

## Session 20: Luke 19:28-24:53

- At the Last Supper, Christ took the unleavened bread of the Passover, saying, **“This is my body which is given for you (Lk 22:19).”** Thus, He not only **transubstantiates** the bread into His Body by means of performative language, but also **sacramentally offers Himself in sacrificial death** in anticipation of physically offering Himself in sacrificial death the next day on Calvary.
- Later, Christ takes the 3<sup>d</sup> cup, called the “cup of blessing” or “blessing cup” of the Passover, which contained red wine, saying, **“This cup which is poured out for you is the new covenant in my blood (Lk 22:20).”** Again, Christ not only **transubstantiates** the wine into His Blood by means of performative language, but also **sacramentally offers Himself in sacrificial death** in anticipation of physically offering Himself in sacrificial death the next day on Calvary.
- **First, when Christ identifies the cup as the new covenant, He makes a direct connection to Jeremiah 31:31, which is the only place in the Old Testament in which is used the exact phrase “new covenant”. There Jeremiah prophesies of a clean break from the old Mosaic Covenant, starting over with the New Covenant. Specifically, God, through Jeremiah, says, “Behold, the days are coming, says the LORD, when I will make a New Covenant with the house of Israel and the house of Judah...” This prophecy was fulfilled at the Last Supper when Christ instituted the New Covenant in His Blood, and it is renewed at every Eucharistic Liturgy, as the *alter Christus*, acting in *persona Christi Capitis*, speaks the words of Consecration in performative language.**
- **Second, notice that Christ says that the cup of His Blood is the New Covenant. This fulfills the prophecies of Isaiah, in which God speaks to His Servant, saying, “I have given you as a covenant to the people (Is 42:6;49:8).” Essentially, Christ came not only to make a covenant between God and man, but also to be a covenant between God and man. Essentially, the God-Man is the New Covenant between God and man, in and through the Eucharistic Sacrament, which is His sacramental and substantial Presence. Therefore, the Eucharistic Sacrament is the New Covenant, which is the 6<sup>th</sup> and final covenant, established with Jesus the Christ as covenant mediator upon Mt. Zion in Jerusalem. Also, therefore, New Covenant is properly called the Eucharistic Covenant. (See salmon-colored sheet.)**
- Knowing that Christ reveals the Eucharistic Sacrament to be the New Covenant, **know also that “covenant”, which is derived from Hebrew, and “testament”, which is derived from Latin, are synonyms. Essentially, then, New Covenant = New Testament = Eucharistic Sacrament.** But ask most Christians to define the New Testament, and they will answer that it is the 27 writings that make up the smaller and latter part of the Biblical canon. **But technically, we should call these “the writings read during the New Testament liturgy” because historically these writings were called the New Testament only because they were read in the New Testament liturgy, which, of course, is the Eucharistic Liturgy.**
- **Essentially, first came the sacrament, then came the document, as the 27 writings were written in the decades after the institution of the Eucharist at the Last Supper. After all, Christ said “Do this”, not “Write this”, and so Christians from the very beginning have celebrated the Eucharistic Sacrifice, as in Scripture the Hebraic expression “do” means “offer sacrifice”, and in this context means “offer the Eucharistic Sacrifice of bread and wine”.**

- **Third, the words “in my blood” mean “consisting of my blood”.** Of course, it makes sense that the New Covenant would consist of His Blood because a covenant forms kinship relationships, and kin are related by blood. **Therefore, as we receive the Blood of Christ in the New Passover, which is the Eucharistic Liturgy, then we truly share His Blood, and truly are His kin, His brothers and sisters. If He is our Brother, then the Eternal Father is our Father and the Holy Virgin is our Mother.**
- **Later at the Last Supper, Christ uses the standard word for covenant-making (*diatithemi*) to describe His gift of His Kingdom to His Apostles (Lk 22:28-30), as he literally says, “as my Father covenanted a Kingdom for me, so do I covenant for you” (Lk 22:29).** Significantly, there was only one other Kingdom in Scripture, and very probably the history of the world, that was founded on a covenant, and that was that was the Kingdom of David (2 Chron 13:5). **But here, at the Last Supper, Christ is placing the Kingdom of David/Kingdom of God upon the shoulders of the Apostles.**
- The first privilege of the Kingdom is **to eat at the table of the King**, as Christ says, “that you may eat and drink at my table in the Kingdom” (Lk 22:30). **This table is the Eucharistic table, at which the King is both host (priest) and food (sacrificial victim as Lamb of God).**
- The second privilege of the Kingdom is **rulership as princes**, as Christ says, “that you may sit (*kathemai*) on thrones, judging the twelve tribes of Israel” (Lk 22:30), just as the Israelite princes had sat upon thrones, judging law cases in Jerusalem (Ps 122:5). Further, the word “seat” in Greek is “*kathemai*”, around which would be built a church called a *kathedral*.
- On the first day of His Resurrection, in the Road to Emmaus episode, **we see the pattern for the Eucharistic Liturgy with its twofold structure of word and sacrament, firstly with the Liturgy of the Word (Lk 24:27), and secondly with the Liturgy of the Eucharist (Lk 24:30), at which Christ reveals Himself in the breaking of the bread, which is the earliest term for the Eucharistic Liturgy (Acts 2:4), vanishing physically because He was now present sacramentally in the Eucharistic Sacrament (Lk 24:31).**