

# The Communion - Christ Our Passover

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Preacher: David Antwi

[ 0 : 0 0 ]     Hallelujah! We thank God you've tuned into this message by David Entry at Caris Church. No hand can help you with the fulfillment of your destiny but the Word of God.

May God's hand align you further into your destiny through this Word. Acts 14, verse 12, And the first day of the unleavened bread, when they killed the Passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover?

And he sent forth two of his disciples and said unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water.

Follow him. And whosoever he shall go in, say ye to the good man of the house, The master saith, Where is the guest chamber where I shall eat the Passover with my disciples?

And he will show you a large upper room, furnished and prepared. There, make ready for us. And his disciples went forth and came into the city and found as he had said unto them, And they made ready the Passover.

[ 1 : 2 0 ]     And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

And they began to be sorrowful and to say unto him, One by one, Is it I? And another said, Is it I? And he answered and said unto them, It is one of the twelve that deepeth with me in the dish.

The son of man indeed goeth as it is written of him. But woe to that man by whom the son of man is betrayed. Good were it for that man if he had never been born.

As they did eat, Jesus took bread and blessed and break it and gave them and said, Take, eat. This is my body. And he took the cup. And when he had given things, he gave it to them and they all drank of it.

And he said unto them, This is my blood of the New Testament, which is shed for many. Verily I say unto you, I will drink no more of the fruits of the vine until that day that I drink it new in the kingdom of God.

[ 2 : 3 8 ]     And when they had sang on him, they went out into the Mount of Olives. Here ends the reading of God's word. Now, when you look at the text again, the verse 12 says that, And the first day of the living bread, when they killed the Passover.

When they killed the Passover. So, Jesus said, and in fact, he told his disciples, Go into the city. And then, verse 14, Wheresoever ye shall go in, say ye to the good man of the house, The master said, Where is the guest room where I shall eat the Passover?

Everybody say Passover. Passover. Now, so that means what they did that night was Passover, right? Because that's the Passover they were eating, right? Okay, but we also understand that Jesus was killed on the Passover, when they were supposed to be eating the Passover.

So, which Passover? Because what happens is that, they killed the lamb, they prepared the place. That's why Jesus sent them. The Bible said, they went to prepare the place, and in the evening.

Did you see that? In the verse 16 somewhere there. In the verse 16. And the disciples went forth, and came into the city, and found as he had said unto them, and they made ready the Passover. Verse 17 says, And in the evening cometh Jesus.

[ 3 : 58 ] So, that is, during the day, maybe early hours of the day, they prepared the Passover, and then got the meal ready, and then Jesus comes with his disciples to come and eat Passover.

But if you understand scripture very carefully, you realize that Jesus Christ was executed and killed at the same time the Passover lamb was killed.

Okay, I know you haven't thought through what I'm saying. This Passover, he said he was going to eat, was Thursday. Okay, let's assume it's Thursday or Friday. It's a Friday. Thursday. Because that Passover day, it was when?

Was when? Thursday night. You less assume he was killed on a Friday. Okay. So, the Passover was on a Thursday night. He said before he was betrayed. Do you understand?

Isn't that what the Bible says? So, on the night in which the same night, 1 Corinthians chapter 11, 23. The same night in which he was betrayed. He took bread. And from Matthew and Mark, which we just read, we can see that when he took the bread, it was the Passover he was about to eat.

[ 5 : 04 ] Does that make sense? Yes. However, we also know that Jesus was killed as the Passover lamb. Now, where is the Passover coming from? In Exodus chapter 12, when God's people were about to leave Egypt.

Amen. When God's people were about to leave Egypt, Pharaoh would not let them go. So, God gave instructions that take a lamb and slaughter the lamb. He gave them specification.

Chapter 12 from verse 1. He said, you have to take the lamb on a Monday and examine the lamb for, I think, four or three days. I think it's four days. You have to examine the lamb for, I think, four days.

And then on the fourth day, you shall slaughter the lamb and kill it. And he says, that is the Lord's Passover. Exodus chapter 12 from verse 2 downwards.

So, the lamb is supposed to be blameless. Then, the Bible says that you shall kill it until the 14th day.

[ 6 : 03 ] So, you take it on the 10th day, and then the 14th day of the month, that's the same month, so four days. The whole assembly shall congregate and kill it in the evening. Now, this is very, I need you to understand this very carefully.

So, why do you have to take it the 10th day and then kill it the 14th day? You have four days to examine it. Jesus, the triumphant entry, entered Jerusalem.

Around the same time, the lamb must be caught. And he was examined. So, it's also with the same period. Do you remember John chapter 1 verse 29?

Behold the lamb of God. Jesus is the actual lamb of God. Now, that's where we are going. So, God said examine the lamb and then kill the lamb. But when you are killing the lamb, you have to wear your shoes, put on your garments, your belt, and don't sit down.

You have to stand to eat because it shall be the Passover. And then use the blood. Don't eat the blood. Eat the flesh. But use the blood and mark the doorposts, the lentils of the house where you shall eat the lamb.

[ 7 : 04 ] And he said in the night, the angel of death shall pass, shall come over. And then God said that, verse 12, 13, 12, 13, 14, says that, When I see the lamb, I will execute judgment.

But when I see the blood, I will pass over. In other words, God passes over the house where there is blood. And then the angel of the death cannot kill anybody. And so, everybody in the house, all fares bones.

Both animals and human beings will be executed. But this lamb that is innocent, which hasn't done anything, if you can slaughter the lamb, then the lamb becomes the sacrifice for the judgment that is coming on the house.

So, the lamb is supposed to take the judgment, a sacrifice, innocent, hasn't done anything. That's why you have to actually examine it to make sure it hasn't got blemished.

Because if it's got blemished, it's not worth it. Throw it away. But if it's not got blemished, that's a good one. And you shall kill it. Kill it and then use the blood to paint the house or to mark the house.

[ 8 : 13 ] So, but what is interesting is that when they did that, God told Moses, record this in a book for your generations.

So that generations upon generations, every year, the Jews, the people of God, were to mark this. Mark what? To mark it to remember how God brought them out of Egypt.

And he said to them, if your children ask you, why are you doing this? Tell them how I brought you out of Egypt. So that became an ordinance for God's people.

It became like enshrined in the law that you have to do. He said that you shall observe this thing for an ordinance to thee and to thy sons forever. So he says, you should do this.

So it was a Jewish practice given by God to commemorate how an innocent lamb defended them or protected them from the judgment that was coming upon the land of Egypt.

[ 9 : 13 ] So it was a Jewish tradition, which one of the three major feasts in Judaism is Pentacles, Passover, and the harvest.

So this is Passover. So they were doing it every year. Now, Bible says that having that understanding, let me just do a little bit more. At the time of Jesus, this is how they were celebrating the Passover.

When you read the text very carefully, you stumble across some things that it says that, in fact, one of the translations say, when supper was ended, he took the cup.

But I thought that was the supper. And in fact, what we just read, when you look at from this, 22, as they did it, Jesus took bread and blessed it and break it and gave it to them and said, take it.

This is my body. So they were already eating. They were eating the supper before Jesus took bread. Now, there's a way the Jews celebrated the Passover. Sometimes it can go on.

[ 10 : 11 ] It's like a feast can go on all night, like a long period of time. And that's what they did. When they all come to the place where they are coming to celebrate the Passover, first of all, everybody will get some diluted red non-alcoholic wine.

And so as they gather, as they gather, before meals, it's just like when you go to a restaurant and say, what would you drink? They don't start their food. Sometimes before they even take your orders. They say, well, any drink for you?

What would you drink? And one of the pastors here will always say, do you have green tea? Do you have green tea? They will always ask, what would you drink?

And then before the starters come, before the main meal, and then the desert. So, what happened is that in those days, when they come, everybody will get a drink, cup of water.

And then you drink it. Then they have this flat bread. Afterwards, no, before the bread, then everybody will be given water to wash your hands, which is symbolic of cleansing.

[ 11 : 27 ] So, we will be given water to wash your hands. And then, there will be, after that, there will be this flat bread. And then, and then the flat bread will come, it's a flat one, and then you break some.

And then, almost like hummus, there's this paste, there's this paste, there's this paste that is made up of nuts and fruits.

It's a paste made up of, made of nuts and fruits. So, you take some of the bread, and then you eat it. So, you already, there's the first drink. And then the bread.

Then afterwards, in conversation and everything we're going on afterwards, watch this. Then the main lamb, or the meal, the lamb that has been slaughtered, that has been prepared from the afternoon.

The main meal will come. Then after the main meal, then, no sorry, after the first bread, there will be drink again. And then after the main meal, there will still be some bread, it's like dessert bread.

[ 12 : 31 ] Then, another drink. So, that drink is three times. So, that drink is three times. Haven't understood that.

And on that very night, a lot of things happened. Matthew, Mark, Luke, John, they all recorded it. You know, in John, John chapter, from John chapter 13, 14, 15, 16, 17, all these five chapters were discourse, conversations that happened within that short time.

That's when he told them, I'm going, the Holy Spirit will come. And then afterwards, he then left and went, he prayed. You know, so all this discourse, all these five chapters were within that short time.

And so, within that short time, Jesus washed his disciples' feet. And Peter said, no, you can't wash my feet. And he gave them a lecture. Within that short time, in Luke chapter 22, I think from verse 24, they were arguing amongst themselves previously, who is the greatest?

Yeah. Luke chapter 22, verse 24, and there was also a strife amongst them, which of them should be counted the greatest?

[ 13 : 44 ] And then Jesus said, the kings of the Gentiles, Lord of Adam, the next verse, but it should not be like that amongst you. But the greatest of you shall be your servant, and the chief of you shall serve.

Now, look at the next verse. For which one is greater? He does it submit. Okay, the next verse. He says, so you people who have continued with me in my temptation, when the day of glory comes, you also go on, I'll appoint you some thrones.

The next verse, so you will enjoy with me. Now, the next verse, I want to say, then he told Simon Peter, Satan has desired to see if you like wheat. And I prayed it. Then Simon Peter vowed. Jesus said that a time is coming, all of you, after that, all of you will be scattered.

And everybody will, and he said, I tell you Peter, the cock shall not, the cock shall not crow this day before you deny me three times.

Now, then Peter said, I will never deny you. But look at it. We started from verse 24. Look at 22, 23. Look at 22. Verse 22, or the same chapter. The son of man, this is when he was telling them, the son of man truly goes, the son of man goeth, and as he's been determined, who is the one who will betray him?

[ 14 : 51 ] The next verse talks about, and they began to inquire amongst him, which of them it was that he was saying this thing about. This is not what we read in Mark.

And this text tells you, look at verse 15. I just want you to get a picture. Verse 15 is when they are about to now go for the supper. And he said unto me, with desire have I desired to eat this Passover with you before I suffer.

So now this was leading to their Passover. He said, before I suffer, I really want to eat this thing with you. I'm going to explain why did he say he really wanted to. Look at the next verse.

It says that, for I say unto you, I will not anymore eat thereof until it be fulfilled in the kingdom of God. The next verse. And he took the cup and gave thanks and said, take this and divide it amongst yourselves.

For I say unto you, I will not drink of the fruit of the wine. He said, I look for it to drink in this thing for the last time. Then the next verse says that, and he took the bread and gave thanks. Did you see the verse 17?

[ 15 : 52 ] No, verse 16, sorry. For I say, I will no more eat thereof until it be fulfilled. So he's talking about eat it. Go to the next verse. And he took the cup.

After the eat, he took the cup and he gave it to them. And he said again, I will no more. The next verse, verse 18. For he said, I will not drink of this fruit, the fruit of this vine.

And so they ate and drank. Now look at the next verse. And he took bread and gave thanks and break it and gave it to them saying, this is my body which is given for you. And do this in remembrance of me.

Wow. The next verse. Likewise, after supper. So you see the first cup he gave to them is different from this cup. After supper, this is after supper.

He took the, that's the last drink. He took the cup and said, this is the new testament in my blood. I just want you to understand. And this Luke chapter 22. Then after that, he spoke about Judas.

[ 16 : 51 ] Look at the next verse. But behold, the hand of him that betrayeth me is with me on this table. Then the next verse. They were all worried. Who is it? Which of us will betray you? Who is it?

And the son of man goes. He said, the son of man is going. Then they said, who is it? Then they began to argue about the greatest. Then he began to talk to them. So all these things were happening one night. A lot of different things happened one night.

He taught them about forgiveness. He taught them about who is greatest. The seven spirit. He taught them about Judas going to betray him. He taught them about the importance of his death. He taught them about the coming of the Holy Spirit.

He taught them about how the son of man will be executed. How he's going to go to the. That night was a night of low death teaching. So he taught them so many things. But you can imagine few hours to his death.

He used that to teach John chapter 13, 14. And that's where he spoke about greater work shall you do than these things. That's where he spoke about when I told you I'm going. Your sorrow has filled your heart.

[ 17 : 51 ] By suspicion that I go. That's why he told them that if I do not go, the comforter will not come. That's why he told them that if you abide in me and I abide in you, you will bear my fruit. That's why he taught them so many things that night.

It was the same night. Now, and it was a Thursday night, right? The night before his betrayal. The question I was trying to draw attention or the issue I was trying to draw attention to earlier on about Thursday and Friday.

Because the Jews, the Friday night. Because Jesus was, watch this is very important. Jesus was killed at 3 p.m.

3 p.m. And that's the same time the Passover lamb was supposed to be killed. For the Passover. That's why they said that the Passover is coming.

Kill him quickly. Break his legs. So that they can, the body cannot hang on the tree at the Passover. That's John chapter 19. They requested for Pontius Pilate to just kill them before.

[ 18 : 52 ] And they said do it quickly. Because they didn't want to get themselves dirty or contaminated. That's why they didn't go to the Praetorium. The, um, the palace of the Pontius Pilate. Because they didn't want to contaminate it.

Because they are here to eat the Passover that Friday night. And Jesus was, judge, was taken through the sentence early Friday morning. Early Friday morning. Because he was arrested at dawn.

And the Sahindrin, when they arrested him, they took him. They already seated. It's like parliament sitting at midnight. That's a shambolic court. They arrested Jesus, took him first to Annas, Caiphas.

And then Caiphas, who was the high priest. And they were already waiting. And so when they questioned Jesus, are you the son of God? And he said, if you say so. The high priest, he raped, he tore his clothes, said, there's no other blasphemy stronger than this.

And then they sent him to, they sent him to Herod. And then Herod said, I don't mean, I ask you, this guy is lunatic. Then they sent him away. Then they sent him to Pontius. So early morning the trial began.

[ 19 : 58 ] And they finished the trial. They whipped him. They whipped him. Pontius Pilate said, I don't find any fault with him. But I will whip him and let him go.

Because those whips, sometimes, some of them even die. So if you don't find any fault with him, why do you have to whip him? Why would you whip him? When you have examined him, John chapter 19 from verse 2, 3.

You have examined him. And you said, I find no fault in him. Why are you then going to whip him? Why are you going to beat him? So Pontius Pilate had a problem. In fact, he was the most miserable person in all that.

Because his wife had a dream. And they were discussing about Jesus. And the wife said, don't have anything. When they were having breakfast. That morning. When they were having breakfast.

Because they heard that some Jesus is coming. The wife said, have nothing to do with this man's blood. So Pontius Pilate didn't want to have anything to do with his blood. That's why he told Jesus, don't you not have power to let you go?

[ 20 : 59 ] He was determined to let him go. But he didn't know that he wasn't in control. Anyway, back to the Passover. Now, this is very important for you to understand. How many of you know where Jesus came from?

So long as Israel was concerned. Galilee. God bless you. Thank you. Jesus was what? A Galilean. And if you remember the teachings.

Galilee was in the north. And Judea. And Jerusalem was in Judea. Okay. Kapolis. So Judea and Jerusalem was in the south.

Samaria was in the middle. And Galilee was in the north. Jesus was Galilean. But they were eating. They had to come to Jerusalem for the. Because that's where Lazarus was raised from the dead.

See, he was told Lazarus was sick. When he was in the north. And he waited. Then he traveled. Because they have to all go for the feasting. And you know, his brothers and sisters said, Why don't you go?

[ 21 : 58 ] His brothers said, Why don't you go? And he said, As for you, it's your time. Because they said, If you say you are who you are. Go so that your disciples will celebrate you there. Because they all travel to Jerusalem anyway.

That's why when they went to the temple. When Jesus was a boy. They had to travel down to Jerusalem. Now, watch this. And so, Jesus was a Galilean. But the Galileans, their Passover, based on the calculations, their Passover was the Thursday.

Whilst the Judeans in Jerusalem, actually their Passover was the Friday. So, Jesus and his disciples. Judas was the only one who was not a Galilean. Jesus and his disciples had their own Passover.

The night before he was betrayed. The night before the Jerusalem Passover. The Judean Passover. Jesus was executed. Jesus had his Passover that night.

Thursday night. So that on Friday, the Judeans, when the lamb was about to be slaughtered at 3 p.m. That's the same time Jesus was also killed on the cross.

[ 23 : 06 ] So, as it were, Jesus was a swap. Because Jesus is the lamb of God. That's the only perfect lamb. Because all the other lambs, their blood couldn't wash away sin.

It was only the blood of Jesus, who was God's lamb, that can take away sin. And so, God orchestrated it such that Jesus would die. In fact, one theologian said that the very moment that Jesus died on the cross, 3 p.m., many, many thousands of lamb's blood was flowing in Jerusalem.

Because that's the same time they were having the Passover. So, Jesus Christ was God's Passover for us. In 1 Corinthians, chapter 5, verse 7, it says, Christ our Passover.

I like that one. For even Christ our Passover is sacrificed for us. Who is our Passover? Christ. Let's all say Christ our Passover. Christ our Passover. So, you can tell that something stronger was going on over there.

Now, having explained the Passover, Thursday and Friday, and what happened within the time they were about to take the, they were taking the Passover. Having explained that, now let's go back into the text and let me explain some things quickly so that we can call it a night.

[ 24 : 26 ] Now, Jesus said something that I've been looking forward to eating this Passover. Luke chapter 22, verse 15. Let's have a look at it again.

Before then, before we come to Luke chapter 22, verse 15. Do you remember he sent somebody that go to town, go into the city, you see someone carrying water.

Follow the person. Carrying a pitcher, follow a pitcher of water, follow him. And then when the person enters the house, go into the house and ask for the landlord or the good man in the house.

And then when the good man comes, tell the good man, the master wants a place where he can have Passover with his disciples. It is believed that usually Passover is celebrated once it's a lamb, a lamb is celebrated by Abba.

Because you have to finish the lamb. According to God's law, you have to finish the lamb that night. Usually, it is either a minimum of 10 people to a maximum of 20 people in the house where the lamb is slaughtered.

[ 25 : 38 ] Number two, why is he asking for an upper room somewhere? Has he made any arrangements? It was normal in those days for houses to have what looks like Airbnb.

For those pilgrims who have come to Jerusalem to be able to have a place, a large, and most of those places have a kind of a hall big enough to have the Passover there.

So, it's that when you go into the house, just ask. Now, why didn't Jesus tell them a particular house? The trick is, before then, Matthew 26, from early parts, Judas had gone to have a meeting already with the enemies of Jesus.

Matthew 26, 2-3 there, or Mark 14, 2-3, somewhere there. Okay, what's the next verse? What does the next verse say? Okay. Go to the verse.

Let's start from verse one. And it came to pass. When Jesus had finished all these things, he said, verse two. Now, after three days, the feast of Passover, the Son of Man, okay, you see, and the Son of Man is betrayed to be crucified.

[ 26 : 53 ] All right. The priest had assembled one place. And what happened? Let's go to the next verse. And Judas went there and consulted with them that he might be. Go to the next verse.

And they said the same thing. Now, watch this. Judas had already gone to do the deal with them. Now, this is interesting. And he had come to them. Why did he go and do the deal?

Because they wanted to, from what we actually read, they wanted to kill Jesus. They wanted to kill Jesus. But because of the crowd, they were afraid it would spark an outrage against them.

So, they were afraid of the crowd. So, they wanted to know. Jesus, during the day, he was amongst the crowd. In the night, he redrawn somewhere. They don't know where he goes. Because the Son of Man has no good place to lay his head.

So, they didn't know where he was. So, they needed somebody who is within the crowd to help them to trace where he will be in the night. Oh, yes. Oh, yes.

[ 27 : 54 ] I want where they were looking for him. But because of the people, they couldn't touch him. And then Judas went to them. I think Luke chapter 22. So, Judas had now gone to do the deal with them.

Now, he was looking for opportunity to betray him. Jesus could not be arrested. Yeah. And the chief priests and the scribes sought how they might kill him for they feared the people.

Now, look at the next verse. Then, it entered Satan into Judas' surname, one of the number of the twelve. And he went his way and communed with the chief priests and the captives and how he might betray him to them.

Because they wanted to look at verse 1. They actually, now the feast of the living bread was night, which is called the Passover. And then verse 2 says that the chief priests and scribes, they were not seen. How can we kill him? But we're afraid of the people.

So, we want to catch him. We can't go into the public and catch him. So, Judas said, don't worry. I'll show you. Judas said, give me money and I'll...

[ 29 : 05 ] Watch this. I am glad that there's two said Satan entered into his heart. So, Satan was the mastermind behind it. But look at this.

This is interesting. Jesus didn't want Judas to let the people know where he was going. Where he was going to take the communion. Oh. Else they would come there.

But Judas knew where they normally go and pray. Okay. In that night, Jesus would always go and pray. He knew that. But, so he told the those he sent, you see somebody follow him.

No address. Just follow the person. Just follow the person. And when the person comes into the house, just go into the house and ask. So, nobody knew which house he's talking about.

So, they followed. They went and then had the Passover there. And then look at it. Jesus said, I've been longing to have this for a long time. Because this will be the last time I'm going to have it.

[ 30 : 04 ] He didn't say entirely last time. Verse 15 is there. He said, with desire, have I desire to eat this Passover with you before I suffer?

Look at the next verse. For I say unto you, I will not anymore eat thereof until. Matthew 26, 29. Look at Matthew 26, 29.



It says that, but I say unto you, I will not drink henceforth of these fruits, of this fruit of the vine, until that day when I drink it anew with you.

In the millennial kingdom. So, in the millennial kingdom, we are going to have communion and Passover again. So, Jesus said, now, this is all where I'm driving this thing to.

They sat down, and you know how they used to. I think that, in the Mark version, it says that, Mark, what we read, they recline at the table. They don't stand.

[ 31 : 05 ] Now, we, when we sit down, we are about to eat, we put our feet under the table. No, they don't put their feet under the table. They put their shoulder on the table, not on the table, and their feet away from the table.

So, it's like they lie down, even though they're, they're reclined. Some of you have recliners at home, sofas. The Mark version tells us, talks about the reclining. So, they, in the Mark, we just read.

Okay, we got all my time. So, they normally will recline at table, and rest at table, or lie. And there's a way they used to sit down, and they're reclining at the table.

Give us, King James, let's go back to King James. And they sat, and did eat. Okay. So, New King James uses the word, they reclined. They reclined. That's how, sometimes, somebody's head may be close to somebody's chest.

That's how John will always sit next to Jesus, and his head will be close to Jesus' chest. Because they are reclining. They are reclining. And so, they sat at meat, or they sat at table, reclining at table to eat.

[ 32 : 11 ] So, obviously, he gave them, they will have their drink first. They will have some of the bread. And you remember, Bible says that, when Judas had the bread. When Judas had the bread, Satan entered him.

25, please. Oh, this is, this is the guy. John. He was lying on Jesus' breast. Jesus had. The next verse, please. So, when Jesus said, somebody will betray me.

And they asked, who is it? And then Peter asked John, that he was reclining on Jesus' head, on Jesus' breast. He said, ask who it is. And then John asked Jesus, who is it?

And Jesus said, the one I will dip the sap. Okay. I will give a sap when I dip it. And when, when he had dipped it, he gave it to Judas Iscariot. And as soon as he gave.

Now, this was not communion. This was not the. Judas, actually, when you look at the context in Mark, Judas left before the communion. Why?

[ 33 : 10 ] Because he was like Simon the Soper. He was not going to be redeemed. And his heart, he was not really born again.

Judas was, was not fully. Fully. Because Jesus called him son of perdition. John chapter 17, verse 12. Jesus said, Jesus called him son of perdition that the scriptures might be fulfilled.

Son of perdition. And not that. In fact, Satan is the only one in scripture that is called the man of perdition. And in John chapter 6, verse 17 and 71, he said, have I not chosen you to of?

Jesus said, have I not chosen you to of? That one of you is a devil. Devils don't eat communion. Verse 71.

Verse 71 says that. And this he spoke, he spoke of Judas Iscariot, the son of Simon. For he was that, he, it was, for he it was who should betray him, being one of the twelve.

[ 34 : 17 ] He was one of the twelve. And yet. So, what I'm trying to say, when you look at the text we read again, let's look at it. Let's go back to the text and look at it. I want to read from verse 17.

Mark chapter 14, verse 17. And in the evening, he cometh with the twelve. And as they sat and did it, Jesus said, verily I say unto you, one of you which eateth with me shall betray me.

What? And they began to be sorrowful and to say one to another, is it I? To say him one by one. Is it I? And I said, is it I? And he answered and said unto them, it is one of the twelve that deeped with me the dish.

Now, this is a very serious thing he said. It was unheard of for anyone to eat with you in Jewish times, in the Jewish culture, for the person to be our enemy.

For someone to share me with you is a sign that they are your closest ally. It's a sign of, I'm with you. We are together. So, eating meals together is, it was a strong, a sign of a very strong loyalty and bonding.

[ 35 : 29 ] And Jesus said, it is somebody who is sharing my food with me. Yeah. Psalm 41, verse 9.

Psalm 41, verse 9 says, Yea, my own familiar friend, in whom I trusted, which did eat my bread, has lifted his heel against me.

That's talking about Jesus. He said, one, the very person that is eating with me, in Jewish tradition, is unheard of for someone who is eating with you to be the one who betrays you.

So, if someone will betray Jesus, it couldn't be anyone with him on the table. That's why they were sorrowful. It could be, it could be. Because, no, it's very foreign to Jewish tradition.

But Jesus said, my case is different. The one who is eating my food is the one who is going to betray me. The son of man, then he says, watch this, the son of man indeed goes, as it is written of him.

[ 36 : 31 ] I like that bit. Say it's written. Everything that happened to Jesus practically was written. It was written that he will be betrayed.

It was written that he will die on the cross. He did. It was written that he will be buried in the tomb. It was written that he will be buried in a rich man's tomb.

It was written that he will resurrect again. He did. Everything about Jesus was, in fact, the crucifixion was, it was detailed in Isaiah, chapter 53.

It was detailed there, the crucifixion. It was, it was explained. It was explained there. The reason for the crucifixion was there. His piercing in, in Zechariah, chapter 10, verse 12 or so.

His piercing was already prophesied that they will pierce him. They will pierce him. It's already detailed there. That he will, he will die as a lamb. It was already detailed there.

[ 37 : 35 ] I wrote a few things that, it was already inscribed. It was already in scripture prophesied by the prophets that these things, his betrayal was there. His crucifixion in Psalm 22.

It was in Psalm 22 how he will be crucified. The details of it was there. The meaning of his crucifixion was in Isaiah 53. The piercing, the details of his piercing was in Zechariah chapter 12, verse 10.

The, the details of his resurrection was in Psalm, Psalm 16. It is there. It was clearly there. So, what I'm trying to point your attention is that, the things that happened to Jesus were not just afterthoughts or just accidental.

It was all detailed by the prophets in the Old Testament. Do you remember on the day when he resurrected in Luke chapter 24, verse 26, he told them, for it is written, it, it, Luke chapter 24, verse 26.

O not that Christ suffer all this, let's go to the next verse. I think the 24, from verse 24 somewhere there. It talks about how, for it is written that the Son of Man must suffer all these things concerning him already.

[ 38 : 42 ] 44. It says that, which were written in the law of Moses the prophet, everything concerning him was written. Everything. So, this is how Paul puts it.

You like it. Paul puts it in 1 Corinthians chapter 15, verse 3 and verse 4. It says that, first of all, I deliver first of all unto you that which was, which I received.

How Christ died for us is for the Holy Spirit. What was happening has already been written. Look at the next verse. And that he was buried and the third day he rose again, he rose on the third day according to Scripture.

Jesus said, the Son of Man must go as it is, it must happen to the Son of Man, the Son of Man indeed goeth as it is written of him. So, these things have been written.

But he said, woe to that man by whom the Son of Man is betrayed. The only person, the worst person was ever born on earth. He said, it, Jesus said that, um, betrayed.

[ 39 : 47 ] Good were it for that man if he had never been born. But Jesus said that, such a person, it was better if he had never been born. That means that he was still responsible for his behavior, even though Satan entered him and even though it worked out God's plan.

It worked out, that's the sovereignty of God and the freedom of man. So, God didn't force him to do it. He would, even if Jesus was not meant to have died and it wasn't written and Jesus was an ordinary person, Judas would have done what he did.

Yes. And he would have been still culpable for his deplorable behavior. Do you get that? So, this tells you that Judas was not let off the hook.

God didn't say, I'm responsible, I'll take responsibility for his behavior. No, he said, he would bear the brunt of his behavior. He said, as it's written, it's going to happen as it's written. Look at the next verse.

As they did it, so Jesus had, first Peter, Judas and he had left. As they did it, he took the bread and blessed it. He took the bread and blessed it. They used to call it the cup of blessing, the bread of blessing.

[ 41 : 02 ] They took the bread and blessed it and break it and gave it to them and said, take it.

This is my body. Now watch this. This is very important. This is the crux of the message that now ends. Look at the next verse. And he took the cup. And when he had given thanks, say thanks. In the Catholic Church and the Anglican Church and some of the other churches, the communion is called Eucharist.

Eucharist. Does it sound familiar? Eucharist. Eucharist. Eucharist. With charis. Good charis. It's thanks. Charis is thanks. It also means grace.

All right. So thanks. So that is, he gave thanks. It's an act of thanksgiving to God. Communion is an act of thanks. Actually, what's behind communion is a heart of gratitude.

So he gave thanks and gave it to them and they all drank of it. Next verse. And he said unto them, this is my blood of the New Testament, which is shared for you.

[ 42 : 15 ] New American Standard Version. And he said to them, this is my blood of the new, of the, the blood of the covenant, which is poured out for you. There were few covenants before this.

There was the Noahic covenant. The Noahic covenant is when Noah came out of the flood and God vowed, I'm not going to get rid of, destroy man with flood again.

It was a promise. So that's called the Noahic covenant. And then we have the Abrahamic covenant. Abrahamic covenant was God said, salvation is coming. But God never showed how it's going to come.

God never showed the salvation. But I said salvation is called the Abrahamic covenant. And then we have the Mosaic covenant. The Mosaic covenant had to do with the giving of the law.

And then we have the priestly covenant that had to do with the act of the priest, the way they carry themselves around God. And then there's the Davidic covenant. The Davidic covenant is when God promised that I'm going to raise from your loins a king whose throne will be forever.

[ 43 : 25 ] Who is going to defeat all the enemies is the promise of a king and a Messiah from the line of David. And so all these, watch this is very important. All these covenants were promises so they were sealed with blood.

Every covenant is meant to be sealed with blood. But because they were just promises, the blood of bulls and goats could do. Because it is not the actual covenant to take away the sins, the enmity between God and man.

But the new covenant is a covenant that satisfies God. The covenant that takes away sins. The covenant that brings salvation.

The covenant that brings justification. The covenant that brings redemption. And Jesus says that this is the new covenant in my blood. Do you know what that means? That means that what was happening in the Passover.

They finished eating the Passover. But just when the Passover was ending, he now introduces the communion. And he says that that is, oh, that is why he said, I have longed for this day.

[ 44 : 37 ] That's why he came on earth. He came on earth to come and put an end to the old covenant. And to introduce the new covenant that God has always waited for.

Because he required a precious blood. The blood without sport. The blood of God himself. To redeem us from our sins. That is why Jesus came. So he was actually, he was pressed towards that day.

He couldn't wait to get to that day. That now finally. I'm about to put an, watch this. Put an end to the Passover. And now institute the original meaning.

The covenant that can take away sins. The covenant that can bring justification. The covenant that can bring redemption. I am looking forward to it. I look forward to it so much.

So Jesus Christ comes. And he says, I'm doing away with the old. Watch this. This is, I learned something so interesting, Pastor. I'm doing away with the Passover for now.

[ 45 : 39 ] Because in the new millennium, we are still going to visit the Passover.

But otherwise I'm going to eat it with you. And it's not going to be only the Passover, but it's also going to be the communion. Because the communion and the Passover, we are going to re-celebrate it again in the millennium.

returns in his kingdom. We are going to have some feasting together. We are going to have some feasting together. Now, you can tell from the text that he had not yet died, but he said, this is my body. We believe that these are symbols because Jesus hadn't died.

He took it when he was still alive. He said, this is, what's the essence of communion? We do it to remember. To remember what? That our sins have been paid for.

Our sins have been washed by the blood of the land. We are justified. We have been reconciled to God. Hallelujah. We have peace with God. Hallelujah. And that's not the only thing to remember.

[ 46 : 49 ] We also remember that he's coming back. We are going to celebrate with him again. We are going to sit with him and rejoice. Hallelujah. And so on that faithful day, that's what, let me finish the text quickly. That's what happened. Back to Mark chapter 12 and verse 20.

20. 20. It says that, and he said unto, this is my blood of the New Testament, which is shed for not only a few people, many, many, many, excluding Judas. Many, except those who go to hell, that opens another discourse. Why will someone be in hell who Jesus has died for?

If he actually died for you, you can't be in hell, else his blood has been wasted. He said, this is my blood which will be shed for many. 20, 25. Verily I say unto you, I will no more drink of the fruit of this vine until the day that I drink it new in the kingdom of God. We are going to meet again today. Enjoy this. The next verse. And when they sang a hymn, say sang a hymn.

Sang a hymn. Now, the order of the Passover is that they will all, when they gather, they will always sing hymns from Psalm 13, 113 to 118. Those were the songs that every Jewish gathering for Passover, they sang. So, Jesus and his disciples, it was a long evening.

They also sang this. And then when they sang that song, there is the last song that they always sang for end of Passover, which is Psalm 136.

[ 48 : 37 ] From verse 1 to 26. 26 verses. It says, his good, his mercies endures forever 26 times. It is a, oh, give thanks for the Lord is good, his mercies endures forever. Oh, give thanks to the God of God for his mercies.

For his mercies. This is a song. It's a psalm, psalm, psalm, psalm is song. When they say psalm, what is psalm is? Psalm is a psalm, psalm is a psalm writer. They will sing, these 26 verses. They will repeat his mercies endures forever for 26 times to show how God delivered them and yet he still delivers.

And after he sang this song, after the Bible says that, and when they sang a hymn, they went out into the Mount of Olives. That's where he went to pray, Father, if it's possible. And when he finished praying, Judas came there because normally he prays there.

So Judas and the team came there and he gave and gave him a very wonderful kiss. After he ate with him, he went and came and gave me a kiss. And Jesus said, my friend, he called him friend actually. Do you betray me with a kiss?

Oh, Jesus said unto him, friend, wherefore are thou come? Why have you come? Give me a new cadence, please. Friend, why have you come? Then they came and lay hands on him and took Jesus. He came and gave me a kiss. You betray me with a kiss. Betray me with a slap.

[ 50 : 14 ] At least I know. But kiss is a higher sign of affection. When you are demonstrating kiss to me, oh, betrayers.

So, Jesus went and died. Hallelujah. But tonight, the message is that Jesus Christ had the Passover and transitioned it into the Eucharist, the Lord's Table, the Last Supper.

Because there's a reason. That's why he came. He came to fulfill the Passover, fulfill everything they have said, and then enact. He is the only one who can fulfill the demands of God for forgiveness of sins. That's why Hebrews, Hebrews talk about Jesus who is better than every other thing.

And Hebrews, after one verse three, he talks about, I thought you would think he would have spoken about, he said, who, Jesus Christ, who being the brightness of his glory, who being the brightness of his glory and the express image of his person and upholding all things by the word of his glory.

When he had by himself purged our sins, sat at the right hand. He didn't talk about his teaching, his miracles, the good things he did, healing. All the things he did, all the things he did, really didn't matter as much as he purged our sins.

[ 51 : 37 ] The cross is represented here. The pivot of what he did on the earth was the cross. And he said, I, today, I institute the Lord's Supper to replace the Passover.

So that anytime you do it, remember, my blood was paid for your sins. That's why you can go to heaven. In Jesus' name. Thank you for listening to this message by David Entry. We pray you have been strengthened and enlightened.

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