A. Christ’s Earnestly Desires Us (John 15:13-14):

1. Christ’s life and ministry produced this moment with His disciples. Christ has created an opportunity that no other man could have produced as a result of His life and ministry.
   a) The Last Supper is a time of looking forward to two goals: the cross and the final heavenly banquet in the kingdom.

2. Christ’s work in the disciples’ life and the disciples commitment to Him (they gave up everything to follow Him, Matthew 19:27-30; Luke 22:28-30) blessed them to be eye witness ambassadors for Him.
   a) Luke prefers “Apostles” (on Apostles, see at 6:12–16), the term he will dominantly use in Acts in connection with the post-resurrection role of the Twelve, to Mark’s “the Twelve” (in chaps. 22–24, Luke uses “the Twelve” only in connection with Judas’s part in that number).
   b) Jesus and the Twelve were entirely alone. One of the disciples replenished the cup each time this became necessary. The same was true with regard to the lamb, the bread, and the chassoreth, which were placed on the table by the disciples themselves as they were needed. If a servant or the head of the house had been present he would have attended to the washing of the feet after Jesus and the ten had walked from Bethany.

3. Christ could not have the Passover meal in this manner until this time. Even though He earnestly desired to do so it was not allowed by God until this moment in time.
   a) The Passover was originally to be eaten standing in readiness to flee Egypt, “with your cloak tucked into your belt, your sandals on your feet and your staff in your hand” (Ex. 12:11). Yet by Jesus’ day, “even the poorest in Israel must not eat unless he sits down to the table.” This was because standing was the position of a slave, an inappropriate posture for celebrating freedom from slavery in Egypt!
   b) The Passover feast looked back to Israel’s deliverance from Egypt, while the Lord’s Supper looks back to Christ’s death on the cross and ahead to His coming again (“til He come”—v. 18). Jesus saw a future fulfillment of the feast when His people would be gathered together in His glorious kingdom (vv. 16, 18, 29–30). Jesus is the Passover Lamb (John 1:29; 1 Peter 1:18–21) who died, not only for the sins of a nation but for the sins of the world. Both the Passover and the Lord’s Supper were demonstrations of His love for a lost world.[1]
   c) The Passover was to be eaten at night. April’s sundown in Jerusalem came by 6 p.m., so the meal should have started then. Table fellowship was intimate at the feast; one or two families normally shared the meal, but here Jesus and His closest disciples make up the family unit. One “sat” for most meals but “reclined” for feasts, like Passover.
   d) “Jesus and His apostles reclined” is literally He reclined, and His disciples with Him. The wording emphasizes Jesus’ initiative. The Passover was eaten in a reclining position, i.e., lying on the side facing a short table with cushions under the arm. Compare Pesahim 99b, “Even the poorest man in Israel must not eat [on the night of Passover] until he reclines.” Other festive meals also were eaten in a reclining position (cf. Luke 11:37; 14:10; 17:7).

4. Christ fulfilling all the Father required blessed Him to have this moment and time with His apostles that He always wanted to have.
5. There will not be another moment like this one. The pain brought on by the evil nature of people will move Him into a whole different moment and time.

6. What Christ is saying He is the saying for future suppers of this nature?

7. This meal will not repeat itself until the rule of God on earth has reached its completion in totality.

B. Christ Defines Successful Relationships (v. 17):

1. Since this is a meal that Christ personally will not share until He comes, this is the only time (aorist) that He takes the cup.

   a) The traditional Passover celebration used four cups of wine: the first; with an opening benediction over the Passover day; the second; after the explanation of the Passover and the singing of the first part of the Hallel (Ps. 113–114); the third; following the meal of unleavened bread, lamb, and bitter herbs; (4) the fourth following the concluding portion of the Hallel. Luke refers to two cups (22:17, 20), but it is debated by scholars which two these were. It seems likely that the second cup in 22:20 is the third Passover cup (see below). This one is probably the first since it accompanies Jesus’ introduction to the meal.

2. Christ begins a new dispensation or new covenant. Jews and Gentiles are now one holy nation, one people (1 Peter 2:9-10).

3. Christ expresses joy towards God (Hebrews 12:2) as a result of His devotion to God. God brought Christ through everything He suffered through on earth and will suffer at the cross so Christ expresses gratitude to God by giving Him glory.

4. Our relationship with Christ directs our relationship with each other (Matthew 22:36-40; 1 John 1:7).

C. Christ’s Supper is Evidence His Promises are True (v. 18):

1. Christ continues to earnestly anticipate a future meal.

2. The Lord's Supper was something Christ wanted for us to do regularly (Acts 20:7). It is a constant reminder that even though He took a long time to come the first time (Galatians 4:4) He did come. So even though it may seem long the second time, the Lord’s Supper is a reminder that He will come again because it is evidence that He did come as He said He would the first time.

3. The Lord’s Supper must continue until the rule of God becomes fully established on the earth.

4. Until the time of Christ birth and fulfillment of the scriptures through His life and death, God’s rule to establish a new heavens and earth had not yet been set in place. We are now, because of Christ death and resurrection, waiting for His return. The supper is a constant mark that this is the new covenant that God has with mankind.

D. He Established Our Relationship With God Forever (vv. 19-20):

1. Christ initiated and directed how everything was executed.

2. Christ expresses joy towards God (Hebrews 12:2) as a result of His devotion to God. God brought Christ through everything He suffered through on earth and will suffer at the cross so Christ expresses gratitude to God by giving Him glory.

3. The bread and wine was shared in the same manner.

4. The bread represents Christ’s body which was sinless so it is unleavened bread.

5. Christ’s life and death was a total sacrifice like everything in a container being completely poured out.

   a) The wine of the Lord’s Supper depicts the giving of life, a sacrifice of blood, which inaugurates the New Covenant for those who respond to Jesus' offer of salvation (Heb. 8:8, 13; 9:11–28). This is the strongest substitutionary image in the Gospel of Luke: Jesus died on the cross in our place and for our sins (Acts 20:28). [2]
b) Moreover, wine means grape wine and not wine that is made from berries or anything else; it must be “this fruit of the vine.”[3]

6. A covenant is not a contract. Nothing can change it once it is established.

7. Our relationship with God is completely established by Christ blood.