Maundy Thursday Service — Delivery Transcript

Exodus 12:5–8 (CSB) · Wes Terry · Thursday, March 28, 2024 · *Through Their Eyes*

> ⚠️ ***AUTO-GENERATED TRANSCRIPT — verify against the audio before quoting publicly.*** *Produced from a Descript transcription of the Broadview Church Maundy Thursday service recording and lightly cleaned (filler words removed, obvious mis-hears of names and Scripture references corrected). No timestamps. This was a Thursday-evening Maundy Thursday communion service rather than a Sunday sermon; songs, the children's Passover video, and the sung lyric videos are marked in brackets rather than transcribed. This is not a publication-ready manuscript and it is not Wes's exact words for print. Check any line against the recording before it goes on a graphic, in an email, or in a book.*

[Opening song.]

Well, good evening, everybody. Thank you so much for being here tonight for our Maundy Thursday service. It's Maundy, not Monday. It's a Maundy Thursday service. Comes from a Latin word mandatum, which points to the commandment that Jesus gave to his disciples of loving one another, and then of course the new covenant that he established through his death on the cross, a new covenant that he celebrated at his last supper with his disciples. And so tonight we are going to celebrate the Last Supper. But before we get to the New Testament and think about Jesus' final meal with his disciples I wanted us to journey back to the Old Testament and look at the first Passover meal in the book of Exodus because the meal that Jesus shared with his disciples there that we call the Lord's Supper was really the Passover meal.

And so I want you to kind of put yourself in the shoes of those original Israelites enslaved to Pharaoh in Egypt. I want you to try to see that event through their eyes, just as we've been trying to see the crucifixion and resurrection through the eyes of the firsthand eyewitnesses. And so you can see we've got a spread up here. Not everybody is going to get to eat everything on here, and you wouldn't even want to eat everything on here because this is just a dog treat. Okay, it's not even a real lamb bone.

But it is really impactful, I think, of getting to connect these Old Testament items—why the Lord had them use these things, the connection that they have with the New Testament, specifically the way that Jesus Christ fulfills these items on the Passover, I'm hopeful that it will make the Lord's Supper that much more meaningful for you. And that every time we take the Lord's Supper, there will be a sense in which it has much fuller meaning and significance that as you take it you're reminded of what Jesus did on the cross and how what

he accomplished on the cross fulfilled everything that the Old Testament was predicting and setting the scene to be fulfilled.

So let's begin our service with a word of prayer and then we'll start working through our order of business. Heavenly Father, we thank you for tonight and we thank you for Easter week, that as a church over the last several days we've been reading Scripture together, we've been praying together, we've been meditating on the final words of Jesus on the cross. And now tonight we gather together to celebrate the Passover meal that he shared with his disciples that we now call the Lord's Supper. So we pray, Holy Spirit, that you would open our eyes so that we might be able to see the fullness of what Christ accomplished on the cross.

Give us understanding of the Passover, how it was originally instituted, how it is even celebrated today by people who don't necessarily believe in Jesus as the Messiah, yet as they celebrate the Passover, his person and his work is plainly made manifest. And so give us insight into those things so that we might more fully worship you as we gather together tonight and as we prepare our hearts for this coming Easter Sunday, we pray these things in Jesus' name. Amen. If you were to go back to the original story of the Exodus, you guys remember that Israel was enslaved to Pharaoh in Egypt for around 400 years.

They were miserable. They were making bricks all day, every day. Pharaoh and his—not quite yet. Although this one tells the story a little bit better than me. That's for the kids though. You adults need the pastor version. So the Israelites were enslaved to Pharaoh in Egypt. They were beaten, they were tortured, they were whipped. It was a terrible ordeal. And so much of these items in the original Passover meal kind of point back to the difficulty of their suffering. But God in his faithfulness sent a man named Moses to talk with Pharaoh and demand that Pharaoh let his people go.

So that they could go out into the desert and worship God as God had instructed them and called them to worship. But Pharaoh kept fighting him on the ordeal. Every time Moses would ask, Pharaoh would say no. And every time Pharaoh said no and hardened his heart, the Lord would send a plague to convince Pharaoh that the gods that you're worshiping are not the true God, that God is the true God, that Yahweh is the true God, and that your refusal to allow my people to go and worship as I've instructed them to worship is only inviting judgment on yourself and on the people that you are leading.

And so nine times Moses argues with Pharaoh, nine times Pharaoh says no, and nine times God sends a plague. Until finally on the last plague, God sends a death angel into the land of Egypt that was going to take the life of every firstborn in the entire land, whether they were Israeli or Egyptian, whether they were human or animal, every firstborn would die. And so the Lord instructed his people in order to be protected from the angel of death that was going to come and take the lives of everyone in the land that they needed to offer a sacrifice

of a lamb, and that the blood of the lamb was to be put on their doorpost, and on the lintel of their doorpost, on either side and on the top.

And every firstborn son who was in a house covered by the blood of the lamb, they would be protected. They would be covered by the blood, and the angel of death would pass over that house. And so that's exactly what happened. The Lord's judgment came. It went all throughout the land of Egypt. There was weeping and wailing amongst all the Egyptians and every person who was not in a house covered by the blood of the lamb, and Pharaoh ultimately after that allows Moses and the Israelites to go and worship God in the wilderness.

And so we're going to have a video that basically explains this story. And that story is basically the explanation of these items on the table that we'll go through after that. So let's go ahead and play the video, Russell.

[Video: the Passover story for children.]

So as the video just said, every night that they celebrated the Passover, they would eat unleavened bread, bitter herbs, and lamb. And the night of the original Passover, after they had sacrificed the lamb and had taken the blood of the lamb, put it in a basin, and painted that blood on the tops of their doorpost.

That very night they stood at a table and celebrated the first Passover meal, which consisted of unleavened bread, bitter herbs, and the lamb, a roasted lamb. Now the table that we have in front of us tonight consists of those original items and a handful of other items as well. I don't know if the original Passover meal had four cups of wine, but I know that the way that they celebrate the Passover meal today consists of four different cups. And really the service that we're going to have tonight is going to revolve around these four cups.

I'm going to carefully pour these cups. When Jesus celebrated the Passover with his disciples, it might have been that everybody had their own cup that they drank from four different times. I think that's probably what happened. But for our purposes tonight, we're going to have four different cups that represent the four stages of the Passover. These four different cups are a symbol of God's fourfold promise in the book of Exodus, chapter 6. If you want to turn there. I'm sorry, before we go to Exodus chapter 6, let's read Exodus chapter 12, which is the way that they were supposed to eat their Passover meal.

Exodus chapter 12. We're going to start in verse 5. We're going to read from verses 5 to 8, and then from verses 11 to 15. These were the instructions for the original Passover meal as God was going to send his tenth and final plague into Egypt. Everyone was supposed to get a lamb. Verse 5 says, You must have an unblemished animal, a year old male, you must take it from either the sheep or the goats. You are to keep it until the fourteenth day of this month. Then the whole assembly of the community of Israel will slaughter the animals at twilight.

That would have been about thirty minutes or so before sunset. They must take some of the blood and put it on the two doorposts and the lintel of the houses where they eat them. They are to eat the meat that night. They should eat it, roasted over the fire, along with unleavened bread and bitter herbs. Verses 9 and following, he gives some more instructions about how the meat is supposed to be cooked. And then in verse 11 he says, this is how you are to eat the meat. You must be dressed for travel.

Your sandals need to be on your feet and your staff in your hands. You are to eat it in a hurry. It is the Lord's Passover. I will pass through the land of Egypt on that night and strike every firstborn male in the land of Egypt, both people and animals. I am the Lord. I will execute judgments against all the gods of Egypt. The blood on the houses where you are staying will be a distinguishing mark for you. When I see the blood, I will pass over you. No plague will be among you to destroy you when I strike the land of Egypt.

This day is to be a memorial for you, and you must celebrate it as a festival to the Lord. You are to celebrate it throughout your generations as a permanent statute. You must eat unleavened bread for seven days, and on the first day you must remove yeast from your house. Whoever eats what is leavened from the first day through the seventh day must be cut off from Israel. And so from that passage you can see the items that we have on our table tonight and the four cups that they celebrate Passover with today are from Exodus chapter 6, verses 6 and 7.

The Lord tells Moses, and Moses of course relays to the people that God has sent him so that the Israelites might be free. They had been waiting and waiting and waiting for someone to come and make good on God's promise that his people would be delivered. And this is the Lord making good on that promise and affirming his faithfulness to the Israelites. We'll start in verse 6. It says to tell the Israelites that I am the Lord, and I will bring you out from the forced labor of the Egyptians and rescue you from slavery to them.

I will redeem you with an outstretched arm and great acts of judgment. I will take you as my people, and I will be your God. You will know that I am the Lord your God who brought you out from the forced labor of the Egyptians. And so those two verses symbolize these four cups. The first cup is called the cup of sanctification. The second cup is called the cup of deliverance. Hebrew word matzah is where we get our name for matzah bread, which is what this is. The third cup is called the cup of redemption, which is the Hebrew word mishpat.

And the fourth cup is the Hebrew word hallel, which is the cup of praise. And so they would go through sequentially each of these four cups. The first cup is where we're going to begin tonight, which is the cup of sanctification. This cup was a cup basically telling the people of Israel that God had chosen them and he had set them apart. That's what the word sanctified means, that you're set apart for special use by the Lord. There's all kinds of people in the

world, but God had chosen the people of Israel and set them apart, and because they were his people He had promised to deliver them.

The second cup, the cup of deliverance, of course, I think symbolizes our deliverance from slavery to sin, just as it symbolized their deliverance from slavery to Pharaoh in Egypt. The cup of redemption, I think, symbolizes our being adopted into the family of God that we no longer have to be orphans, but that we belong to the Lord. Just like those firstborn children in Israel who were protected from the death angel, they were holy to the Lord. They were set apart. They belong to God just like we belong to God as well.

And so: the cup of sanctification, the cup of deliverance, the cup of redemption. And the cup of praise, which is them testifying to the faithfulness of the Lord, just as we testify to the faithfulness of the Lord today. So the four cups are freedom from bondage to sin and the devil, number one; number two, becoming God′s children through the blood of Jesus. Number three, being delivered from death and hell. And number four, testifying and praising God for the new life that is in Jesus′ name. So if you go to the New Testament, when Jesus first shared his Passover meal with his disciples, if you go to the Gospel of Luke, chapter 22, it gives a pretty full explanation of what the Lord′s Supper might have looked like.

And it says that he took a cup, and after giving thanks, he said, take this and share it among yourselves. This phrase here of him giving thanks is what was called the Kiddush blessing, and this cup here is called the Kiddush cup, the cup of sanctification. And the prayer that Jesus might have prayed is a prayer that they still pray today. Something along the lines of Blessed are you, O Lord our God, King of the universe, creator of the fruit of the vine. They prayed that prayer back in the Old Testament.

They pray that prayer still today. And I think Jesus prayed something along those lines because right after he disperses the cup—I don′t have it up here—in verse 18, it says, I will not drink from the fruit of the vine again until I drink it anew in the kingdom of God. So he gives thanks to the Lord. He passes the cup around and everybody would have a drink from it. And that first cup, between the first cup and the second cup, they would have gone through what′s called this seder plate. This is a seder plate right here.

They make all kinds of versions of this. Some really cool artwork that you can get your hands on. One of the things I picked up when I was in Israel is these are really popular and the sky is the limit on people′s creativity of what they look like. This is a pretty small one, but each of the six items of the Passover would have been put on a plate like this. I like the wooden plates the best, but this was the cheapest one on Amazon, so that′s the one I got.

The word seder means order. And so you might think of the seder plate as an order of service of the Passover meal. And they would have went sequentially, item by item by item, each

item representing something significant about the original Passover. The first item that I'm going to mention isn't on the seder plate, but it's an item that's used with each item in the seder plate, and that is the matzah bread, unleavened bread. And you remember that when the Lord told the people of Israel how they were to eat the original Passover meal, he said that the bread didn't need to have any yeast in it.

And why is it that you think the Lord wouldn't have them have any yeast in the bread? There's a couple of reasons. One is they were going to be in a hurry, right? He said, I don't even want you sitting down at the original Passover. I want you standing up. Because this is the night that I'm going to come in judgment, and as soon as I'm done, you're out of here. So don't get comfortable. But the second reason it was unleavened bread is because leaven in the Old Testament and the New Testament is a symbol for something.

It's a symbol for sin. That's right. And this is why the Apostle Paul in the book of 1 Corinthians, when he's asking a church to exercise church discipline on a person who said he was a believer, but he was continuing in sin unapologetically and unrepentantly. He said, You need to get rid of this guy in your church family, because you are unleavened in the Lord. So when we say that we want to get rid of the leaven in our life, we're not getting rid of the leaven of sin in our life so that God will accept us or adopt us or so that we can become his people.

He told Israel to get rid of the leaven, not so that they would become God's people, but because they already were God's people. And when we celebrate the Lord's Supper, we eat unleavened bread as a reminder that in the Lord we have been forgiven of sin, we have been cleansed of all unrighteousness. But also in taking the Lord's Supper, the Apostle Paul says, let a man examine himself. Let him judge if there's any unholiness or sin in his life. Repent of that and leave it behind so that as he takes the Lord's Supper he's not taking it in an unworthy manner.

And so that's the matzah bread. After the matzah bread would have been what are called the greens. You can see an example of this. This is what's called parsley. And parsley is symbolic of what they would have used originally to paint the blood of the lamb on the doorpost from the original Passover. They didn't just take their hands and put blood on the doorpost. That'd give you a lot of splinters. They would take—I can't remember exactly the original plant they used, but it was a big—somebody know what it is? What is it?

Hyssop. Hyssop. There it is. A hyssop branch. They would dip the hyssop branch in the basin of blood, and then they would paint that blood on the doorposts. And so that's what these greens are representative of. They're also representative of life, just like green typically signifies life. But they wouldn't just symbolize life and eat the greens in that way, but they would take these greens and they would dip it in a bowl of salt water. And the reason that

they would dip it in a bowl of salt water before they put it in their mouths is as a reminder of the tears of life.

That even though they had been given life, their life was a life of slavery, a life of abuse, a life of being tortured and beaten and worked beyond what anybody should have experienced. And so they would eat those greens, reminding themselves of the tears of their suffering. After they would eat the greens, they would go to the next item and it was a dip called maror. It was the dip of bitter herbs. We've got a horseradish root here. If you take horseradish root and you grate it up, you come away with a horseradish dip.

How many of you like horseradish dip in here? Not very many. Oh, okay, one or two. Well, they would take their matzah bread and they would put it in the horseradish dip. And they would eat it. But I'm not going to do that because I would be crying, you know, for the rest of the night. But when they would eat that bitter root, you can imagine the experience that they would have had in their mouths. And that was symbolic. It was to remind them of the bitterness of their suffering. That they were slaves to Pharaoh in Egypt.

And when people celebrate the Passover meal today, they don't just hearken back to that. As Christians think about the Passover meal, bitterness is a symbol of what life is like in sin. When we're enslaved to sin, we have life, but our life is often full of tears. Because sin produces brokenness in our life, relationally, financially, socially. Life in sin is a life of tears. Life in sin is often a life of bitterness and suffering. The bitter herbs were also symbolic of the suffering and death of the animal that was going to be sacrificed, the Passover lamb.

And so they would eat that dip, and then after they ate that dip, they would eat a second dip called ccharoset. You got to really hock a loogie when you pronounce it. Ccharoset. This was a dip made of apples and nuts and honey and raisins. And it is so good. It tastes delicious. I'm not going to eat it right now. But Bonnie, who helped prepare all this tonight, she made a big recipe. And so we've got lots of matzah bread. And there's plenty of horseradish for anybody who wants it. But there's a big bowl of charoset as well.

And the reason that they would eat the charoset right after the bitter herbs was again a reminder that even though life is full of suffering and bitterness and even death, we are the Lord's people. God has chosen us and God has promised to deliver us. And they would hold on to that promise and remind themselves that God's mercy is sufficient. His grace is sufficient and he will be faithful to his promise to deliver us. So even as we cry tears of hardship and difficulty, we remind ourself of the sweetness of God's mercy and faithfulness.

The next item wasn't ever really eaten. It was just put on the table. It's called the bitter root. This is a horseradish. So it would just sit there symbolizing the bitter root of life. That any life separated from God or any life lived in suffering is a life of bitterness, but we know that in the Lord Jesus Christ, the old has passed away, and the new has come. The other items

that I have on the bowl tonight were not originally at the first Passover, but they're in every Passover, Jewish Passover that's celebrated today.

They have a brown hard-boiled egg, which was called the chagigah. It was the stand-in for the sacrificial lamb that they would have sacrificed originally at the Passover. The reason that they don't eat lamb anymore today is because there is no longer any temple in Jerusalem. And because there's no longer a temple, there's no way for them to offer sacrifices to the Lord, just like the lamb was a sacrifice—the blood of the lamb would make atonement for the firstborn in the home. Since that's not available to them today, they'll take this hard-boiled egg, they will crush it and peel it and then slice it to signify the taking of a life in the place of those who will receive God's deliverance and forgiveness.

The last item is called the shank bone. Or the zeroa, it was again a symbol of the lamb, but they don't eat lamb anymore today because there is no temple to offer the sacrifice, and so they leave the bone of the lamb there to remind them of the substitutionary sacrifice that originally gave its life so that atonement could be made. Now these are the two items that I think are really most instructive for us as Christians. We don't need to worship God in a temple or to offer sacrifices in a temple.

The reason the temple has been destroyed is because Jesus is the true temple. And when Jesus lives in us, our bodies become a temple of the Holy Spirit. And there's no more sacrificing of animals like lambs or goats because Jesus was our Passover lamb. And if you go back to the Exodus narrative, you remember that the goat or the lamb that they chose had to be at least one year old. The goat had to be in the prime of his life. They would take the lamb into the home and kind of nurse it and play with it and all the kids would get really attached to it and give it a name and get really affectionate, and the reason that was something they would do as a tradition is to remind them that when they sacrificed that animal, there was a loss that was experienced.

There was a deep sadness, just like you imagine killing your pet that you loved; it would be a tragic, tragic thing. And so it is that sin separates us from God and when someone makes atonement for sin, it is a tragic and terrible thing. The lamb's bone could not be broken. And this, again, was, I think, pointing to the New Testament. If you read the Gospel of John—the passage we read this last Sunday, or maybe it's this coming Sunday—John specifically points out that not one single bone of Jesus' body was broken.

Why? So that Scripture might be fulfilled, because the Passover lamb had to be sacrificed without breaking a single bone in its body. Jesus is the Passover Lamb. It is symbolic of his own suffering and his own atoning sacrifice on the cross. That's why Jesus cried out on the cross, My God, my God, why have you forsaken me? Because he was paying the penalty that our sins deserved. The Bible says that God made Jesus, who knew no sin, to be sin for us, so that in him we might become the righteousness of God.

And so what we're going to do as a way of preparing our hearts to take the Lord's Supper is kind of going through these items in our own mind. Confessing our own sin, reflecting on the bitterness of life outside of Christ, maybe the bitterness of your life when you allow sin to fester and have its destructive work. To reflect on the bitterness of being enslaved to sin. Maybe thinking about people who you love that are in the throes of slavery to sin in their life. Reflecting on the sweetness of God's mercy and grace, his faithfulness to his promise, and allowing that to create affection in your hearts as we worship the Lord.

And the way that we're going to do that is we're going to play a song. Originally when we were planning the service we were going to sing together, but our song leader who was going to do it got stuck in Fort Worth and he's not able to get back. And so we're calling an audible and we're going to play a song on the screen. There are lyrics; it's a lyric video. So, what I want you to do as you listen to the song and read the lyrics is to reflect on these truths that are under the umbrella of cup one, the cup of sanctification, that we are God's people.

And that as God's people, we often endure suffering, whether rightly deserved because of our own sin or by virtue of living in a broken world. And allow the Lord to examine your heart and to confess any unrepentant sin or open sin, so that as we take the Lord's Supper, you can do so in a way that honors the Lord. Let me pray and then we'll watch the video. Heavenly Father, we thank you for the opportunity that we have tonight to reflect on what life outside of the freedom that we have in Jesus looks like and felt like.

Many of us here tonight can remember a life that was lived outside of saving faith in Jesus. It was a life of bitterness and hardship and difficulty. A life of slavery to sin is not the life that you have destined us to live. And so we thank you for your faithfulness that even when we didn't want you, you pursued us. Even when we were still sinners and weak, Jesus Christ died for us. And the Holy Spirit reached out to us and called us and pursued us so that we might be able to hear and respond to your offer of grace and believe.

And so as we listen to this song and as we reflect on the meaning of your death and you being our sacrificial Lamb, we pray, Holy Spirit, that you would open our eyes to understand more fully what that means. And we pray it in Jesus' name. Amen.

[Lyric video plays.]

Have you set your hope on Jesus? Sorry—I'll say it again. Have you set your hope on Jesus tonight? God in his faithfulness sent Moses to the people of Israel so that they could be set free. There's someone greater than Moses that has been sent to us, and his name is Jesus.

And so as we take the Lord's Supper, we want to examine ourselves, as the Apostle Paul said in 1 Corinthians chapter 11. Let a person examine himself in this way, and let him eat the bread and drink from the cup. For whoever eats and drinks without recognizing the body, eats and drinks judgment on himself. This is why many of you are sick and ill, and some

have even fallen asleep. If we were properly judging ourselves, we would not be judged, but when we are judged by the Lord, we're disciplined, so that we may not be condemned with the world.

And so I'd like us to have a little bit of time of prayer and reflection right there where you're seated for you to examine your heart before we move on to the next cup and take the Lord's Supper together. So let's pray together. Lord Jesus, we thank you for coming and being our rescue. Being the one who sanctifies us and sets us apart from the rest of this world. Even though we were not deserving of it, there was nothing special about us. Nobody was particularly wise or strong. Certainly not from the standards of this world.

But you set your heart and you loved us first. And you have made a way for us to be free. Free from slavery to sin. Free from guilt and shame. Free from the fear of death and the power of the evil one. And so we repent, Lord, for harboring in our life secret sins that we know are displeasing to you. We repent for not taking off the old man and walking in the new. Forgive us for tolerating little compromises. For keeping the yeast around in our homes, on our television screens, the music that we're listening to, the things that are on our internet browser history.

Would you purge us, cleanse us with hyssop that we might be clean? Wash us so that we might be whiter than snow. We pray it in Jesus' name. And God's people said, Amen. The second cup is the cup of deliverance. Before they drank the second cup, they would have kids that were in the house. Every Passover was usually celebrated in a house. They would have the kids come up to the leader of the Passover meal, typically the dad. And they would ask a series of four questions. These four questions are about why is this night different from every other night?

So the first question reads, why is this night different from all the other nights? On all the other nights we can eat bread or matzah—in other words, we can have yeast bread or the nasty bread that doesn't have any yeast. Why tonight only matzah? That's question number one. Question number two. On all other nights we can eat any kind of herbs. Why tonight are we only allowed to eat the bitter herbs? Question number three. On all other nights we don't dip the herbs that we eat into anything. Why is it tonight that we dip twice?

Both the herbs of bitterness, but also sweet herbs of God's faithfulness. The fourth question is, on all other nights we eat meat that is roasted, stewed, or boiled. But why tonight do we only eat roasted meat? Remember the lamb had to be roasted, cooked, head, feet, everything. Because the fire that it was roasted over was symbolic of God's judgment. Throughout the Old Testament and New Testament, God's judgment is symbolized by fire. Jesus, our substitute, suffered. He experienced the judgment of God, just like the Passover lamb experienced God's judgment through fire.

So they asked the question, why is it only roasted? Why do we dip twice? Why do we eat only unleavened bread? And why do we dip in the bitter herbs? And what would happen at that point is that the father would begin to explain the events of Passover. It was a way for the dad to get to tell the Passover story year after year after year so that it would become ingrained in the hearts and the minds of every child in the family. And before they would drink from the cup, they would put their finger in the cup, and they would let it drip on a plate.

Ten different drops representing the ten different plagues that God sent to the people of Israel. The OCD children wouldn't drink from the cup after that, but everyone else was okay. They would remember the blood turning the Nile into blood, the frogs which covered the land of Egypt, followed by the gnats—the dust would turn to gnats and covered all the people and the animals of Egypt. The flies followed the gnats. The livestock dying followed the flies. After that, festering boils broke out on every Egyptian and their animals. Pharaoh still didn't let the people go.

So God sent hail to strike everything in the fields, humans, animals, and trees. Pharaoh at that point asked for forgiveness. He promised to let the Israelites go. But then he hardened his heart and he changed his mind. So God sent locusts to devour every tree and plant in the land of Egypt. Pharaoh again asked God for forgiveness, was about to let the people go, but then hardened his heart and changed his mind. And so God sent darkness to cover the land of Egypt for three days. Pharaoh again promises to let the Israelites go, but hardens his heart and changes his mind.

So that's why the Lord sent the final plague. Nine times Moses said, let my people go. Nine times Pharaoh said, no. Nine times God sent a plague to judge Pharaoh and the people of Egypt. Nine times the Lord demonstrated the Egyptian gods are not the true God. That only Yahweh is the true God. But because he resisted and resisted and resisted on the tenth plague, he sent the angel of death into Egypt. And every child, every firstborn child, whether they were Egyptian or Israeli, whether they were human or animal, they would lose their life when the death angel visited.

And so how is it that God's people were going to be protected and redeemed? Well, it was a cup of deliverance. The sacrificial Passover lamb was to be sacrificed. The blood of the lamb was to be poured into a basin. And that basin of blood was to be taken and hyssop branches dipped into the blood and pasting the blood of the lamb on the doorpost of every Israeli home with a firstborn child who was in need of rescue. And so that is exactly what they did. They put the blood on the post and above the door on the lintel.

And when the death angel came, the people who were covered by the blood of the lamb were delivered from death. An obvious pointer to Jesus, who is our Passover Lamb. By his blood, we are passed over in terms of the judgment of God. We are delivered not only from our own

sin and our slavery to sin, but we're delivered from guilt and shame. We're delivered from fear of death and fear of what happens after we die. So if you are in Jesus, you are covered by the blood of the lamb.

You are sanctified, set apart for God, but you are also delivered from the enemy—this world, the flesh, the devil, and his schemes. And so when we drink from the second cup, we drink from the cup that is symbolized by the matzah. And the matzah is bread, unleavened bread, and when they would drink the second cup, they would take a special section of the matzah, it was in a sack called the matzah tash, which just means a bread bag, okay? Nothing special. It's just a bread bag. And they would open this bag and from within it there would be three different loaves of matzah bread.

They would leave the first loaf alone. They would leave the third loaf alone, but they would take the second loaf out of the bag. And they would break it. Now some have pointed to the fact that there are three loaves of matzah bread as being symbolically important. Some Jewish people say that that points to the unity of the patriarchs, Abraham, Isaac, and Jacob. Other Jewish people say that it is a unity of Jewish worship, the high priests, the Levites, and the people. But many Messianic Jews today see it as a reference to the tri-unity of God.

God the Father, God the Son, and God the Holy Spirit. And so it's interesting that in the typical Passover meal, they would take the second loaf out, which, if a reference to the Trinity, is a reference to Jesus. And they would take this loaf and they would comment upon it, that it is crushed, flattened down, unlike normal loaves of bread. The matzah bread today is made by poking little holes all throughout the bread to make sure that there's nothing bad in it, that it's getting all the bad stuff out. And then they would burn these edges.

You can kind of see 'em, they make stripes. And some have pointed to the fact that if this is a symbolic reference to the Son, the Lamb of God, the Lord Jesus Christ, in the words of Isaiah 53, he was crushed for our iniquities. He was pierced because of our rebellion. He was crushed because of our iniquities. The punishment for our peace was on him, and it's by his wounds that we are healed. The old King James says it's by his stripes that we are healed. I don't know that there's a lot of there there.

It is kind of interesting to me. And if it is a symbol of Jesus, it is a reminder that he was crushed and pierced and beaten and tortured so that we might escape the judgment of God in our own lives. What I think is most fascinating about this middle piece of bread is that before they would break it and pass it out to the different people at the table, they would take half of the matzah bread and they would hide it. They would put it in a little sack, and they would go, and usually the mother would go and hide it somewhere, and the kids would have to go and find it.

They called this the afikoman. I'm not sure that's how you pronounce it, but it's A-F-I-K-O-M-A-N. And this is a Hebrew word that means that which comes later. And I find that interesting because Jesus, after he was broken for us, he was buried, and on the third day, he comes back from the dead. And just like this piece of bread is broken, passed out for each and every one of us, there is a reward when the child brings it back, just as there's a reward of the resurrection that Jesus brought on the third day.

And this is exactly what Jesus does in the Gospels in Luke chapter 22, verse 19. It says that he took bread, he gave thanks, he broke it. And he gave it to them. And he said, This is my body which is for you. Do this in remembrance of me. And so Jesus, just like the Passover lamb was broken in death, wrapped in a linen cloth, buried in the tomb, and came back on the third day. He conquered sin and death. So in saying, take and eat, This is my body broken for you, he is pointing his disciples to the reality of what is about to happen to him on the cross.

And so as we think about Jesus' body being broken for us, his suffering on the cross, we're going to have another song that I hope will stir your affections for the Lord Jesus. I hope it will help you create a picture in your mind's eye of what he went through on the cross. There's not going to be any graphic imagery because I wanted it to be family-friendly. But I want you to go there as an adult in preparation for taking the first element of the Lord's Supper, which is the bread.

And after the video, I'm going to ask our ushers to make their way forward so that we can distribute the elements and continue through the Passover meal. So let's play the video and then, ushers, if you'll come.

[Song plays.]

If you're one of our ushers, if you don't mind, go ahead and make your way up here. As they're doing that, you can remain in an attitude of prayer and reflecting upon the Lord. Go ahead. As the ushers are passing out the elements, I just want to remind you, if you have a gluten intolerance, these are not gluten-free, but there are gluten-free options on the back and in the offering plates on either side of the air vents.

And once you get your bread and cup, if you don't mind just staying in an attitude of introspection, prayerful reflection on the Lord Jesus, his death on the cross. The meaning of his death as it is related to the original Passover Lamb, the themes of sanctification and deliverance. Deliverance from slavery to sin. Deliverance from fear of death. Deliverance from death itself through the gift of eternal life. If you'll go ahead and expose the bread portion and take it out first, you can leave the top on the cup portion, because we'll do that in just a little bit.

The Apostle Paul says in 1 Corinthians chapter 11, verse 23. For I received from the Lord what I also passed on to you. On the night when he was betrayed, the Lord Jesus took bread, and when he had given thanks he broke it, and he said, This is my body, which is for you. Do this in remembrance of me. Lord Jesus, we thank you for coming. Just like Moses came to rescue the Israelites, you have come as a better Moses to rescue us from our bondage to sin, from our recklessness and stubbornness, trying to live life on our own terms, according to our own designs.

You've rescued us from the mess that we have made with our lives, many of us. And through your suffering, through your being beaten, through your humiliation, through your being stripped naked, we have been covered. We've been clothed with the perfect righteousness of Almighty God. We have been forgiven and cleansed and delivered from slavery to sin and the bondage of the devil. And so we thank you for the gift of your sacrifice. We pray that we would not take it for granted. And that in beholding and understanding the fullness of what it would have meant for you to suffer in the way that you did, for you to cry out, My God, my God, why have you forsaken me?

We pray that in understanding that we will more fully appreciate and give thanks for us being able to say, our Father who is in heaven, we can say Abba, Father, because you cried out, why have you forsaken me? You were rejected so that we could be accepted. You were cast out so that we could be brought in. And so we thank you for being our Passover Lamb, for doing what only you could have done, for we were unable to do it ourselves. And we pray it in Jesus' name. Amen. I know we've got the cup left, but I'm going to ask our ushers if they'll go ahead and take a seat.

I'm going to give you a little more frame of reference on the cup before we drink it together. Because it is the third cup of the Passover meal that we have in front of us tonight. So the first cup was the cup of sanctification. It was a cup that came from Exodus chapter 6 and God's fourfold promise that I am going to bring you out from forced labor. In other words, you are mine and I'm going to take care of you. The second cup was the cup of deliverance, where the Lord said, I will rescue you from slavery to Egypt.

And then the third cup is called the cup of redemption. And in Exodus chapter 6, verse 6, the Lord says, I will redeem you with an outstretched arm and with great acts of judgment. The third cup is the cup that we drink from when we take the Lord's Supper. And the way that you know that is because in Luke chapter 22, when Jesus takes the cup, it says that he took the cup after supper. You guys remember this? After supper, he took the cup. So the cup that gets drunk from after supper is the third cup, the cup of redemption.

And when Jesus had them drink from that cup, you hear it when we take the Lord's Supper today. I'll quote from 1 Corinthians chapter 11, verse 25, which says that this cup is the cup of the new covenant in my blood. And when the disciples would have heard those words, the

new covenant, every ear would have perked up because everyone was familiar with the old covenant. The Abrahamic covenant, the Mosaic covenant, the covenant of the law that had the commandments of God written on tablets of stone. They would have remembered the Davidic covenant.

That the Messiah's kingdom would never have any ending. But there was also a new covenant that was mentioned only one time in the Bible. The only time the phrase new covenant is ever mentioned in the Old Testament is in Jeremiah chapter 31. And in Jeremiah 31:31, this is what the Lord says of the new covenant. The days are coming, this is the Lord's declaration, when I will make a new covenant with the house of Israel and with the house of Judah. This covenant isn't like the other covenants that God had made.

This covenant I will make with the house of Israel after those days. This is the Lord's declaration. Three things. I will, number one, put my teaching within them, and write it on their hearts. I will be their God, and they will be my people. No longer will one teach his neighbor or his brother saying, know the Lord, because number two, they will all know me. From the least to the greatest of them. This is the Lord's declaration. For number three, I will forgive their iniquity. And never again remember their sin.

So in God's covenant, the new covenant, the thing that made it different from all the other covenants is that it wasn't written on tablets of stone, it was written on a human heart. It wasn't just available to the Jews, but Yahweh says this is going to be a covenant that is for all people, from the least to the very greatest. And that the forgiveness in this covenant isn't forgiveness that you have to do every year on the day of atonement through the blood of bulls and goats. But this is a covenant that the atonement made through the covenant will be a once and for all sacrifice.

That when this atonement is made, it will be for all sin forevermore. And that covenant is what Jesus is saying, I am doing. That my death on the cross, that this cup, the cup of redemption, is the new covenant. It's the new thing God promised that He would do, where He would make the law, not something that's on a tablet of stone, but it's in the heart of your hearts. It's on the tenderness of your heart. And that this covenant isn't just for Jewish people, but it's going to be available to all people, big and small.

And that this covenant that I'm doing on the cross is going to make atonement. So that you don't have to do bulls and goats and you don't have to go to the temple and offer sacrifices because of this covenant, even if the temple is destroyed. You'll never have to worry about making atonement for sin because what I'm going to accomplish through my atoning death is going to pay for all sins once and for all. So I want you to imagine what the disciples would have sensed in that moment, what they would have thought.

They'd heard about this covenant in the Old Testament, but now Jesus is saying you're the one? You're the one that's going to inaugurate these things? And Jesus' answer would have been yes, but not how you might anticipate. But it's going to be through my blood, through the shedding of my blood. If you look back in John chapter 6, he's been giving them warnings of this. After studying the Passover this week, I'm seeing Passover everywhere in the Gospel of John. In John chapter 6, one of the most controversial things Jesus said was, Truly I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life in yourselves.

The one who eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day, because my flesh is true food and my blood is true drink. The one who eats my flesh and drinks my blood remains in me, and I in him. Just as the living Father sent me, and I live because of the Father, so the one who feeds on me will live because of me. This is the bread that came down from heaven. It's not like the manna your ancestors ate in the wilderness—and they died.

The one who eats this bread will live forever. And so now that we understand what that new covenant entails and what the blood of Jesus represents, we can more fully appreciate our redemption. That we are bought with a price that we're not our own, that we belong to the Lord. Not only have we been delivered, but God's law has now been written on our hearts, that we never have to wonder, will we be good enough or acceptable to God? Because Jesus has paid the price and stood in our place, and it is one and done.

And that it doesn't matter who you are, what you've done, doesn't matter whether you're an important person or an unimportant person. God's grace in this covenant is available to all. Because God so loved the world that he gave his one and only Son, that whoever would believe in him would not perish, but have everlasting life. So we're going to have one last song and then drink from the cup together.

[Song plays.]

Well that's enough of that. Let's spend a little bit of time in prayer before we take the cup, just making that song a prayer of your heart.

Jesus, thank you. Thank you for the cross. Thank you for being my Passover Lamb. Lord Jesus, we thank you not only that you suffered for us, but that you bled. And by your blood, you inaugurated something totally new that is infinitely better than what those original Israelites had in Egypt. The covenant that they had through Moses, the covenant through David, the covenant through Abraham, all of them pointing to the fulfillment, full and final, in your death, in your body being broken, your blood being shed, and your dead life being raised on the third day.

We thank you for the cross. We thank you for making a way where there was no way. Thank you for taking our hearts of stone that are stubborn and prone to wander and melting it because of your great love for us. Even when we were still sinners. Even when we didn't deserve it, you showed mercy. You've shown us grace. What a wonderful Savior. What an amazing salvation. So as we drink from this cup, this cup of redemption, we pray we would live as people who have been redeemed. Who have been bought with a price, whose bodies are no longer our own, but that we offer them freely as living sacrifices, holy and acceptable to God.

Which is the only reasonable thing we can do in light of what you have done for us. We pray these things in Jesus' name. And God's people said, Amen. First Corinthians 11, verse 25, Paul says, In the same way, Jesus also took the cup, after supper, and he said, This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me. That leads us to the fourth and the final cup. This is called the cup of praise. Hallel, which is the Hebrew word, we get our English word hallelujah.

And when they would drink the cup of praise, what they were doing is they were fulfilling the psalmist in Psalm 107. Let the redeemed of the Lord say so. Have you been redeemed from the Lord? Then let's say so. Give thanks to the Lord for what he has done. And so they would sing Psalms from Psalm 113, I think, to Psalm 118. They were called the Hallel Psalms. I don't have any on YouTube that I could find. So we're just going to quote 1 Corinthians chapter 11, verse 26. In which Paul says, For as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

So not only does Passover point us back to the Passion of Jesus, whose Passion points us back to the original Passover meal, but our Passover in Jesus, the Lord's Supper, points us forward. To a coming day when our Passover Lamb will come as King of kings and Lord of lords and establish his kingdom, and we will again drink from the fruit of the vine. But he will drink with us, because his kingdom will have come in its fullness. Until that day comes, we've been left with a task to let the redeemed of the Lord say so.

So let me challenge you to testify to the goodness of our God, to be bold in pointing others to the salvation that is in the Lord Jesus Christ. And for goodness sakes, over the next three or four days, take some invite cards and go and invite people to Easter Sunday worship. Where we will exalt the risen Lord Jesus Christ, who made atonement for us on the cross, but the atonement we know is effective and sufficient. Because Jesus didn't stay in the grave, but three days later God raised him from the dead.

So we're going to dismiss with a final prayer. After this prayer, there's going to be a song played that's kind of upbeat and celebratory, reflective of this cup of praise. And I would invite you if you got kids you can bring them up here and take a look at all the items. You can take some dip if you want from the bitter root. I would wait and go out there and get some

unleavened bread and some of the good dip that we'll make available in the gathering place. There's coffee, there's tea.

Feel free to stick around as long as you want. So let me pray and then we'll have our final song. Lord Jesus, we thank you that you have transferred us out of the kingdom of darkness into the kingdom of marvelous light, and that you have commissioned us to go and declare your excellencies. Your glory, your grace, your mercy, your death on the cross, your resurrection from the grave, to anybody who will listen. So as we leave this place with hearts full of gratitude, full of fresh awareness and understanding of what the bread and the cup really mean, we pray that we would not be able to contain it, but that we would testify and point others to the salvation that is in Jesus.

And we pray that Easter Sunday, as we gather together, we would do so in great victory, confidence, encouragement in the Lord, and that you would draw people to yourself who do not yet know you as their personal Savior. And Lord, we pray these things in Jesus' name. Amen. Before we play that final song, if you're here tonight and you have not made Jesus Lord of your life, and in understanding the bread and the wine, the lights have come on for you. I want you to come and let me know, or there's a connect card on the chair in the seat in front of you.

You can fill that out and check the box that says, I want to begin following Jesus today. And if you'll turn that in at the boxes on your way out, one of our staff will get in touch with you before Easter and help you take the next step in that decision. But let's play this song. As the song's going, kids, if you want to come up and take a look at everything you can. Otherwise I'll meet you out there in the gathering place if you want the chips and the dip.

All right, thank you.

[Closing song.]