

A wide-angle photograph of a desert landscape. In the foreground, a dirt road with tire tracks leads from the bottom center towards the middle ground. The terrain is sandy and sparsely covered with small, dry bushes. In the background, a range of rugged, brown mountains stretches across the horizon under a pale, overcast sky. The overall mood is desolate and expansive.

The Gospel of Matthew

WHY DID THE KING COME BUT NOT THE KINGDOM?

Outline to the book of Matthew:

I. The King Has Come 1:1-13:53

1. *The Incarnation and the preparation of the King 1:1 – 4:11*
2. *The Declaration of the Principles of the King 4:12 – 7:29*
3. *The Manifestation of the King 8:1 – 11:1*
4. *The Opposition to the King 11:2 – 13:53*

II. The Kingdom Has Not 13:54-28:20

5. *The Reaction of the King, 13:54 – 19:2*
6. *The Formal Presentation and Rejection of the King, 19:3 – 25:46*
7. *The Crucifixion and the Resurrection of the King, 26:1 – 28:20*

***Subpoints follow Stanley Toussaint's seven main divisions outlined in his commentary.

II. THE KINGDOM HAS NOT 13:54-28:20

6. The Formal Presentation and Rejection of the King, 19:3 – 25:46

(Matthew 26:26-29)

“Bread, Cup, Kingdom”

Outline:

1. The Bread v. 26
2. The Cup vv. 27-28
3. The Kingdom v. 29

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1. The Bread v. 26

- During the Passover meal v. 26a
 - During the main course (Paschal lamb) the head of the Passover would take unleavened bread.
 - The head of the Passover would bless the bread, dip it, and distribute it.

Pentecost explains, “The dipping of a piece of bread was a significant part of the Passover ritual. In the course of the paschal meal, the master of the feast would pick up some unleavened bread...He would put bits of lamb on the piece of bread, sprinkle some bitter herbs on it, and then roll it. Then he would dip the bread containing the meat and herbs into a bitter sauce. This bread would then be handed to a guest.

1. The Bread v. 26

He then adds, “It was customary to offer the first piece to the most honored guest at the feast....the place of highest honor had been given to Judas.” (cf. Jn. 13:26-27)

No scene in Scripture better pictures the truth contained in Romans 5:8!

1. The Bread v. 26

- During the Passover meal v. 26a
- Jesus took bread
 - 1) Blessed it (Passover)
 - 2) Broke it (Passover)
 - 3) Gave it (Passover)
 - “take, eat; this is My body.”
(Revelation)
 - Jesus changes the sign of the bread to
His body

“The Israelites associated their redemption from Egypt with eating the Passover meal. Now Jesus’ disciples were to associate their redemption with Jesus’ death, symbolized in this similar meal.”

- Tom Constable

The Eucharist: Things in consideration –

- The relationship Jesus has to the elements.
- Whether blessing is bestowed on partaker or not.

The Eucharist: Four views –

1) Transubstantiation (RCC)

- The elements ARE Christ.

2) Consubstantiation (Lutheran)

- Christ is IN, WITH, UNDER the elements.

3) Spiritual presence (Calvin, Presbyterian)

- Spiritual presence of Christ in elements.

4) Memorial (Biblicists 😊)

Outline:

1. The Bread v. 26
2. The Cup vv. 27-28
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2. The Cup vv. 27-28

- During the Passover meal v. 26a
- “Then” v. 27a
 - 1) Jesus took the cup (3rd cup of Passover)

“... to this day, in every Jewish home, at a certain part of the Paschal service—just after the ‘**third cup,**’ or the ‘cup of blessing,’ has been drunk—the door is opened to admit Elijah the prophet as forerunner of the Messiah, while appropriate passages are at the same time read which foretell the destruction of all heathen nations (Ps. 79:6; 69:25; Lam. 3:66). It is a remarkable coincidence that, in instituting His own Supper, the Lord Jesus connected the symbol, not of judgment, but of His dying love, with this ‘**third cup.**’”

- Tom Constable, quoting Edersheim

2. The Cup vv. 27-28

- During the Passover meal v. 26a
- “Then” v. 27a
 - 1) Jesus took the cup (3rd cup of Passover)
 - 2) Gave thanks (Passover)
 - 3) Gave it to them (Passover)
 - “drink from it, all of you”

Jesus teaches them about the cup –

- This is my blood (same 4 views)

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Jesus teaches them about the cup –

- This is my blood (same 4 views)
- Of the new covenant
- Which is shed for many
- For the remission of sins

“of the new covenant” –

- Matthew has a variant. (MT yes; CT no)
- Luke has “new covenant”
- Mark has a variant. (MT yes; CT no)
- Paul has “new covenant” (1 Cor. 11:25)

READ Jeremiah 31:31-34

The NC is a future covenant that God WILL make with Israel. Jesus relates to the NC in that His blood ratifies this covenant. The NC is yet to be fulfilled.

“For the remission of sins” –

- “remission” (ἄφεσις) = The act of freeing from an obligation, guilt, or punishment, pardon, cancellation.
- Heb. 9:16-28

Jesus' death will bring about a number of things. One of those things is the remission of sins! Those who apply the blood are set free from the penalty of sin.

Outline:

1. The Bread v. 26
2. The Cup vv. 27-28
3. The Kingdom v. 29

3. The Kingdom v. 29

➤ Jesus reveals:

- 1) “I will not drink of this fruit of the vine”
- 2) “from now on until that day”
- 3) “when I drink it new with you”
- 4) “in My Father’s kingdom.”

Summary/Application:

- Jesus observed a final Passover.
- Jesus instituted His table.
- The bread and cup are a memorial.
- His shed blood ratified the New Covenant.
- His shed blood is for the remission of sins.

If you have applied the blood
(by faith) you are free!



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