

Introduction: The essence of The Good News of Jesus IS The Cross. ONLY by His death in our place may we have life: life eternal, overflowing and with ultimate purpose! (*John 3, 10, 15*) Only by faith IN Him can anyone cross over from death to life (*John 5:24-25*), that is have his or her dead spirit brought to life AND be more than two-thirds of a person. Because we are all born with a body and soul and a nature bent towards sin, our spirit is dead. We are powerless to bring it to life. *** However, God sent His Eternal Spirit Son to be The Perfect Man some two thousand years ago. He sent Him ‘when the fullness of time had come’ (*Galatians 4:4*) to be The Sacrifice for the sins of whoever comes to Him in the humble, dependent faith of surrendered obedience to receive His gracious gift of forgiveness of sins so as to do the good works God prepared to be done IN Him. (*Ephesians 2:1-10*) He sacrificed Himself in LOVE: ‘Now before The Passover, Jesus knowing His hour had come to depart to The Father, having loved His own in the world, He loved them to the end’. (*John 13:1*) *** So, The Cross is at the heart of a relationship with God. By Jesus willingly giving His Body and Life-Blood for whoever takes up his or her cross, sinners with dead spirits can be transformed into disciples of Jesus with living spirits filled with The Holy Spirit. (*Ephesians 5:8-21*) *** Because people are creatures of habit, Jesus left a Sacrament to do ‘as often as’. (*1 Corinthians 11:23-26*) The Eucharist (Communion) is to become a life-changing habit that all disciples of Jesus must practice frequently. *** Today’s passage tells us the origin of Communion, and what it IS. Let’s mine eternal gold from The Word.

I. Jesus directs His disciples to prepare the Passover. (*Verses 17-19*)

A. On the first day of Unleavened Bread the disciples come to Jesus, and He gives them details about keeping The Passover. (*Verses 17-18*)

1. On the first of Unleavened Bread the disciples came to Jesus, saying, ‘Where do You want, we may make ready for You to eat, The Passover’. (*Verse 17*)

Passover: Jews sacrificed a lamb, putting its blood on the doorpost on their houses, on the day of the full moon in the first month to remember how Yahweh passed over their houses when He killed all the first-born in Egypt. (*Exodus 12:1-14; Leviticus 23:5; Numbers 28:16*)

Unleavened Bread: On Passover, and for the seven days following, Jews ate no leaven. There was no leaven in their homes. (*Exodus 12:15-20; Leviticus 23:6-8; Numbers 28:17-25*)

2. He said, ‘Go into the city to a certain man’. (*Verse 18a*)

3. ‘Say to him, The Teacher is saying, “My season is near”’. (*Verse 18b*)

Season: A ‘season’ is time with a specific purpose in God’s Plan. It differs from chronological time, for example Jesus’ ‘hour’ (*John 13:1*).

4. ‘“To thee I am keeping The Passover with My disciples”’. (*Verse 18c*)

B. The disciples did as Jesus directed them and prepared The Passover. (*Verse 19*)

1. The disciples did as Jesus had co-tasked them. (*Verse 19a*)

2. And they made ready The Passover. (*Verse 19b*)

Our Passover: This is the third time the term ‘The Passover’ is used for the dinner of the exodus from slavery in Egypt. After The Holy Spirit created The Church at Pentecost, there is a new Passover for The Church. Writing to churches in Corinth, Paul called it ‘our Passover’. (*1 Corinthians 5:6-8*)

II. When evening came and they were eating, He said one of them would give Him over. (*Verses 20-25*)

A. When Jesus said, ‘Truly, one of you will give Me over, they were grieved; each one asked, ‘Me Lord?’ (*Verses 20-22*)

1. Having become late (evening), He was reclining with the Twelve. (*Verse 20*)

Reclining: First century tables were at floor level. People sat on their left sides, supporting themselves on their elbows, eating with their right hands. Jesus had been reclining with the twelve disciples for some time. The Passover meal was near the end.

2. As they ate, He said, ‘Truth! I am saying to you, one out of you will give Me over.’ (*Verse 21*)

Amen: The Hebrew noun Jesus used ‘amen’ means truth.

Hand over: ‘Betray’ is one translation for what happened to Jesus. The word is literally ‘to give over’.

Jesus, The Lamb who takes away sin, was given over on Passover

3. Being greatly grieved, they began to say, each one, to Him, ‘Is it not me, Lord?’ (*Verse 22*)

Lord: Each fully acknowledges Jesus IS supreme sovereign Lord of all. Each is earnest, saying ‘Not I, I who am (giving over), Lord?’ **Application:** We too must confess: ‘I have a part in giving over The Lord to death’.

B. He must go as it is written about Him, but woe to the man giving Him over; Judas said, ‘Not me, Rabbi?’ (*Verses 23-25*)

1. But He said, ‘He who dipped his hand with Me in the bowl, Me will give over’. (*Verse 23*)

2. Indeed, The Son of Man is going, just as it is written concerning Him’. (*Verse 24a*)

Scripture: ‘All we as sheep have gone astray ... and the Lord gave Him over for our sins ... because His soul was given over to death ... He was given over because of our iniquities’ (*Isaiah 53:6, 12; see also Psalm 22*, referenced three times in the crucifixion accounts).

3. But, woe to that man through whom The Son of Man is being given over; it would have been good to him if he had not been born’. (*Verse 24b-c*)

Woe to God’s rebellious people: God spoke woe to His rebellious people by several prophets (*Isaiah 5:8-30; Jeremiah 22:11-30; Ezekiel 24:1-14; Hosea 7*), to describe His fulfilling of the covenant curses of wrath poured out on His people (*Leviticus 26:14-39; Deuteronomy 28:17-68*).

4. Judas, who was giving Him over answered and said, 'Not me, Rabbi?' (*Verses 25a-b*)

Rabbi: This term shows Judas' rebellion. He refuses to fully acknowledge Jesus IS supreme sovereign Lord of all! He only saw Jesus as a 'great man'. ('Rab' means great.) Many Americans today think of Jesus as only a 'great man' – not as THE King of kings and Lord of lords!

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5. Jesus said to him, 'Thou have spoken'. (*Verse 25c*)

Condemnation: He is really saying: You have condemned Yourself!

III. While they were eating, Jesus took bread and cup, commanding them to eat and drink, saying: 'This IS My Body' and 'This IS My Blood of the Covenant'. (*Verses 26-28*)

- A. After blessing the bread, He broke it and gave it to them saying, 'Take! Eat! This IS My Body'. (*Verse 26*)

1. While they were eating, Jesus took bread and blessed, broke and gave to the disciples. (*Verse 26a*)

Blessed: The verb is 'eulogew' means 'to speak a good word' – a blessing, or *eulogy*.

2. He said, 'Take! Eat! This IS My Body. (*Verse 26b*)

IS: The verb 'is' does not need to be in a sentence in the Bible languages. Whenever a sentence has IS, this is significant! Jesus emphatically says: This bread IS My Body.

- B. After giving thanks for cup, He gave it to them, saying, 'All of you, drink! Because this IS My Blood of the Covenant, poured into forgiveness of sins'. (*Verses 27-28*)

1. Having taken cup and given thanks, He gave to them. (*Verse 27a*)

Eucharist: The word translated 'given thanks' is 'eucharistew' meaning 'to give (grace) thanks'. The noun is 'eucharist', Communion in English.

2. Saying, 'All of you, drink from it! Because this IS My Blood of The Covenant'. (*Verses 27b-28a*)

IS: Again, Jesus emphatically says the cup IS His Blood!

Miracle: Jesus is saying the Eucharist is a miracle because the bread and cup are transformed by God into Jesus' Body and Blood! There are four views of Communion: (1) Transubstantiation – the bread and 'wine' become the actual body and blood of Jesus; (2) Consubstantiation – the actual body and blood of Jesus are with the bread and 'wine'; (3) Reformation – the bread and 'wine' become the body and blood of Jesus spiritually; and (4) Memorial – the bread and 'wine' are a memorial remembering of what Jesus did.

Covenant: Jesus' Blood is the New Covenant Yahweh spoke through Jeremiah. (*Jeremiah 31:31-36*)

The writer of Hebrews quotes Jeremiah and says Jesus' Covenant is greater. (*Hebrews 8*)

3. Which (covenant) concerning many is being poured out into forgiveness of sins. (*Verse 28c*)

Into forgiveness of sins: We saw after His Resurrection, Jesus used the same phrase. (*Luke 24:47*)

Freedom from spiritual slavery is better than freedom from physical slavery.

Jesus transforms Passover into eating His body and drinking His blood

IV. He concludes saying He will not drink from the fruit of the vine until His Father's Kingdom; and, after they sang a hymn they go to the Mount of Olives. (*Verses 29-30*)

- A. He said to all of them there is NO way He will drink the fruit of the vine from now until the day He drinks it new with them in His Father's Kingdom. (*Verse 29*)

NO way: This is the strongest way to say 'NEVER!' in the Biblical language!

Fulfilled Kingdom: Jesus is speaking of the 'wedding feast' after the fall of Babylon. (*Revelation 19:11*, in the context of *chapters 18-22*) Then all Jesus' disciples throughout The Church age will be in His physical presence!

Now, Jesus is not drinking with us, but we eat His flesh and drink His blood. (*John 6:53-57*, especially *verse 54*)

Jesus transforms Passover into eating His body and drinking His blood

- B. After they sang a hymn, they went out to the Mount of Olives. (*Verse 30*)

Singing: According to rabbinic writings from this time, they sang *Psalms 118*. This is a Messianic Psalm. (Look it up!)

Olives: In this section Jesus speaks of the fruit from the land 'flowing with milk and honey' (*Exodus 3:8; Deuteronomy 6:3*). Yahweh gave it to His people under Joshua to fulfill His Word to Abraham. Jesus fulfills ALL Scripture (*Matthew 5:17-20*).

For now, 'as often as' we do Communion, Jesus is present in the bread and 'wine'.

Jesus transforms Passover into eating His body and drinking His blood

Conclusion: After Jesus directed the disciples to prepare The Passover, while reclining with them, He spoke truth that one of them would give Him over as it had been written. Being greatly grieved, each one said, 'It is not I, Lord?'.

Jesus responded, 'Woe to the man through whom The Son of Man is given over, it would have been good if he had not been born. Judas said, 'It is not I, Rabbi?', and Jesus said, 'You said it'. As they were eating, Jesus took bread, blessed, broke and gave to the disciples, saying, 'Take! Eat! This IS My Body'. He took cup, gave thanks and gave it to them, 'All of you drink from it! Because this IS My Blood of The Covenant being poured out for many into forgiveness of sins'. He concluded saying, 'I will NOT drink of the fruit of the vine until I drink it new with you in My Father's Kingdom.'

Jesus transforms Passover into eating His body and drinking His blood