The Sovereignty of Jesus in

THE FINAL PASSOVER

Matthew 26:17-30

2/17/2019

INTRODUCTION:

***Jesus Christ was in full <u>sovereign control</u> as the <u>final Passover Lamb</u> who would die for the sin of the world!**

I. Jesus made <u>sovereign preparations</u> to celebrate the final Passover (v. 17-20)

II. Jesus made <u>sovereign predictions</u> of His betrayal & death at the final Passover (v. 21-25)

III. Jesus established a <u>sovereign perpetual reminder</u> of the true significance of the final Passover (v. 26-30)

CONCLUSION: Is Jesus Christ your Passover Lamb?

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INTRODUCTION:

Describe the story of the Exodus - Israel's bondage in Egypt and the ten plagues.

Read the Passover story - Exodus 12:1-27

In Matthew 26, we find Jesus partaking in the final Passover. And He is described by every Gospel writer as being in full control of that event and of his betrayal, arrest, crucifixion, death and resurrection.

The Lord is Sovereign What is sovereignty?

It describes His authority over all creation. His rulership, His authority, His throne. God is "subject to none, influenced by none, absolutely independent; God does as He pleases, only as He pleases, always as He pleases" (Pink).

God says, "I will do all my pleasure" (Is. 46:10). God is working all things "after the counsel of His own will" (Eph. 1:11).

a. God is sovereign over HEAVEN & EARTH (Deut. 10:14-17)
(God is in control of the universe)

God has every right and ability to be sovereign over creation because He is the Creator of it (II Ki. 19:15).

God is called: "Possessor of heaven and earth" (Gen. 14:19)

The harlot Rahab admitted: "The LORD your God, he is God in heaven above, and in earth beneath" (Josh. 2:11).

1) God is in control of Heaven

"Thy kingdom come. Thy will be cone on earth as it is in heaven. Thine is the kingdom. . ." (Mt. 6:10, 13)

2) God is in control of Earth

". . . the earth is the Lord's" (Ex. 9:26).

Ps. 24:1 - "The earth is the Lord's and the fullness thereof, the world, and they that dwell therein."

Who is regulating affairs on this earth today--God or the devil? (Pink). God or man? God or mere chance?

a) God controls the earth's weather

(1) Miraculously - Exod. 9:29 (hailstorm in Egypt)
Josh. 10:12-14 (sun stood still for 24 extra hours)
James 5:17-18 (rain delay for 3 years & 6 months)

(2) Providentially -
The Lord upholds all things by the word of His power (Heb. 1:3)
"By Him all things consist (hold together)" (Col.1:17)

b) God controls the earth's food supply
EX: 7 year famine in Canaan & Egypt (Gen. 41:29-32)

b. God is sovereign over KINGS & NATIONS
(God is in control of emperors and empires)

Seated infinitely above every seat of power, exalted above every ruler, elevated above every emperor, raised above every King and Queen, advanced above every President, above every dignitary, every guru,…sits the Supreme One of the Universe.

1) God is in control of kings

God is "He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that bringeth the princes to nothing; He maketh the judges of the earth as vanity" (Is. 40:22-23).

SEE: Prov. 21:1 - "The king's heart is in the hand of the LORD. . ." (cp. Ezra 6:22, 7:27).

It is God who removes kings and sets up kings (Dan. 2:21).

EX: Nebuchadnezzar (Dan. 4:3, 17, 25, 35-37)
Belshazzar (Dan. 5:18, 26-28)

2) God is in control of nations (Deut. 32:8, 39)

He withholds land from those to whom He chooses (Deut. 2:19).

"The LORD reigneth; let the people tremble" (Ps. 90:1).

Every knee will one day bow (Is. 45:28).

c. God is sovereign over the lives of EACH INDIVIDUAL
(God is in control of all that has breath)

Moses called the LORD - "The God of the spirits of all flesh"
God Himself declared: "Behold, all souls are mine" (Ezek. 18:4).
"We are clay, He is the potter" (Jer. 18:6).

1) Man's personality and abilities from conception are in His hands
(Ps. 139:13-16; Ex. 4:11)

Example of Jeremiah: God sovereignly prepared and ordained this man to be His prophet even before birth (Jer. 1:4-8)
Example of Paul: God…"separated me from my mother's womb, and called me by His grace" (Gal.1:15)

Solomon observed "that the righteous, and the wise, and their works, are in the hand of God" (Eccl. 9:1).

No one has any strength unless God allows it; no one has any wealth, fame, wisdom or power unless God allows it.

As Jesus said to Pilate, who thought he had power to either crucify or release Jesus: "Thou couldest have no power at all against me, except it were given thee from above." (Jn. 19:11a)

2) Man's circumstances of life are in His hands

God "hath determined the times before appointed" (Acts 17:26).

3) Man's very breath and heart beat are in His hands

In God's "hand is the soul of every living thing, and the breath of all mankind." (Job 12:10).

". . . None can keep alive his own soul" (Ps. 22:29).
". . . I have the keys of death and hell" (Rev. 1:18).

Jesus has all authority (Mt. 28:19) over:
a) the timing of death, and
b) the place of the departed dead

"It is appointed (reserved) unto man once to die…" (Heb.9:27)

When God says you have breathed your last breath, you will not breathe another"

Sovereignty does not exclude human responsibility

"Is man a mere puppet whose actions are determined by a behind-the-scenes God who pulls the strings as it pleases Him?" (Tozer, p. 184).

A belief in God's sovereignty is not a fatalistic attitude.

We cannot have a "whatever will be, will be" attitude.

God has given man a will by which we can choose to do His will or not to choose to do His will.

God is so sovereign that He can give mankind freedom of choice, and yet everything still fulfills His perfect plan.

"A God less than sovereign could not bestow moral freedom upon His creatures. He would be afraid to do so" (Tozer, p. 185).

Everything will turn out as God planned it would even though man is a free moral agent with liberty to make choices for which he is responsible.

Sovereignty does not exclude human accountability.

Man will answer for his own sin. God is not responsible for it.

***Jesus Christ was in full <u>sovereign control</u> as the <u>final Passover Lamb</u> who would die for the sin of the world!**

I. Jesus made <u>sovereign preparations</u> to celebrate the final Passover (v. 17-20)

V. 17

"The <u>first</u> day of the feast" = the 14th day of Nisan (the Babylonian name of the month) (Abib = the Canaanite name - Dt. 16:1)

This was the 14th day of the first month on the Hebrew calendar (March-April).

This was the first day of a week-long celebration of unleavened bread. The week would begin with the Passover Lamb being killed (Lk. 22:7) and then eaten as part of the Passover meal.

"Where wilt thou?" - It was not a matter of *"if"* they would celebrate Passover, but "*<u>where</u>.*" The Jewish disciples were to give unquestioned obedience to this ceremonial law of Israel.

"Prepare" - "In crowded Jerusalem, Peter and John would have had to secure the bread and bitter herbs, as well as the wine, for the feast. They would have had to find a perfect lamb, and then have had the lamb slain in the court of the temple and the blood put on the altar. The lamb would be roasted whole, and then the feast would be ready." (Wiersbe, p. 96)

V. 18
"Go into the city" = the crowded city of Jerusalem

"To such a man" - The omniscient Lord Jesus further described this *"man"* as being on who would meet them carrying a *"pitcher of water."* (Mk. 14:13) ("Since women usually performed this task, they would easily notice a man carrying water" - Ryrie note).

"The Master saith" - the authoritative <u>teacher</u>.
Note: The disciples don't merely say "<u>our</u> teacher" as if Jesus was only their teacher, but "<u>the</u> teacher," since He is the only authoritative truth giver for all people (*. . . "<u>One</u> is your teacher. . . even Christ"* - Mt. 23:8)

"My time *(kairos)* ***is at hand" -*** God's sovereign time table for the most significant, momentous sacrifice had come. The time for Christ's fulfillment of the Passover sacrifice had come.

Now the Old Testament prophecies, types, and foreshadows would be accomplished by the death of the Lamb of God who takes away the sin of the world (Jn. 1:29).

"At thy house" - This specially ordained house would have a guest chamber in a large upper room that would be fully furnished (Lk. 22:11-12).

It is amazing how the Lord always has everything fully arranged, set, and in place to fulfill His sovereign will.

*Let Him prepare the way for you in life. He will smooth out your path if you trust Him to (Prov. 3:5-6).

The Lord's sovereign preparation was previously exemplified as He commanded the disciples to go and take a <u>colt</u> which was sovereignly reserved just for Jesus' triumphal entry on Palm Sunday (SEE: Mark 11:2-7).

V. 20

"Even" - evening; on the brink of the 15th of Nissan (the Jewish day began at sundown - 6:00 p.m.). (This day would be the very day Christ would die.)

By collating all of the Gospel accounts, the order of events that night was:

1) Eating the Passover meal (Jn. 13:1-4)
2) Washing the disciples' feet (Jn. 13:5-20)
3) Identifying one who would betray Him (Jn. 13:21-27)
4) Then the disciples' quarrel as to who was the greatest among them (Lk. 22:24-30)
5) The institution of the Lord's Supper (Lk. 22:19-20; with Judas present - v. 21)
6) Judas departs to betray Christ (Jn. 13:30)
7) Messages and prayer in the upper room (Jn. 14 - 17)
8) A hymn in the upper room (Mt. 26:30)
9) Walk to the Mount of Olives to the Garden of Gethsemane (Jn. 18:1)
10) Christ's statement that all including Peter would deny Him (Mk. 14:26-31)
11) Christ's anguish in the Garden of Gethsemane (Mt. 26:36-46)
12) Christ's betrayal and arrest (Mt. 26:47-56)

"He sat down" - lit. He reclined

II. Jesus made <u>sovereign predictions</u> of His betrayal & death at the final Passover (v. 21-25)

V. 21

"One of you shall <u>betray</u> Me" - To "betray" is to hand over or deliver someone to their enemy.

Can you imagine the amazement, the shock, the horror at the thought that one of the twelve who walked with Christ, ate with Christ, heard His messages, saw His miracles, received power themselves to perform miracles, witnessed for Christ, witnessed His impeccable sinless life. . . that one would give Him over to the devil's crowd.

V. 22

"Exceeding sorrowful" - They were deeply grieved, very saddened. Instant depression overcame them

They know by now <u>not</u> even to think about questioning the validity of His statement. Hence, they don't ask, "Is it true?" But "Is it I?"

The question is asked in such a way as to expect a "No" answer.

"Lord, is it I?" - lit. "I am not [the one] Lord, [am I]?". "Surely it is not me, Lord, is it"

The way they ask the question proves that each thought that he could never do such a thing.

So they each look at each other with bewilderment (Jn. 13:22). John was reclining next to Jesus, and Peter gets John's attention and whispers, "Ask Him who it is" (Jn. 13:23-25).

Judas must have been a <u>master at deception</u>; no one except Jesus suspected him.

What is amazing is that no one has the foggiest idea as to who it might be. Even when Judas leaves the upper room in haste, they don't assume he is the culprit. Rather, they thought he was buying some more food for the Passover Feast, or that he was going out with his pouch of money to show benevolence to the poor (Jn. 13:29).

"They did not see any difference in the way Jesus treated Judas, which is remarkable testimony to our Lord's patience and love" (Wiersbe, p. 96).

If in a group of twelve apparently committed disciples, one was a traitor to Christ, it would be safe for us to assume that perhaps in a group the size of this congregation that a "Judas Iscariot" might be present. Someone no one would expect not to be a Christian. It is imperative, therefore, that each of us seriously examines our faith and the condition of our hearts before God.

V. 23

"He that dippeth" = lit. "the one who has (already) dipped" (aorist participle). The one who dipped may have known, but it would have been impossible for anyone else to have known, since they were all dipping into the Charoseth" (a dip of ground fruits [apples, dates, and pomegranates] and nuts).

At one point in the night, Jesus and Judas had both reached their hands out to moisten and flavor their bread in the dish.

Later, Jesus then (in a gesture of friendship and love) gave a dipped morsel to Judas, who ate it and then left to betray Him, after Jesus cryptically (yet in full awareness of what He was saying) said, *"That thou doest, do quickly"* (Jn. 13:26-27).

V. 24

"As it is written" - Judas' betrayal did not catch God by surprise (Ps. 41:9 - *"Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."* cp. John 13:18-19).

Christ's death was predicted hundreds of years prior to the event (Is. 53).

"Matthew 26:24 presents both the human and the divine sides of this event. From the divine point of view, Judas' treachery was predicted in Scripture and was part of the plan of God. But from the human point of view, Judas was guilty of a base crime and was completely responsible for what he did. Divine sovereignty and human responsibility are not in conflict, even though we may not be able to understand how they work together to fulfill God's will." (Wiersbe, p. 96).

"Woe" - an expression of sorrow and pity (like "I feel sorry for him!" "I pity you")

"It had been good for that man if he had not been born" - Judas, who had the greatest privilege, will be judged with the greatest severity (Lk. 12:47-48 - v. 47 - *"And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes."*) (II Pet. 2:21 - *"For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."*).

Judas was part of the most elite group of people in history. He also had an important responsibility as treasurer for the twelve.

> Remember, the more privilege and opportunity you have, the higher you are, and the higher you are, the harder you fall!

Judas, after throwing down the 30 pieces of silver, hung himself (Mt. 27:5), burst open in the mid-section of his body (Acts 1:18), and then went to *"his own place"* (Acts 1:25) -- that is, to perdition (destruction) (Jn. 17:12).

Rejecting Christ is man's way of shaking his fist at God and saying, "No! I don't want you in my life!" Hell is God's way of saying, "Okay, you may have your wish!"

V. 25

Judas, who had previously agreed with the Jewish religious leaders for 30 pieces of silver to betray Jesus (v. 15-16), perhaps thought that the Lord Jesus didn't know what he had done. Maybe Jesus didn't know after all . . . or maybe He did!

"Master, is it I?" - "Master, I am not the one, am I?" The disciples had said, *"Lord (kurios), is it I?"*; whereas Judas significantly used the term *"Master (rabbi), is it I?"*

Judas viewed Jesus as *"Rabbi"* (teacher) but never *"Lord" (God)*!

Who is Jesus to you?

"If thou shalt confess with thy mouth the Lord Jesus, thou shalt be saved" (Rom. 10:9).

"Thou hast said" - (a common expression of Christ in response to questions - Mt. 26:64, 27:11). "You have said it yourself"; "It is as you have said."

Judas' own words would condemn him (*"By your words you will be justified and by your words you will be condemned")*.

III. Jesus established a <u>sovereign perpetual reminder</u> of the true significance of the final Passover (v. 26-30)

V. 26

"As they were eating" - i.e. as they resumed eating the Passover meal

Jesus took two elements of the Passover meal to illustrate his impending death and to institute something new.

Jesus introduces what would be perpetually known throughout the Church Age as "The Lord's Supper."

"Bread" - a loaf of unleavened bread (since no leaven was allowed any where in sight on Passover - Dt. 16:3-4).

The <u>unleavened</u> bread was the bread of "affliction," showing how the Israelites had to eat it in a <u>hurry</u> without waiting for yeast to cause it to rise (Dt. 16:3).

The *"unleavened"* bread also pictures the pure, sinless, undefiled, unhypocritical life and body of Jesus (I Cor. 5:6-8 *V. 7 - *"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."*)

Whereas Passover typified Christ's sinlessness and death, unleavened bread typified His uncorruptness in His burial (Acts 2:27, 31, 35).

"Blessed it" - gave *"thanks"* (I Cor. 11:24). Although He had previously eaten bread and food, Jesus pauses to give thanks because He was establishing a pattern for his followers to model at the "Lord's table" (I Cor. 11:23-26).

"Brake it" - the breaking of the common loaf symbolized two things:

1) How Christ's <u>Body</u> would be <u>broken</u> on the cross (I Cor. 11:24) [not His bones (Jn. 19:33, 36) but His flesh (I Pet. 2:24)].

2) How <u>each</u> person must personally <u>appropriate</u> the <u>one</u> Christ by faith (Jn. 6:51 - *"I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world."*) (I Cor. 10:17 - *". . . we are all <u>partakers</u> of that <u>one bread</u>")*

"This is my body" - Obviously, the disciples saw that Christ was speaking figuratively (the bread being a symbol or picture of Christ's Body). He was not teaching cannibalism nor transubstantiation.

V. 27

"Drink ye all of it" - All of you drink it

Some Bible interpreters believe that Judas was not present at this Last Supper because He left immediately after receiving the sop (Jn. 13:30). However, the statement of Luke 22:21, *"But, behold the hand of him that betrayeth me is with me on the table"* in the context of the Lord's Supper seems to indicate that Judas was present.

Note: The fact that Judas was present is proof that one does not receive efficacious grace by receiving the elements of the Lord's Supper.

V. 28

"This is my blood" - The unfermented grape juice pictures Christ's pure blood (note: An unfermented juice would best correspond to the "unfermented" [unleavened] bread that was eaten at this meal).

What is a ***"testament"***? A covenant; a binding promise. It is like a "will" which goes into effect after the death of the one who wrote it (Heb. 9:16-17).

"Blood of the new testament" - i.e. the blood which would provide a new covenant.

Every time God established a covenant, the blood of an innocent animal was shed to confirm that covenant --

--EX: The Noaic Covenant (Gen. 8:20)
--EX: The Abrahamic Covenant (Gen. 15:7-21)
--EX: The Mosaic Covenant (Ex. 24:6-8; cp. Heb. 9:18-20)

The first covenant was conditional: I will bless you if you are faithful
The second covenant was unconditional: I will bless you because of Christ's sacrifice

When we speak of our Bible being an Old Testament and a New Testament, we are not saying that the Old was bad and needed to be replaced by a New (as some Muslims falsely assume). Rather, the New fulfilled the Old. The Old predicted the New (Jer. 31:31-34).

The New accomplished what the Old could not! Namely:

1) A change of heart
2) Fellowship with God
3) Knowledge of the Lord
4) Forgiveness of sins

"Shed . . . for the remission of sins" -

It is not merely the blood, but the shed blood on Calvary's cross that saves (when the proper emphasis is placed on the word "shed", the modern confusion over the blood issue is resolved).

"For this is my blood of the new testament, which is shed for many for the remission of sins" (Mt. 26:28; cp. Mk. 12:24; Lk. 22:20).

"Without the shedding of blood is no remission" (Heb. 9:22).

1) The cross of Christ and the blood of Christ are theologically indivisible in Scripture -
"And having made peace through the blood of his cross, by him to reconcile all things unto Himself" (Col. 1:20).

2) Christ's death and blood are linked together in Scripture.
"Christ died for us. . . justified by His blood" (Rom. 5:8-9).

3) Jesus' suffering is linked with His shed blood.
"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without [outside] the gate" (Heb. 13:12).

4) Note the connection between Christ's blood, his offering of his flesh and His death on the cross in Eph. 2:13-16.

"By the blood (v.13). . .in His flesh (v.15). . ."by the cross" (v.16)

*Salvation is provided because of the fact that Christ's literal, physical blood was shed on the cross to make atonement for sin.

To be precise: We are saved by Christ's one-time act of shedding His blood (Heb. 9:22) and not by some supposed enduring "eternal" blood that was retrieved from the ground under the cross, carried to Heaven and

literally sprinkled on the mercy seat (an erroneous view promoted by the commentator John A. Bengel).

Interesting Analogies:

Note: In the Old Testament sacrificial system, the blood of the animal was applied to the horns on the altar (Exod. 29:12; Lev. 4:18). Just as the horns held the sacrifice to the altar, so Christ was fastened to the cross by spikes - the blood applied to the horns was perhaps a symbolic foreshadowing of Christ's blood that would spurt out when He was held to the cross.

Note: The rest of the blood was then poured out at the base of the altar into the ground. In similar manner, Christ's blood was spilled below the cross (Exod. 29:12; Lev. 1:15; 3:2; 4:18, 25, 30, 34, etc.; cp. Jn. 19:34).

The blood "atonement is the scarlet chord running through every page in the entire Bible. Cut the Bible anywhere and it bleeds; it is red with redemptive truth." (William Evans).

"Remission of sins" - The forgiveness of sins; the releasing of sins (because of Christ's shed blood, God no longer holds our sins against us who believe).

"For many" - i.e. for multitudes Christ's <u>one</u> death will save <u>multitudes</u>. This verse is <u>not</u> teaching a "limited atonement." Although, in the final outcome only a limited number will benefit from what His bloodshed accomplished. However, Christ's death was sufficient for all men.

1) *I John 2:1-2 - "He is the propitiation for <u>our sins</u>; and <u>not for ours only</u>, but also for the sins of the <u>whole world</u>."*

2) *I Timothy 2:4 - "Who will have <u>all men to be saved</u> and come unto the knowledge of the truth"*

3) *I Timothy 2:6 - "Who gave Himself <u>a ransom for all</u>"*

4) *I Timothy 4:10 - "Who is the Savior of all men, specially of those that believe" (Christ's death is <u>sufficient</u> for all, but only <u>efficient</u> for those who believe)*

5) *Hebrews 2:9 - "Christ...tasted death for <u>every man</u>"*

6) *Titus 2:11 - "The grace of God that bringeth salvation hath appeared <u>to all men</u>"*

7) *II Peter 2:1 - "False teachers . . . even denying the Lord that <u>bought them</u>"*

8) God offers salvation to **"<u>all</u>"** (Is. 53:6; Mt. 11:28; Rom. 3:22; 5:18; Acts 17:30; II Pet. 3:9)

9) God offers salvation to the **"<u>world</u>"** (Jn. 1:29, 3:16-17; II Cor. 5:18-20; I Jn. 4:14)

10) God offers salvation to the **"<u>whosoevers</u>"** (Jn. 3:16; Rom. 10:13; Rev. 22:17) ("Whosoever" occurs 110 times in the New Testament)

Christ's shed blood provides many other blessings as well

That <u>past</u>, completed sacrifice gives <u>present</u> blessings!

Because Jesus over 2,000 years ago shed His blood for sinners, believers now have the following blessings:

1) Propitiation (Rom. 3:25)
2) Justification (Rom. 5:9)
3) Redemption(Eph. 1:7; cp. Acts 20:28; Col.1:14; Heb.9:12; I Pet.1:19; Rev.5:9)
4) Intimacy with God (Eph. 2:13)
5) Forgiveness (Col. 1:14; Rev. 1:5)
6) Reconciliation (peace)(Col. 1:20)
7) Boldness in prayer(Heb. 10:19)
8) Sanctification (Heb. 13:12; cp. Rev. 7:14)
9) Power to overcome(Rev. 12:11)

Why don't we celebrate the "<u>Passover</u>" as Christians? Three reasons:

1) No more <u>Passover lambs</u> are to be killed (Heb. 8 - 10) (*"Christ <u>our</u> Passover is sacrificed for us"* - I Cor. 5:7).

2) The Passover was a feast to be observed only by the <u>nation of Israel</u>, who alone were brought out of the bondage of Pharaoh in Egypt (Ex. 12:1ff).

3) The "<u>Lord's Supper</u>" instituted by Christ on Passover, became a <u>replacement</u> for Passover (The Early Church in Acts or the Epistles were never admonished to celebrate the Passover but were told to celebrate the Lord's Supper - I Cor. 11).

V. 29

Christ has been in Heaven for nearly 2,000 years and has not taken a sip of the fruit of the vine since. He is awaiting that eventual reunion in the future millennial kingdom when He will enjoy the fellowship of his resurrected and regenerated saints in that kingdom to come (Micah 4:4; Mt. 6:10; Acts 1:6-7; Rev. 20:4-9).

"New" may refer to:

1. "New wine" - i.e. not fermented (Zech. 9:17; Mt. 9:17)

2. A new type of wine - i.e. from trees bearing 12 types of fruit (Rev. 22:2)

3. A "renewed" (NIV) fellowship in the kingdom

Until Jesus comes back, we are to remember His death with this memorial service (I Cor. 11:25-26)

V. 30

"Sung an hymn" - Probably all or part of Ps. 115 - 118, the traditional Passover Hallel. In light of Christ's impending crucifixion and death, Psalm 118:22-29 would have been most appropriate.

CONCLUSION: From start to finish, Jesus was in full control of His life and death. He was in full control of everything He did and He was in full control of everything which was done to Him. Nothing was an accident; Nothing was an after-thought; Nothing caught Him by surprise!

What was the Passover? It was ultimately a picture of the Perfect Lamb Jesus Christ, His death on the cross, and His shed blood to save people from their sins.

For Jewish people to annually celebrate the Passover without seeing its fulfillment in Christ is to be missing the real significance of Passover.

It's like a book's introduction without a conclusion.
It's like a shadow without substance.
It's like birth without life.

"Celebrating deliverance from Egypt is (is good and meaningful) but is a weak substitute for celebrating deliverance from sin" (MacArthur, p. 151).

The first Passover predated the Law. It had been celebrated for 1,500 years. "But the Passover Jesus was now concluding with the disciples was the last divinely sanctioned Passover ever to be observed" (macArthur, p. 150).

He fulfilled it. Do you see Him as the fulfillment?
Is Jesus Christ your Passover Lamb?
Because He is sovereign, He is worthy of your trust!