as was the custom, there probably was a u-shaped table and the feet were all pointing outward as was the custom in those days. Did the disciples realize what a historic moment this was? When the hour was come. And then the words of the Lord Jesus, probably one of the first things he said, verse 15, "With desire I have desired to eat this passover with you before I suffer." Do you see how much he knew? He knew it exactly what was awaiting him.

This was the hour the Savior had been looking forward to. Why would we say if he would have to suffer such a cruel death on such a wretched and cursed cross heading for death, for suffering like never before? If you know that, how can you peacefully look forward to that and desire this moment and celebrate the peaceful Passover with his disciples? How is that possible? We read John 13:1, "Now before the feast of the passover, when Jesus knew," same words, "knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end." It was for love. It was for love. True love. God's love. God's love for the most wretched sinners and here he is, he knew everything, he knew that he came from God, from the glorious face of his Father where he was in the bosom with the Father, and he knew where he was going, going back to the blessed presence, that glory of his Father. He knew that he was about to suffer and that the only way back to glory and to see the smile on his Father's face was if he did what was needed for wretched sinners like you and me, to suffer on that wretched cross, that cursed cross, and yet that blessed cross to save sinners like you and me. Jesus knew why he came. He came, beloved, to open up for us the heart of love, the love of God. God so loved this world that he gave his Son to be lifted on the cross for hopelessly lost sinners.

We cannot save ourselves. We cannot get rid of that burden of sin. We can maybe cleanse our outward house of all the leaven, so to say, but we can't do that with our hearts. We need someone else to rid us from the burden of sin, from the leaven of sin, from the power of sin, from the guilt of sin. Is that your question this morning? Oh, Jesus is the Passover Lamb. He came to do that very thing. He came to save hopelessly lost sinners, to do the will of his Father and in that way glorify his Father.

Nothing, nothing came to him by surprise. He was to fulfill his mission fully. He was to open up the heart of God to sinners like you and me. He was to come and not to be served but to give his life a ransom, a ransom for many. Even Judas' betrayal was no surprise to him, John tells us, "And supper being ended," actually when we look at the Greek it means while it was taking place, "the devil having now put into the heart of Judas Iscariot, Simon's son," John 13, "Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." What a picture of what he did. He came from God. He laid aside his garment of glory and what did he come to do? He came to kneel down and wash the dirty feet through the blood of the cross. What a picture. What a picture.

He knew it. He knew it. He humbled himself to the death of the cross. What a moment when the Savior is looking around and he sees those dirty feet of the disciples and he sees that none of them wants to wash the feet of the others, this lowly slave job. Oh, he comes and does it willingly. He lays aside his garment and there he stands up from the table, he takes that basin and he goes around with his towel, he washes the feet of his disciples. He, the Lord of glory, lays down, lays aside his glory and becomes a servant. He who is

the host at this table becomes a servant and there we see Jesus kneel down before his disciples' feet and wash them one after the other. Thomas, yes, Thomas. Judas, yes, Judas, even Judas. John. Philip. Andrew. And then he comes to Peter and Peter says, "Lord, doth thou wash my feet? It's never going to happen." He had said similar things, "Lord, suffering? It's never going to happen." "Peter, if I don't wash your feet, you have no part with me." Peter thinks for a moment, "Well, then also my hands and then also my head." "No, Peter," the Savior says gently but firmly and patiently, "you are already clean through the word that I have spoken to you. You only need your feet to be washed."

Here's a second lesson for this preparatory week. When we are called to prepare for the Lord's Supper, believers will do well to learn from this lesson that we see here in the Passover in the upper room when Jesus washes the feet of his disciples. He's making a very important distinction for us believers to understand also this preparatory week. If we know the grace of the Lord Jesus Christ and if we know where he has found us and where he has spoken that word of freedom and forgiveness to our souls, preparatory week is then not to do everything and to look at everything as if everything needs to be redone again. No, what did the Lord say to Peter? "I've spoken that word of liberation and you are clean because of that word. You are clean because of that word."

The believer has an identity in Christ which is unchangeable and yet we go through life and we soil our feet with the dust of this world, with the sins of this world, and so it is also in this preparatory week if we have heard that word of the Savior once, we have a secure identity but the Savior wants us to come and have us wash our feet only to the latest sins, we bring them to him to receive cleansing in order to enjoy more of his blessed presence, so that we can draw near with full assurance of faith and know he has cleansed me afresh. We need that daily cleansing, don't we? We need that daily cleansing. We are washed through faith in his blood, through faith in his word when he has spoken the word of delivery, and yet we need his ongoing work of his Spirit to cleanse us. Ongoing. That's what each one of those men who were around the table needed.

Let's just have a look around the table because if you think that the Lord's Supper is only for those who are fully assured of salvation, or who know everything, no, that's not true. Look at impulsive Peter thinking too highly of himself, not wanting Christ to suffer, about to deny the Savior.

And then there is this disciple, John, whom the Lord loved, the disciple whom the Lord loved. Sometimes we think about John and when we think about John we say often, "Well, he loved the Lord Jesus so much, that's not me." But is it not much more that John more and more found out how much the Lord loved him? He was there too, and if you are finding out that the Lord loves you and more and more finding that out, can't you identify with him then too?

There's Philip. Philip just a few chapters later in John he's speaking to the Lord Jesus and he doesn't understand. "Lord, show me the Father. I need to see the Father." "No, Philip,"

the Lord Jesus gently says, "if you've seen me, you have seen the Father." He didn't understand everything.

And there's skeptical Thomas, we would say, who said, "Well, let us go and die with him." And when Jesus then talks about the way, the truth and the life, he doesn't know. "Lord, how can we know the way?" Maybe there is someone here, "How can I know the way?" Well, Thomas was there too and Jesus washed his feet too and Jesus would later on come and assure him amazingly. He was there too.

And there were all the others who soon would flee from the Savior, flee because of danger. And if we look at the chapter that we read together, Luke 22 at the end, verses 24 through 29, what do we see? They are talking about who is the greatest in the kingdom of God in a worldly way. No, these are not superheroes or men who are accomplished in the faith or something. No, these were struggling sinners trying to follow Jesus. And with all that going on, still Jesus says this and it doesn't change a bit, "With great desire have I desired to eat this passover with you." And still Jesus says that having loved his own which are in the world, he loved them to the very end. To the very end.

Yet the Lord Jesus doesn't shy away to talk about Judas. He was there also. He would soon leave the room. In verse 21 we read, "behold, the hand of him that betrayeth me is with me on the table." How did the disciples respond to what the Savior said? You see a certain sincerity with the disciples when they hear these things they began to be sorrowful and to say unto him one by one, "Is it I?" And another, "Is it I?" You see, when God has worked in our hearts and he has exposed our sins and we have seen how wicked they are against a holy God and we know something of our heart and the ugliness of our sins, isn't it that we say the same thing, "Lord, is it I? Is it I?" Our sin humbles us. Our sin humbles us.

And there is something we can learn again here from this when the Lord speaks openly about these things. This is the third lesson for preparation week. Are we then to search our heart and begin all over again? We said no. Are we to be frantically searching our heart this week or are we to be listening to the Savior, to what he says throughout the week when we open our Bibles, when we do our morning devotions, or when we are around the table and we read the Bible as a family, or wherever you meet the word? Are we not simply to listen to what the Savior says? Isn't the Savior here guiding them, guiding them through this question or is through talking about Judas, is he not guiding them to question their hearts? And so the Lord can also guide us through this time of self-examination by his Spirit to search our hearts and let us ask him this week what hinders, for a more glory-filled and joy-filled communion with him.

He leads them by simply talking about things. Isn't that what he does also when we open the word that he talks about this and searches our heart? And he does so to draw out what's there, love. "Lord, is it I?" Honesty. "Lord, is it I?" Our Catechism talks about who are to come to the Lord's Supper. Question and Answer 81, it says there they that are truly sorrowful for their sins. You see that. "Lord, is it I?" You hear something of that, that sincerity, and yet they trust that these are forgiven them for the sake of Christ. Well,



when we look at these disciples they were still before the cross week. We can't blame them if they didn't understand. We know, we know about the cross. They trust that they are forgiven them for the sake of Jesus Christ.

Does that describe you this morning? "Yes, Pastor, but I have this in my life and that in my life and this difficulty." Listen, and they also trust that their remaining infirmities are covered by Christ's blood. Also your remaining infirmities. Look at that group of disciples all had something different. Remaining infirmities. Maybe you know about those. Do you trust that these are also covered by the blood of Jesus Christ? And what is your desire? What is your desire? Is it, as the Catechism says, that believers are those who earnestly desire to have their faith more and more strengthened? And desiring to live a holy life, does that describe you? Then you are to be there and you ought to look forward also with expectation just as the Savior looked forward with expectation to this meal.

We don't know how much the disciples understood but we know about the cross and yet isn't it that we all have infirmities and one of them is often that our faith is weak and that we don't embrace the fullness of what Christ can give? There's place for such weak believers at the table of the Lord. There is a place when you feel your poverty of soul because the Supper is to be strengthened and nourished by the blood of Jesus Christ. That's what the Supper is for.

And yet the Catechism also speaks about that there is no place for hypocrites but hypocrites and such as turn not to God with sincere heart eat and drink judgment to themselves. We think about Judas, insincerity, dishonesty, love for money more than love for Christ, love for fame, love for a kingdom here on earth. Judas was not saved and those who are not saved among us and who have similar loves than Judas' loves, they need to stay away. That's what it says. They are not allowed to come to the Lord's Supper.

And that's also why many commentators believe that Judas was sent out before the Supper really took place but, beloved, this is never meant when we talk about these things, to discourage those who feel their need for Jesus Christ. Are you overwhelmed perhaps with your sinfulness and your remaining infirmities this morning? Oh, look to the Lamb and look to him to whom the Supper points. It is for weak and poor believers when we feel our weakness, when you have to say also perhaps, when you look inside, "Lord, is it I?" And listen to his words, "having loved his own which were in the world," he knows that we are in the world, in this world, "he loved them to the end."

Let's return back to the upper room and see them there all around the table. Judas has left and at the table we see the lamb, we see the bitter herbs, and we see the sauce and the bread and the wine. Everything looks like a normal Passover but it is not. During a normal Passover there would be four cups of wine which would be shared with all of them. Each cup had a different meaning and it was all based on Exodus 6:6 the 7. The first was the cup of sanctification or consecration. There they remember that the Lord brought them out and made a separation between them and the Egyptians. Exodus 6:6 says, "I will bring you out." That's what they thought about. Then there was the cup of

deliverance. There they remembered that they were delivered from their bondage. Exodus 6:6 says, "I will rid you out of your bondage." The third cup was the cup of redemption. Here they remembered God's powerful hand and powerful glorious grace and justice when he led them through the Red Sea. "I will redeem you with a stretched out arm and with great judgments," Exodus 6:6. Then there was one more cup, it was the cup of grace, the cup of the Messiah, the cup of joy. Here they remembered that God had taken his people for his own. Exodus 6:7, "And I will take you to me for a people."

Now if you look at our passage, you see in verse 17 that Jesus speaks about a cup, "And he took a cup and gave thanks and said, Take this and divide it among yourselves," and then you look at verse 20 and you see another cup, "Likewise also the cup after supper saying, This cup is the new testament in my blood which is shed for you." That's because of the Passover. There's these different cups.

Now there is much debate about this, which cup is which, but commonly believed it is verse 17 speaks about the second cup, the cup of deliverance, and the third cup which is the cup by which we remember the Lord's Supper is the cup of redemption. That's commonly believed. So think about what this must have been. Jesus here is doing something completely unusual. Listen to what he says in our text. Imagine what this must have been for our disciples. Verse 19, "And he took the bread and gave thanks and break it and gave unto them saying, This is my body which is given for you. This do in remembrance of me. Likewise also the cup after the supper saying, This is the cup of the new testament in my blood which is shed for you."

Do we realize what Christ is doing here? He is leaving the Old Testament Passover and all of it with all its shadows behind and he's coming with the Lord's Supper here to them. He breaks the bread and shares that bread and he calls it his body. Normally the bread and the lamb and the bitter herbs and the sauce, they were called the body. But now he only breaks bread and he gives it and he says, "This is my body. Only bread. No more bloodshed, only bread. This is my body." He's changing something significant and then he says, "Do this in remembrance of me. No longer of Egypt, that was only a picture. This is the real thing. This is the bondage I deliver you from. Do this in remembrance of me." This is the fulfillment of everything that happened in Egypt. And this, then, when he takes the cup and he fills the cup and he gives it around, is the cup of redemption. Instead of speaking about Egypt, he's speaking about, what? About the new covenant, the new covenant in his blood.

That is echoing the prophecy of Jeremiah. There it speaks about the old covenant which was broken and a new covenant that would come. And what kind of covenant was it and what was it all about? Jeremiah 31:33, "But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more."

What is Christ doing here? Someone puts it so beautifully, utterly unexpected, Jesus with his infinite majesty and quiet deliberation, he says, he lays, as it were, he takes, as it were, the Paschal lamb aside and he lays himself on the table. He's saying, "I'm the Paschal lamb that needs to be killed between the two evenings. My blood needs to be poured out and it needs to be applied to your hearts and to your lives, not to the door but to your heart and to your life. My body needs to be broken for your redemption, the price I pay is the brokenness of my body." And this is all based on promises, God's promises, the promises of the new covenant. He is saying, "This is all about me. All about me."

Beloved, how glorious is this last Passover as it transitions into the Lord's Supper. Do you understand a little bit of what he meant when he said, "With great desire have I desired"? This is what he left heaven for. This is what the desire of his Father was, to show his people his love, his love even to the point of shedding his blood and having his body broken. "This is my body given for you," very personal, very costly, broken, bruised, crushed, "to save your soul from bondage and sin, given for you. Do this in remembrance of me."

Then as he shares that cup of redemption, it now becomes the Lord's Supper cup and he says, "This is the new testament in my blood which is shed for you," again, very personal. Very personal. Very costly. Poured out. "I was poured out to forgive your sins." Very precious blood of the Lamb without spot and blemish. Yes, the Passover Lamb. "I'm the Lamb of God that takes away the sins of the world." That's what he's saying. "You used to think about Egypt and enslavement, now think about the slavery of your sin and what needed to happen, the cursed cross so that I can pour out blessings upon you. Blessings instead of curses because I go and I take that cup, that cup with dregs of the wrath of God of your sin that you deserve, and I will empty it on your behalf completely. Do this in remembrance of me."

Question and Answer 75 says Christ commands me and all believers to eat this broken bread and to drink this cup "in remembrance of me," adding these promises. First, that his body was offered and broken on the cross for me and his blood shed for me. And then, listen, as certainly as I see with my eyes the bread of the Lord broken for me and the cup communicated to me, that Christ also feeds and nourishes my soul to everlasting life with his crucified body and shed blood as assuredly as I receive it from the hand of the minister.

Do you see that? It's as if the Catechism says we are sitting all around that table, all around that table with the disciples in Christ and he is sharing what he is about to earn. And now when the Lord's Supper, when we take the Lord's Supper, he shares with us what he has earned on the cross and he's breaking it and, as it were, the bread to us and saying, "This is for you." Jesus is saying that to us. He's doing it himself and he is assuring us of all the blessings of the new covenant.

Oh, do you struggle with a heart, a wayward heart? "I write the law upon your heart." Or do you struggle sometimes that I may know him? "They shall know me, the Lord, my

promise." Sometimes you wonder is God my God? "I will be your God." Do I really belong to his people? "You shall be my people." Are my sins really forgiven? "I will forgive their iniquity. I will no longer remember your sins against you." That's what he does in the Lord's Supper. That's what he does in the preaching of the word but in the Lord's Supper he comes so close, he stoops down, and as it were, he gives it himself to you, and gives something that we can feel and taste and see that the Lord is good.

Oh, are you still living apart from Christ? Are there some here this morning? Look at the glories of the new covenant. Would you not be done with your sin? Would you not be delivered from all the bondage of your sin? Would you not call upon him if you're still living apart from Jesus Christ? Would you not call upon him and be saved? Do you not want to belong to this people, this people blessed of the Lord for whom has emptied that cup of wrath? Oh, if you live on like you live on right now apart from Christ, then that cup is waiting for you through your sin and through your unbelief, but he comes still and eats with sinners. He eats with sinners. He calls them like Zacchaeus, like prodigal sons and daughters, like Lydia's whose hearts are changed very gradually, whose hearts are opened.

Oh, believer, for you no cup of wrath and something to look forward to and that's the fourth cup. Most commentators believe that that last cup, the cup of the Messiah, the cup of joy, the cup of praise, Jesus actually didn't hand it out. It's at that moment what we read in verse 18 that the other gospel writers put it all the way at the end, that he says, "This cup I will not drink until I drink it new." The last cup in the kingdom of God and then they sing and then they departed to the Mount of Olives.

So beloved, if you're here a believer this morning, the greatest joy, the greatest glory, the greatest day of your life, the greatest blessing is still to come. It's still to come. After all this weary night of life is past, then that great Lord's Supper of the Lamb in glory will take place and there he will pour that cup of joy, the cup of the Messiah, the cup that spoke about, "You are my people," he will pour it full to overflowing forever and ever and ever in the presence of the Lord. That's what you look forward to and therefore how true it is when we by grace and through faith are saved by the redemption, the cup of redemption that he emptied for us, how true it is that we have a hope and a future. Blessed are all those who are called to the marriage supper of the Lamb. That last cup will be drunk in the presence, in his very presence, and will you therefore not say today, "With great desire have I the desire to drink that cup in his presence in glory because Christ is all my salvation, because Christ is my redemption, because Christ is my cup of bliss." Amen.