

Foothills Christian Assembly Sermon April 25, 2021
Luke 22: 17 – 23 “The Body, Blood and Betrayer of Jesus Christ”

14 When the hour had come, He sat down, and the twelve apostles with Him. 15 Then He said to them, "With fervent desire I have desired to eat this Passover with you before I suffer; 16 for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God." 17 Then He took the cup, and gave thanks, and said, "Take this and divide it among yourselves; 18 for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes." 19 And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me." 20 Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you. 21 But behold, the hand of My betrayer is with Me on the table. 22 And truly the Son of Man goes as it has been determined, but woe to that man by whom He is betrayed!" 23 Then they began to question among themselves, which of them it was who would do this thing."

24 Now there was also a dispute among them, as to which of them should be considered the greatest. 25 And He said to them, "The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called 'benefactors.' 26 But not so among you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves. 27 For who is greater, he who sits at the table, or he who serves? Is it not he who sits at the table? Yet I am among you as the One who serves. 28 But you are those who have continued with Me in My trials. 29 And I bestow upon you a kingdom, just as My Father bestowed one upon Me, 30 that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel."

31 And the Lord said, "Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat. 32 But I have prayed for you, that your faith should not fail; and when you have returned to Me, strengthen your brethren." 33 But he said to Him, "Lord, I am ready to go with You, both to prison and to death." 34 Then He said, "I tell you, Peter, the rooster shall not crow this day before you will deny three times that you know Me."

35 And He said to them, "When I sent you without money bag, knapsack, and sandals, did you lack anything?" So they said, "Nothing." 36 Then He said to them, "But now, he who has a money bag, let him take it, and likewise a knapsack; and he who has no sword, let him sell his garment and buy one. 37 For I say to you that this which is written must still be accomplished in Me: 'And He was numbered with the transgressors.' For the things concerning Me have an end."

I. Introduction

- a. In the midst of this space and time preserved by Christ, this sanctuary of His fervent desire to enjoy this Last Supper with His twelve, reclining in the large, furnished, upper room, Christ our Lord has openly declared His fervent desire to eat this last Passover meal with them, and He has pointed them forward to the coming Kingdom Day when He will eat it in its fulfilled form with them, teaching them and us that Jesus - Crucified, Resurrected, Reigning, and Victorious – fervently desires to eat the Lord’s Supper with us today. Will we enter into His Peace together today, cherishing His Bride’s joy as He does, as we learn more about His Body, His Blood and His Betrayal within His Sanctuary of Peace?

- b. Overview of Luke's Last Supper (22:14-38)
 - i. 22:14-20 – the Institution of the Lord's Supper
 - ii. 22:21-23 – “the hand of My betrayer is with Me on the Table”
 - iii. 22:24-28 – the dispute over which disciple is the greatest
 - iv. 22:29,30 – “I bestow upon you a kingdom”
 - v. 22:31-34 – Christ predicts Peter's thrice denial
 - vi. 22:35-38 – Money bags, knapsacks and swords
- c. Luke 22: 17 – 23 “The Body, Blood and Betrayal of Jesus Christ”
 - i. The Cup, with Gratitude, Distributed v17
 - ii. Jesus will Drink the Fruit of the Vine when His Kingdom Comes v18
 - iii. The Bread, with Gratitude, Distributed v19
 - iv. The Body of Christ Given for You v19
 - v. Eating in Remembrance of Christ v19
 - vi. New Covenant Cup: The Blood of Christ Shed for You v20
 - vii. The Betrayer of Christ v21
 - viii. The Supreme Sovereignty of Christ v22
 - ix. Suspicion at the Last Supper v23
 - x. Questions to know, love and obey God
- II. The Cup, with Gratitude, Distributed v17
 - a. 17 Then He took the cup, and gave thanks, and said, "Take this and divide it among yourselves;
 - b. So, Christ's last unleavened bread meal with His Twelve begins with Christ taking up the cup of wine, giving thanks to God, and then distributing the wine to His Twelve, instructing them to receive it from Him and then to divide it among themselves.
 - c. Henry “*Take this, and divide it among yourselves, v. 17.* This is not said afterwards of the sacramental cup, which being probably of much more weight and value, being the *New Testament in his blood*, he might give into every one's hand, to teach them to make a particular application of it to their own souls; but, as for the paschal cup which is to be abolished, it is enough to say, “*Take it, and divide it among yourselves, do what you will with it, for we shall have no more occasion for it*”¹
 - d. And gave thanks
 - i. Here we see the connection between communion and gratitude. From whence flows Christ's gratitude? The immediate context is that His fervent double desire to eat with His disciples is being satisfied.
 - 1. Pause and ponder the joy of wine itself. Then, recall the joy of sharing that joy with others. That shared experience together opens up all the shared joys of heaven.
 - 2. Ps 104:14,15 “He causes the grass to grow for the cattle, And vegetation for the service of man, That he may bring forth food

¹ Henry, M. (1994). [*Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1901). Peabody: Hendrickson.

from the earth, 15 And wine [that] makes glad the heart of man, Oil to make [his] face shine, And bread [which] strengthens man's heart."

- ii. When you are walking in the joy of Christ's peace and fellowship, do you taste of this heaven-sent thankfulness? When you are walking in the peace and joy of fellowship with one another, do you overflow with divine gratitude? Does this divine thankfulness also encompass Christ's Peace He has established for us His Bride?

III. Jesus will Drink the Fruit of the Vine when His Kingdom Comes v18

- a. 18 for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes."
- b. Similar to v15,16 "With fervent desire I have desired to eat this Passover with you before I suffer; 16 for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God."
- c. As we discussed last week, the Kingdom of God came into the earth in power from heaven no later than that first Pentecost, and Christ the Resurrected King has been eating the Kingdom Meal with His Redeemed Bride ever since then. We will continue in that great peace and joy again today, by His grace, as we His Bride draw near to Him at His Table once again.
- d. We are partaking of the Kingdom Meal with Our Lord, Who tells us this Kingdom Meal is the Marriage Supper of the Lamb, which began during the first century.
 - i. Revelation 19:1-9 "1 After these things I heard a loud voice of a great multitude in heaven, saying, "Alleluia! Salvation and glory and honor and power belong to the Lord our God! 2 For true and righteous are His judgments, because He has judged the great harlot who corrupted the earth with her fornication; and He has avenged on her the blood of His servants shed by her." 3 Again they said, "Alleluia! Her smoke rises up forever and ever!" 4 And the twenty-four elders and the four living creatures fell down and worshiped God who sat on the throne, saying, "Amen! Alleluia!" 5 Then a voice came from the throne, saying, "Praise our God, all you His servants and those who fear Him, both small and great!" 6 And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, "Alleluia! For the Lord God Omnipotent reigns! 7 Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready." 8 And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints. 9 Then he said to me, "Write: 'Blessed are those who are called to the marriage supper of the Lamb!' " And he said to me, "These are the true sayings of God."

IV. The Bread, with Gratitude, Distributed v19

- a. 19 And He took bread, gave thanks and broke it, and gave it to them, saying,
- b. He took bread
 - i. Bread: a broad term for bread of any kind, food of any kind

1. food composed of flour mixed with water and baked
 2. the Israelites made it in the form of an oblong or round cake, as thick as one's thumb, and as large as a plate or platter hence it was not to be cut but broken
 3. loaves were consecrated to the Lord
 4. of the bread used at the love-feasts and at the Lord's Table
 5. food of any kind
- ii. In this context, the bread in view is the unleavened bread that would have been eaten with the eight Passover meals
 - iii. 1 Cor 5:6-8 "Your glorying is not good. Do you not know that a little leaven leavens the whole lump? 7 Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. 8 Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened [bread of] sincerity and truth."
 1. Unleavened: azymos (ἄζυμος)
 - a. unfermented, free from leaven or yeast
 - b. of the unleavened loaves used in the paschal feast of the Jews
 - c. metaph. free from faults or the "leaven of iniquity"
 - d. This word can be used to refer to unleavened bread itself, or to the state of being spiritually pure, and the context guides the interpretation. So, the word itself does not require the meaning of unleavened **bread**.
- c. Gave thanks
 - i. Christ our Lord is not only grateful for sharing wine with His Twelve, but also He is glad to eat this bread with them. Again, our Lord's double desire is here satisfied as He eats bread and drinks wine with His Twelve.
 - ii. Double gratitude: This shows the growing avalanche of thankfulness in the midst of sharing peaceful fellowship with God and one another. Christ our Lord eats the bread and drinks the wine with us His Bride, and we enjoy it together with Him, and the gratitude grows ever on and on.
 - d. "And broke it and gave it to them, saying"
 - i. The breaking of the bread shows forth the suffering of Christ as He was crushed in Body and Soul on a Roman cross, forsaken and alone, burning under the full fire of Divine Fury against Him who became sin for us.
- V. The Body of Christ Given for You v19
- a. "This is My body"
 - i. He points their attention to the bread and says, "This is My Body". He instructs His Twelve to view the bread in the Kingdom Meal as His Body.
 - ii. WCF 29.4 "Worthy receivers outwardly partaking of the visible elements in this sacrament, do then also, inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of His death: the body and blood of Christ being

then, not corporally or carnally, in, with, or under the bread and wine; yet, as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.”

- b. Which is Given For You
 - i. Christ our Lord refers again here to His coming suffering, like He did in verse 15 “With fervent desire I have desired to eat this Passover with you before I suffer”
 - ii. Now, our Lord goes further in describing the reason for His suffering. He will suffer by giving His Body to the cruel cross and the undiluted wrath of God, “For You”. He exchanged His Body for His Bride, to rescue His Bride from sin’s destruction and darkness, and to bring Her back into the safety and brightness of His Life.

VI. Eating in Remembrance of Christ v19

- a. “Do this in remembrance of Me.”
- b. When we eat the Bread together, we are remembering Him together. We are remembering everything about Christ, but the emphasis at the Table is remembering His Great Work upon the Cross to save His Bride. Remember Who He Is, and What He Did for us, His Precious Bride. We look around and see the people for whom Christ died, and we rejoice in Him and remember Him together. This remembering Jesus together occurs within the aroma of the gratitude of satisfied desire for peace and fellowship with Him and one another.
- c. Henry “This bread that was given for us is given *to us* to be food for our souls, for nothing can be more *nourishing* and *satisfying* to our souls than the doctrine of Christ’s making atonement for sin, and the assurance of our interest in that atonement; this bread that was *broken* and *given for us*, to satisfy for the guilt of our sins, is *broken* and *given to us*, to satisfy the desire of our souls. And this we do in *remembrance* of what he did for us, when he died for us, and for a *memorial* of what we *do*, in making ourselves *partakers of him*, and joining ourselves to him in an everlasting covenant”²

VII. New Covenant Cup: The Blood of Christ Shed for You v20

- a. “20 Likewise He also took the cup after supper, saying, “This cup is the new covenant in My blood, which is shed for you.”
- b. So, after finishing the previous wine and bread, in the same way that Jesus showed forth the Bread as His Body, He shows forth the Wine as His Blood. Again, remember the spiritual feasting upon Christ:
 - i. WCF 29.4 “Worthy receivers outwardly partaking of the visible elements in this sacrament, do then also, inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of His death: the body and blood of Christ being then, not corporally or carnally, in, with, or under the bread and wine;

² Henry, M. (1994). [*Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1902). Peabody: Hendrickson.

yet, as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.”

- c. Which is Shed For You
 - i. Again, we remember Christ and His Work. We especially remember His shed blood that cleanses us from all of our sins, focusing our shared remembrance upon His Work on the Cross to bring us His Bride to Himself.
- d. The New Covenant In My Blood
 - i. The old covenants (Adam, Noah, Abraham, David) were all covenants in the blood of animals. All those old covenants pointed forward to the Most Precious Blood of Christ.
 - ii. Christ here institutes the New Covenant, showing forth His Blood as the focal point of fulfillment of the old covenants. When we think of blood, we should think of the restorative law, or also called ceremonial law. All the OT sacrificial rituals are done away with in the New Covenant, no longer requiring the shedding of the blood of animals. Even the sign of the New Covenant changes from a bloody sign to a bloodless sign.
 - iii. Henry “The *shedding of Christ’s blood*, by which the atonement was made (for *the blood made atonement for the soul*, Lev. 17:11), as represented by the wine in the cup; and that cup of wine is a sign and token of the New Testament, or new covenant, made with us. It *commemorates* the purchase of the covenant by the blood of Christ, and *confirms* the promises of the covenant, which are all *Yea* and *Amen* in him. This will be reviving and refreshing to our souls, as wine that *makes glad the heart*. In all our commemorations of the shedding of Christ’s blood, we must have an eye to it as shed for us; we needed it, we take hold of it, we hope to have benefit by it; *who loved me, and gave himself for me*. And in all our regards to the New Testament we must have an eye to the *blood of Christ*, which gave life and being to it, and seals to us all the promises of it. Had it not been for the blood of Christ, we had never had the New Testament; and, had it not been for the New Testament, we had never know the meaning of Christ’s blood shed.”³
- e. Given for you, shed for you
 - i. Not only do we remember suffering and death of Jesus Christ, be we also are reminded that until glory, we are surrounded by enemies and by the last enemy, death.
- f. Ephesians 5. About Christ’s Love for His Bride
 - i. “Christ is head of the church; and He is the Savior of the body.” - Jesus Christ is the Head of His Church, and every single local church. He is the Savior of His Body, and every single local body. Christ is the Head of

³ Henry, M. (1994). [Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume](#) (p. 1902). Peabody: Hendrickson.

Foothills Church. He is the Savior of Foothills Body. He leads us, and He saves us, and as we see next, He IS sanctifying us.

- ii. “Husbands, love your wives, just as Christ also loved the church and gave Himself for her, 26 that He might sanctify and cleanse her with the washing of water by the word, 27 that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.” - Christ loves His Bride, the Church, and He gave Himself for Her. Why? To sanctify and cleanse her with the washing of water by the Word, so He might bring His Bride to Himself as a GLORIOUS Church, without spot, without wrinkle, or ANY such thing. He gave Himself for His Bride at Foothills church, to sanctify us and bring us to Himself as spotless, unwrinkled, unsullied, unblemished, HOLY and GLORIOUS. Our glorious and holy Savior, Jesus Christ, loves us, and He IS sanctifying us to make us more and more BEAUTIFUL, HOLY and GLORIOUS to Him. Praise Him, saints, praise Him!
- iii. “For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church. 30 For we are members of His body, of His flesh and of His bones.” - Christ our Savior, the Head of His Body, Who IS beautifying His Bride unto Holiness and Glory, is always nourishing and cherishing Foothills local church, and every other local church. Think about it, saints, we the redeemed of God at Foothills, along with all the churches on earth, we are members together of Christ’s Body, of His Flesh and of His Bones. As Eve was taken out of Adam’s side as he slept, and he awakened to Eve’s beauty of beauty, so upon awakening from the dead, Christ our Savior beholds His Beloved Bride, His Church, and says, “Flesh of My Flesh, and Bone of My Bones.” Christ is nourishing and cherishing Foothills as His Own Flesh. Praise be Thee, O Christ!
- iv. Let us all praise Christ our Savior and Lord for His invincible, saving, guiding, sanctifying, nourishing, tender, cherishing, protecting Love for His Bride everywhere, and here at Foothills.

VIII. The Betrayer of Christ v21

- a. “But behold, the hand of My betrayer is with Me on the table.”
- b. Note how these words of Christ flow immediately after His Words about His Body and His Blood. The great peace, joy, gladness and thankfulness of this shared time and place of oasis in the storm is immediately darkened by the reality Christ declares to His Disciples. As we have discussed before, our Lord Jesus Christ desires for His Bride to celebrate the Lord’s Supper while remembering that we still live in a world of unfaithfulness, where even traitors may be at His Table with us.
- c. Henry “He signifies to them that the traitor was now among them, and one of them, v. 21. By placing this after the institution of the Lord’s supper, though in Matthew and Mark it is placed before it, it seems plain that Judas did receive the Lord’s supper, did *eat of that bread* and *drink of that cup*; for, after the solemnity was over, Christ said, *Behold, the hand of him that betrayeth me is with me on*

the table. There have been those that have eaten bread with Christ and yet have betrayed him.”⁴

- d. Jesus loved Judas to the end, sharing a meal with Judas, showing forth His love and friendship toward Judas all the way to the end.
- IX. The Supreme Sovereignty of Christ v22
- a. 22 And truly the Son of Man goes as it has been determined, but woe to that man by whom He is betrayed!"
 - b. Not to give Judas or Satan the pre-eminence, Jesus points us once again to the Supreme Sovereignty of God over all things. And, simultaneously, Jesus shows clearly that God’s perfect sovereignty can never be used as an excuse for sin.
 - c. Henry *“Truly the Son of man goes as it was determined, goes to the place where he will be betrayed; for he is delivered up by the counsel and foreknowledge of God, else Judas could not have delivered him up. Christ was not driven to his sufferings, but cheerfully went to them. He said, Lo, I come. 3. He threatens the traitor: Woe to that man by whom he is betrayed. Note, Neither the patience of the saints under their sufferings, nor the counsel of God concerning their sufferings, will be any excuse for those that have any hand in their sufferings, or that persecute them. Though God has determined that Christ shall be betrayed and he himself has cheerfully submitted to it, yet Judas’s sin or punishment is not at all the less.”⁵*
- X. Suspicion at the Last Supper v23
- a. “Then they began to question among themselves, which of them it was who would do this thing.”
 - b. Naturally, the Twelve will wonder who is the betrayer. This is both a general and a personal suspicion. As we have discussed before, the Lord calls us to move beyond being simple-minded and understand that His Bride will face unfaithfulness in Her midst. But, our primary response must always be self-suspicion, asking ourselves first and foremost, “Is it I, Lord? Is it I?”
 - c. Henry *“He frightens the rest of the disciples into a suspicion of themselves, by saying that it was one of them, and not naming which (v. 23): They began to enquire among themselves, to interrogate themselves, to put the question to themselves, who it was that should do this thing, that could be so base to so good a Master. The enquiry was not, Is it you? or, Is it such a one? but, Is it I?”⁶*
- XI. Questions to know, love and obey God

⁴ Henry, M. (1994). [*Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1902). Peabody: Hendrickson.

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