

COMMUNION

Exodus 12:21-28; Matthew 26:17-30 / Isaiah 55:1-13

I. Jesus Began to Explain the Atonement

A. Jesus told His disciples He would soon be sacrificed at the Passover. “And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that ***after two days is the feast of the Passover, and the Son of man is betrayed to be crucified.***” (MATTHEW 26:1-2)

B. Passover is the perpetual testimony of the substitutionary atonement for the redemption of God’s people. “And thus shall ye eat it; *with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: **it is the LORD’S Passover.*** For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt ***I will execute judgment.*** I am the LORD. And the blood shall be to you for a token upon the houses where ye are: ***and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you,*** when I smite the land of Egypt. And this day shall be unto you for a memorial; and ***ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.***” (EXODUS 12:11-14)

C. From the start, Christians see the sacrifice of Jesus on the cross as the ultimate fulfillment of the Passover for believers across eternity. “Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even ***Christ our Passover is sacrificed for us:***” (1 CORINTHIANS 5:7)

D. Jesus interpreted the Passover authoritatively. “And as they were eating, ***Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.***” (MATTHEW 26:26-28)

II. Religious Leaders Plotted to Kill Jesus

A. Fearing the potential Jesus represented, the sinful selfishness of the religious leaders played into the Providence of God. “Then ***assembled together the chief priests, and the scribes, and the elders of the people,*** unto the palace of the high priest, who was called Caiaphas, And consulted ***that they might take Jesus by subtilty, and kill him.***” (MATTHEW 26:3-4)

B. People who benefit from the sinful state of humanity fear the loss of their privileges and status. “The kings of the earth set themselves, and ***the***

rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us.” (PSALM 2:2-3)

C. Satan and his servants have always been subtle. “Now *the serpent was more subtle* than any beast of the field which the LORD God had made. And *he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?*” (GENESIS 3:1)

III. The Atonement Is for the Helpless, Not the Subtle

A. The wise of the world follow the Lord of Subtilty but poor sinners with nothing more than faith find the Messiah provides for them. “For ye see your calling, brethren, how that *not many wise men after the flesh, not many mighty, not many noble, are called:* But *God hath chosen the foolish things of the world to confound the wise;* and *God hath chosen the weak things of the world to confound the things which are mighty;*” (1 CORINTHIANS 1:26-27)

B. Messiah refers to anointing, which was appropriate for the REDEEMER OF ISRAEL, the LAMB OF GOD, and a woman was appointed to do this at Bethany. “Now when *Jesus was in Bethany*, in the house of Simon the leper, There came unto him *a woman having an alabaster box of very precious ointment, and poured it on his head*, as he sat *at meat.*” (MATTHEW 26:6-7)

C. Being unable to see the larger picture, the disciples complained about the details. “But *when his disciples saw it, they had indignation*, saying, To what purpose *is this waste?* *For this ointment might have been sold for much*, and given to the poor.” (MATTHEW 26:8-9)

D. Jesus connected the anointing to the Redemption. “When Jesus understood *it*, he said unto them, *Why trouble ye the woman?* for *she hath wrought a good work upon me.* For ye have the poor always with you; but me ye have not always. For in that *she hath poured this ointment on my body, she did it for my burial.*” (MATTHEW 26:10-12)

E. From that day to this, obedience to the Word of God, has been honored in this woman and the subtilty of the world has been exposed for what it is. “Verily I say unto you, *Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.*” (MATTHEW 26:13)

F. Come, celebrate the triumph of grace, the fulfillment of prophecy, the place of the humble in the Kingdom of God. “*Break forth into joy, sing together*, ye waste places of Jerusalem: for *the LORD hath comforted his people, he hath redeemed Jerusalem.*” (ISAIAH 52:9)