

INTRO: In the six Wednesday sermons we studied Old Testament examples of substitutes, which foreshadowed the substitution of Jesus through His suffering and crucifixion. This evening we will study Jesus' final meal at which He introduced still another type of substitution. We will review a bit of history of the Passover meal, then study in detail the Lord's Supper, which is our New Testament substitution for that meal.

I. HISTORY AND PRACTICE OF THE PASSOVER CELEBRATION

A. Its institution

1. Israelite bondage in Egypt; Moses called to lead the people
2. last plague to convince Pharaoh; death of firstborn man and livestock
3. kill, roast, eat lamb; blood on doorpost, per week #2 sermon

B. Customs at Jesus' time, per Alfred Edersheim, convert, ca. 1880

1. first cup and blessing
2. bitter herbs (horseradish) = bitter life in Egyptian slavery
3. unleavened bread (tortilla); **chaset** (dip); lamb on the table
4. father dips herbs; others follow
5. cup, youngest son asks, father explains feast
6. Psalm 113-114 sung, prayer, second cup now passed and drunk
7. father washes hands, breaks bread, wraps w/herbs; dips, eats w/lamb
8. everybody eats, talks; this is the main meal
9. father eats last of lamb; all stop, third cup passed
10. Psalm 115-118 sung; 4th cup; Psalm 120-137 (**hallel**)

II. JESUS TOOK BREAD (Luke, "after the cup")

A. Matthew 26:26 "As they were eating" = at some point during the Passover

1. probably @ #8 above (Mt.26:30 when they had sung hymn...went out)
2. talking (#8)
3. betray me; dip with Me; Judas (John 13:27) do quickly

B. He took bread

1. unleavened, as per Passover requirement; thin tortilla

C. Blessed it

1. decision of Holy Spirit to omit this prayer/blessing from the Bible
2. prayer now lost; not needed; we use Lord's Prayer
3. manmade prayer(s) added in LSB
4. Roman Catholics use this prayer to 'change' elements; later, 'accept sacrifice'

D. Broke it

1. no symbolism; some make the whole thing symbolic
2. broke it merely as a means to distribute; ours broken at the bakery

E. Gave it to His disciples

1. can't say exactly how; pass it; to each/ to one another
2. manner of distribution not vital

F. "Take, eat..."

1. two aorist imperative verbs
2. 'eat' = only way to receive it; participate; watching doesn't count, obey

G. "This / **touto**"

1. pronoun, neuter gender (as also is 'body/**soma**')
2. but the word 'bread/**arton**' is masculine
3. ergo, "this which I am not giving to you"

H. "This is..."

1. 'is' (**estin**) does not mean 'represent'
2. e.g., piece of paper w/\$20 on it, vs. a real \$20 bill

I. "This is M body"

1. exactly what He says!
2. Impossible? Not with God. We refuse to answer 'how'

III. AFTER THE SAME MANNER ALSO HE TOOK THE CUP

A. He took the cup

1. cup = noun, accusative, singular
2. synecdoche = container for its contents; brewing coffee, want a 'cup'
3. fruit of the vine v.29; April; Hebraism for 'wine'; cp. 'the bubbly'

B. Gave thanks

1. same as with 'bread'
2. hence 'thanks' = 'eucharist'

C. Gave it to them

1. 'it' = cup, and its contents, the important element
2. mode of giving/passing the cup is unknown; incidental

D. 'Drink'

1. aorist imperative; a command
2. same as with 'bread'

E. "Drink from it, all of you"

1. plural stressed twice, verb, and "youall"
2. all disciples ought to participate; refuse Jesus!?

F. "This is My blood"

1. matches v.26 'body' ; 'this' neuter, 'blood' neuter
2. given separate from the bread; Jesus chose to use two elements

IV. THE **NEW** TESTAMENT (v.28) (Ah, here's the substitution, 'new' for 'old')

A. This is My blood of the new testament/covenant (**diathaykays**)

1. Old Testament **b'rith** is one-sided; God dictates all the terms
2. always God's covenant, never Israel's; never bilateral
3. covenant obligates God to Israel; expects fidelity in response
4. 'testament' connotes a 'will'; **inherit** God's blessings
5. blessings transmitted via means of eating and drinking

B. Which is shed

1. as seen especially on Calvary's cross; for all
2. cp. blood of Old Testament sacrifices; substitutes
3. one final sacrifice, once for all

C. For many

1. **synecdoche**, pars pro toto; 'daily bread'
2. 1 John 2:2...propitiation for our sins...the whole world
3. shed in place of disciples, in their stead; for you
4. shed for all; consumed by disciples who are 'one' (I Cor.10:16-17)

D. For the remission of sins

1. what we've been waiting for all evening; chief reason to commune
2. the one thing that we all need the most
3. see, feel, taste, smell besides hearing the absolution
4. commune believing and receive His forgiveness

CONCLUSION: This sacrament for the forgiveness of our sins was instituted by Christ Himself on the night in which He was betrayed. As we receive this again tonight, we are reminded of that very body of Jesus nailed to a cross instead of us. We shall continue eating and drinking this sacrament until that day when we may eat and drink with Him in heaven. Amen.