



A just weight
and balance

are the
LORD'S:

Thus saith the Lord...

- One of the biblical scenes that artists have tried to portray more than any other is the Last Supper scene.
 - Each artist uses his imagination as he paints the scene.

- In some paintings the mood is festive, the disciples portrayed with smiling faces looking over to Jesus.
- In others the mood is solemn, almost morbid, portraying the seriousness of the event.

- In the same way each Gospel author paints the same scene from their own unique perspective.

- Today we are going to view the last supper from the eyes of Matthew and Luke as we prepare to observe the Lord's Supper.

- **Matthew 26:17**

On the first day of the

Festival of

Unleavened Bread,

the disciples went to Jesus.

They asked,

"Where do you want us

to prepare the

Passover meal for you?"

- ♦ **It was for the Passover Feast** that Jesus had come to Jerusalem.
 - ♦ During the Passover Feast all Jews were supposed to stay **within the boundaries of the city,** but the numbers made that impossible;
 - ♦ And for official purposes **villages like Bethany,** where Jesus was staying, ranked as the city.

- ♦ **But the Feast itself**

had to be celebrated within the city.

- ♦ The disciples wished to know **what preparation they must make.**

- ♦ Clearly Jesus **had not** left the matter to the last moment;

- ♦ he had already made his arrangements **with a friend in Jerusalem.**

- ♦ And he had already arranged a password:
- ♦ "*The Teacher says,*
my time is near."
(**Matthew 26:18**)
- ♦ So the disciples were sent on to give the password
and
to make all the necessary
preparations.

- **The Feast of Unleavened Bread**
required that
every particle of
leaven
in the house was
to be destroyed.

- There was a double reason for that.
 - The Feast commemorated the greatest event in the history of Israel, the deliverance from slavery in Egypt.
 - And when the Israelites fled from Egypt, they were in such haste that they had no time to bake their bread leavened (Exodus 12:34).

- So the leaven was banished and the bread unleavened to repeat the acts of the night on which they left Egypt and its slavery behind them.

- Second, in Jewish thought **leaven is the symbol of corruption.**
- As we have said, leaven is fermented dough and the Jews identified **fermentation** and **putrefaction**;
 - So leaven stood for all **that was rotten and corrupt,** and was, therefore, as a sign of purification, cleansed away.
 - Have we banished **the leaven in our lives?**

- On the Thursday morning, they would prepare the unleavened bread and rid the house of every scrap of leaven.
- The other staple ingredient of the Feast was the Passover Lamb.
 - It was indeed from the lamb that the Feast took its name.

- The last terrible plague which fell on the Egyptians and which compelled them to let the people go, was that the Angel of Death walked throughout the land of Egypt and slew the firstborn son in every house.

- To identify their houses, the Israelites had to kill a lamb and smear the lintel and the side posts of their doors with its blood,
- The avenging angel seeing that sign would pass over that house (Exodus 12:21-23).

- On that

Thursday afternoon

the lamb had to be taken
to the Temple and slain,

and its blood

which was the life

had to be offered

to God in sacrifice.

- **Matthew 26:26-30**

**While they were eating,
Jesus took bread and
blessed it and broke it,
and gave it to his
disciples and said,**

- **"Take, eat;
this is my body."**

- **Matthew 26:26-30**

Then he took a **cup**, and when he had given thanks, he gave it to them.

- "Drink all of you from it," he said,

- **for this is my blood,**
the blood of the covenant,
which is poured out for many,
that their sins may be forgiven.

- **Matthew 26:26-30**
- I tell you that from now on I will **not** drink of this **fruit of the vine** until that day when I drink it new with you **in the Kingdom of my Father.**"

- What did these words mean to those who first heard them?
- The Apostles did not know what they meant.
 - Jesus was with them at the feast.
 - They could see His body, touch it.
- His blood was not poured out.

- But they knew that **He spoke no words in vain.**

- The **bread** was a token from Him, **they could but eat it.**

- The **wine** was a token from Him, **they could but drink.**

- **But after**
His Resurrection
the Apostles began
to understand a little
what was meant
by the words
which were spoken
at the feast.

- Then they understood that in the body of Jesus Christ
- God was united to men and men to God.
- Then they understood that His blood was poured out,
- Not for a few disciples, but for all in all lands.

- **That blood was the seal**
of a new covenant
between God and men
- That He would blot out their sins
and give them a new life,
- **How** would he do that?
- By **dying** in their place.
- **1Timothy 2:6**

Who gave himself a ransom for all

- To us the Lord's Supper
is the assurance

of the

redemption

and

reconciliation

which God has made for us,
and all mankind,
in the body of His Son.

- It is a **better and higher feast** than the Passover was to the Jews;
- A feast which tells us of a God who has **broken our bonds to sin.**
- A feast which tells us **that He is the King over us.**

- But a feast which is not limited to one people,
 - But which is intended for all, because our Lord Jesus Christ is, as Paul says,
 - *The Author and Giver of salvation and life*
 - *to those who have been ...* bound by the chains of sin and death.
- (Romans 8:2; Hebrews 2:10)

- All the symbolism and all the ritual action of the Passover Feast was a picture of
- What he wished to say to men,
 - What he was to do for men.
 - What then was the picture which Jesus was using,
 - And what is the truth which lies behind it?

- (# 1) The Passover Feast was a commemoration of deliverance;

- Its whole intention was to remind the people of Israel of how God had liberated them from slavery in Egypt.

- First and foremost, Jesus claimed to be the great liberator.
- He came to liberate men from fear and from sin.
 - From the fears which haunt them
 - From the sins which will not let them go.

- (# 2) The Passover Lamb was the symbol of safety.
- On that night of destruction it was the blood of the Passover Lamb which kept Israel safe.
 - So, then, Jesus was claiming to be Savior.

- He had come to give men
- Safety on earth
- Safety in heaven,
- Safety in time
- Safety in eternity.

- **There are four observations**

I want to make about the Last Supper.

- **# 1** **THE NECESSARY PREPARATION**

(Matthew 26:17-18)

- This was

an eight day feast

that began with the observance of the Passover.

- **There was much preparation**

that must be done to observe the feast.

- Jesus disciples
inquired of Him

where they would observe the feast.

- He tells them that there is a certain man in the city that they are to go to and inform him that His *“time is at hand”*.
- This is an unknown disciple to us.
 - Jesus had already made these arrangements.

- **Luke 22:9-13**

- **“Where do you want us to prepare for it?”**

- **Jesus replied,
“As you enter the city,
a man carrying a jar of water
will meet you.**

- **Follow him to the house that he enters, and say to the owner of the house,**

- **Luke 22:9-13**

- **‘The Teacher asks:**

- **Where is the guest room,**
where I may eat the Passover
with my disciples?’

- **He will show you a large upper room,**
all furnished.
Make preparations there.”

- **They left and found things**
just as Jesus had told them.
So they prepared the Passover.

- **In order not to tip His hand to Judas,**
Jesus gives the instruction that they were to look for a man carrying a water pitcher, and follow him home.
- We might not think that such direction would be very clear, but remember,
carrying water was regarded as women's work.
 - So a man carrying water would stand out in that culture
like a sore thumb.

- Jesus wanted His final evening with His disciples to be trouble-free.

- No need to let Judas know where they would be celebrating, and allow him to bring the arresting soldiers there to the upper room.

- To observe the Passover meal, the disciples would have to obtain unleavened bread, wine and a sacrificial lamb.
- The borrowed room had to be searched for any trace of yeast.

- Just as the disciples had to prepare for the Passover meal,
- We are to observe the Lord's Supper, according to Paul, with a prepared heart.
 - Paul said we are not to observe the supper in an unworthy manner.

- 1Cor 11:20

When ye come together therefore into one place, this is not to eat the Lord's supper.

- 11:21 For in eating... one is hungry, and another is drunk.

- **The yeast of sin**

must be removed from our lives through confession and repentance.

- Paul said, “***let a man examine himself***”.

- We are **not to enter lightly** into the observance of the Lord’s Supper.

- There is a **necessary preparation.**

- II. THE NEED FOR SELF EXAMINATION
(20-25)

- Jesus interrupted the meal with a startling statement.

- He said,

- “One of you will betray Me.”

- When faced with this news, the disciples were cut to the heart.

- Each man began to question himself.

- The Greek words indicate that they were deeply sorrowful — violently shaken by this news.
 - They each questioned their own sincerity,
 - their commitment to Christ.
- They looked within themselves,
 - not pointing fingers at one another.

- Jesus knew who would betray Him, but He allowed the other disciples to see the frailty of their own natures
- Which is always healthy as it should drive us to Christ,
 - d not ourselves.deeper trust in Him and not ourselves.

- Perhaps here we see the difference between self-doubt and true conviction.
- There was one here that knew he was not being honest.

- The others doubted, they questioned themselves
- But not Judas!
- His plans were laid, and he had already made his choice.

- In this scene we see the graciousness of our Lord.
- Jesus is offering Judas a chance to repent of his evil.
- Why else would He make these statements?

- Jesus appeals to Judas first from the perspective of love and friendship.
- The Passover meal was to be observed by families, according to Exodus.

- This band of disciples **had become a family** with their Lord as the head.

- Each one had **dipped his hand** **in the bowl,** including Judas, as they observed this family feast.

- The Psalmist described this awful betrayal in

Psalm 41,

“My own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

- Therefore, Jesus identified the betrayer as one **who shared bread with Him.**
- He was appealing to Judas in **love** and **friendship.**

- Then Jesus appealed to Judas by warning of the consequences of his actions.
- **“Woe to that man by whom the Son of Man is betrayed!**
- **It would have been good for that man if he had not been born.”**
 - It is a reminder of the horrible fate that awaits one who rejects Jesus.

- Finally there is **direct identification of Judas**

by Christ as Judas asks,
in pretense like
the other disciples,

- “**Rabbi is it I**”?

- Jesus said to him:
“**You have said so.**”

- We see Judas' problem in his address of Jesus.
- Rather than call Him Lord, as the other disciples, he calls Him Rabbi, or teacher;
he did not see Jesus as his Lord.

- At this point, **Judas left the table** and went out on his evil mission.
- This is a good time to **ask**:
 - ***Where do I stand with the Lord this morning?***
 - It is indeed **a serious question.**

- Jesus again interrupts the Passover meal.
- This time He interrupts it in order to transform it.

- At this point He takes the bread and tells His disciples that the bread now represents His Body.
- Jesus says My Body, My Life that I have lived, and that I will give, is now being offered so that you might live.

- He takes the cup of wine
and He says
this wine now
represents His Blood,
which is shed for many
for the remission of sins.
- Remission means release.

- The shedding of Jesus' blood on the cross was so that all of His disciples might experience release from the penalty of sin.
- His bleeding and dying purchased our forgiveness.

- When Jesus spoke these words we are all so familiar with, this would have greatly **surprised the disciples.**

- They are similar **to the words spoken by a groom** as he proposes to his bride.

- In the Jewish tradition, when a young man wishes to marry a maiden, he will take a cup of wine and offer it to her.

- By this he is saying: “I am offering you my blood,

- my life, my future

- and all that I have to give you.

- Will you share life together with me?”

- The girl has the option to refuse,
or to drink the cup
thereby accepting
his marriage proposal,
- And saying in effect,
*“I accept and receive
what you offer to me,
and I offer myself in return.”*

- As we drink
the cup Jesus offers,
we as members of the Church
are a part of the Bride of Christ,
accepting Jesus' offer
and in effect
His marriage proposal.

- We are saying
“Yes!” to Jesus.

- As the groom would provide for his bride
so Christ has provided for us.
- We now have
a new life,
forgiveness of sin,
and a heavenly home
awaiting us.

- John writes in Revelation:
**“Blessed are they
which are called unto
the marriage supper
of the Lamb.”**
- We observe the Supper
in anticipation of that day
in which Christ returns
for His bride.
- Then we shall fellowship
**with all the redeemed
forever!**

- **There is a church building in Milan Italy**
that was
bombed out during WWII.
 - **All of the walls**
fell down during the war,
except one.
 - The wall left standing
has painted upon it
none other than
Leonardo Da Vinci's
“Last Supper” scene.

- This is a wonderful illustration of how this fellowship meal will survive the tumult and the change of this world.

- Let us prepare to receive from the Lord's Table.

**The doors of the church
are open.**

**The Spirit and the Bride
Say
“Come”.**

Revelation 22:17



