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A New Meal with a New Meaning; Matt 26:17-29

GPBC

5.15.22

Introduction – We really have to pause here and go back to the background to grasp the significance of today’s text. Turn with me to Exodus 12. God has called Moses to be His spokesman and has sent Him to Pharaoh in Egypt. For 430 years the Israelites have been enslaved in Egypt, and God means to deliver them. So far in Exodus there have been 9 plagues – each plague designed to demonstrate God’s sovereignty over the Egyptian gods – each plague designed to display God’s might and glory – each plague designed to show that Israel belongs to God, not Egypt. They are His possession, not Pharaoh’s. They are to serve Him, not Pharaoh. But Pharaoh’s heart proves resistant and hardened against God. So in ch11 the tenth plague is described to Pharaoh and this will be the final one.

Exodus 12:1-13: But what about all the innocent people and children of Egypt? There are no innocent people and children in Egypt. Remember by this point God has sufficiently and graciously proven His authority 9 times. And Egypt refuses to believe and refuses to submit.

Exodus 12:21-28: And so God delivers His people from slavery through judgment upon the wicked and salvation through sacrifice. The great Exodus then takes place where God’s people leave the land of slavery and begin their journey to the Promised Land.

Every part of this story pictures God’s promised plan to save His people from slavery to sin and lead them to the eternal promised land.

- I. A Startling Revelation During the Passover Meal
 - a. Matthew has already revealed Judas’ devious plot to us, so the readers know the identity of the betrayer but the disciples are not yet aware. And Jesus lands the bombshell revelation right in the middle of the first day of Passover.
 - b. The disciples began to question, “Is it I, Lord?” Surely and desperately hoping none of them would stoop to such a level. Jesus says, “He who has dipped his hands in the dish with me.” In other words, one whom I have invited and welcomed to the table with me.

- c. Judas, secretly knowing it was him, but wanting to keep a front before the rest of the disciples, asked, “Is it I, Rabbi?” Interesting, the others called Jesus “Lord” but Judas would only call Him “Rabbi.”
 - d. In John’s account he tells us that Jesus tells Judas, “What you are going to do, go and do.” And Judas leaves. The disciples presume Jesus has sent him on an errand, so they remain confused as to who is the betrayer. But Jesus knows, and so does Judas.
 - e. The tragic lesson of Judas for all of us is this: If Jesus is not Lord of all in your heart, He’s not Lord at all in your heart. Whatever that thing is that you cling to, for Judas it seemed to be greed and fortune, that thing will eventually take you away from Christ unless you give it to Him!
- II. How the Passover Leads to the Lord’s Supper
- a. As Jesus introduces a new meal with a new meaning at the end of the Passover meal, He shows how the Passover meal was anticipating, pointing to, looking forward, to what we now call the Lord’s Supper.
 - b. Passover was looking ahead to Christ. Christ is its fulfillment. So Passover looked back at God’s deliverance from Egyptian slavery but also looked forward to God’s deliverance from sin’s slavery. Now that Christ has come, the old sacrament is replaced with the new sacrament. Now we no longer celebrate Passover because its culmination has come. We celebrate the culmination in the Lord’s Supper – we celebrate Christ.
 - i. Jesus’ Body is the Passover Lamb – Jesus is the final Passover lamb. Just as the lamb in Exodus was to be a male without blemish, so Jesus was a man without sin. Just as the lamb in Exodus was to be totally consumed, Jesus is to be totally embraced and taken. Just as the lamb in Exodus was to be slain as a sacrificial substitute, so John the Baptist said of Jesus in John 1, “Behold, the Lamb of God, who takes away the sin of the world.” The lamb in Exodus was slain so that the firstborn in that home would live, and Jesus was slain so that everyone who is in Him might live.
 - ii. Jesus’ Blood is the Passover Blood – Just as the blood of the lamb in Exodus was applied to the doorposts and lintel and this saved the inhabitants of the home from judgment, so Jesus’

shed blood is applied to our lives when we trust in Him by faith and so we are saved from judgment.

1. You see God didn't Passover the Israelites because they were good and the Egyptians were evil. They were all sinners. The Israelites, however, believed God, and so were saved.
 2. The broken body of Jesus pays for our sin and His shed blood washes it away.
- iii. Jesus' Promise is the Passover Promise – Just as the Passover was a promise to be led to the Promised Land, Jesus is the promise to be taken to the eternal kingdom.
1. Just as the Passover looked back and forward, so does the Lord's Supper. We look back at what Christ has done for us and we look forward to what He is coming to do.
 2. Can you imagine what joy there will be one day when we drink this cup and Jesus is with us? You see when we drink this cup today it is in the hope that one day He will return and save us completely. When we drink it on that day, it will be because He has!!

Conclusion – Today it's a love feast fueled by faith – one day it will be a love feast fueled by joy!