

# The Coup Against the King: Jesus is King – Week 18

## INTRO

Matthew has three major themes. **1) Jesus is the King who surpasses David** **2) King Jesus came to break the curse of sin & death.** **3) King Jesus offers entrance to His kingdom – redemption - to anyone, especially the unlikely. **Recently:****

- The King has diagnosed Israel – mankind - as being spiritually dead (The 7 woes).
- The King announces His battle plan (Eucharist), and it's not what they expect. They have anticipated a Messiah who would raise an army and overthrow the Romans. In their minds, his plan would be to attack, to defeat, to walk among the corpses of his enemies and give positions of power to those who serve Him best. But King Jesus has come to overthrow an enemy far greater, more ancient, and more destructive than their current occupier. He has come from the Father to defeat sin and death itself. And His battle plan isn't the death of His enemies. It's His death for His enemies.

## HOOK

Worship comes in many forms. Music, repentance, gospel conversations, praise during suffering. Tonight, we're studying the Eucharist (aka. Communion, the Lord's Supper, the Passover Meal) It deserves special reverence because Jesus commands us to follow it and it's a picture of His work for us.

## BOOK

READ **Matt. 26:1-5,14-30** – this is a critical story! All the Old Testament themes, types, figures, prophecies, and shadows finally converge in this picture of salvation.

**26:1** *When Jesus had finished all these sayings, he said to his disciples, 2 “You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified.”*

- Jesus had just finished teaching how judgment would work and shifts to predicting His death giving detail of when and how it'll happen.
- Using the term **Son of Man** – the term attached to the Messiah (**Daniel 7 & 9**).
  - H will be the “Ancient of days” = God, Himself.
  - His kingdom will be over all the earth and everlasting.
  - He will be killed (“cut off”) at the end of the “69 weeks of years” and according to the Jewish calendar lines up with 31/33 AD.
  - He will put an end to sacrifices.

**3** Then the chief priests and the elders of the people gathered in the palace of the high priest, whose name was Caiaphas, 4 and plotted together in order to arrest Jesus by stealth and kill him. 5 But they said, “Not during the feast, lest there be an uproar among the people.”

- The tension is at a boiling point. They’ve decided to kill Jesus. They have their motive and means but are missing their opportunity.

[...] **v.6-13** – (Jesus’ anointing at Bethany)

**14** Then one of the twelve, whose name was Judas Iscariot, went to the chief priests 15 and said, “What will you give me if I deliver him over to you?” And they paid him thirty pieces of silver. 16 And from that moment he sought an opportunity to betray him.

- And the opportunity comes TO THEM. There’s a traitor in Jesus’ camp and he’s offering assistance. **Coincidence?** Nope. This is all happening according to God’s will and His sovereign hand. **Was this price significant?**

### **30 PIECES OF SILVER**

**Ex. 21:32** = The cost of a slave who was accidentally gored to death by an ox. This would have been paid to the owner of the slave by the owner of the ox to compensate for the mishap.

- It was supposedly about 4 months wages – a low amount for a life.

**Zech. 11:4-17** – God had Zechariah take over a flock that was predetermined to be slaughtered by sheep traders. He had trouble with the three current shepherds who were abusing the sheep and got rid of them. But the evil of the shepherds had already influenced the flock. The sheep detested Zechariah – a good and loving shepherd – even with the evil ones gone. When the sheep traders who would slaughter the sheep came, Zechariah turned the rejecting sheep over to them. He asked that they give him fair wages for tending the flock. They counted out to him the pitiful wages of 30 pieces of silver as an insult to him, the price of a marred-to-death slave. Then, God told Zechariah to reject their wages, not by returning it to the sheep traders, but by throwing it to the local potter. So, Zechariah went to the temple and threw the money into the temple to the potter who worked there.

**Zechariah was foreshadowing Jesus.** Jesus would come to Israel (already doomed to destruction – see the 7 woes), and as the Good Shepherd, be their last chance at salvation. He dismissed the evil shepherds (religious leaders of Israel), but their wickedness had already infected the flock.

Jesus' (Zechariah's) patience with Israel (the sheep) came to an end when they, themselves, despised and rejected Him ([Is.53:3](#)). Thus, Jesus/God (like Zecharia) turned them over to their punishment – destruction by slaughter (sin/death and even literal destruction – AD70). **What value did the religious leaders place on their last hope, their loving Shepherd? 30 pieces of silver** – an insulting amount. The insulting money (blood money for murder) in both instances was thrown into the temple and eventually ended up in the hands of a potter.

- In [Matt. 27:3-10](#), the chief priests/elders didn't want to keep the blood money so they purchased land from a potter, the land where Judas hung himself.
- **What was significant about the 30 pieces of silver?**
- **The temple is KEY in both stories.** Judas was simply an agent, a member of the rejecting flock, but it was THE TEMPLE who betrayed Jesus. It was the House of God (His house), the place of His worship, who valued the Great and Loving Shepherd at 30 pieces of silver. The significance they placed on the King of Creation was the value of a slave ([Phil.2:7](#)).
- Israel will be entirely turned over to their own destruction because of their rejection of God, Himself, and their despising and rejection will culminate in shouting, "Crucify Him!" and turn Him over to crucifixion.

**17** *Now on the first day of Unleavened Bread the disciples came to Jesus, saying, "Where will you have us prepare for you to eat the Passover?"*

- This is the first of a three day festival in Jerusalem. Feast of Unleavened bread which lasts 7 days (Sabbath through Sabbath), then Passover, then the Feast of Firstfruits. (Jesus will resurrect on this day!)

**18** *He said, "Go into the city to a certain man and say to him, 'The Teacher says, My time is at hand. I will keep the Passover at your house with my disciples.'" 19 And the disciples did as Jesus had directed them, and they prepared the Passover. 20 When it was evening, he reclined at table with the twelve.*

- This would have taken place after 6pm on Thurs evening (which was the beginning of their Friday. **The Passover Celebration followed a 15 step ceremony throughout dinner to remember God's deliverance in Exodus** of their people from Egyptian slavery.
- We know from [John 13](#) that John and Judas were sitting at Jesus' right and left sides. We can assume John was on the right and Judas on the left (but it's unclear). Both were places of honor and intimacy.

## ORDER OF PASSOVER MEAL (7/15 parts):

1. The Kiddush blessing and the first cup of wine.
2. Guests perform a ritual hand-washing.
3. The second cup of wine is poured, the Exodus story is told.
4. Bitter herbs which represent "the bitterness of slavery" are tasted. Unleavened bread is dipped into these.
5. Guests eat the roasted lamb which was sacrificed earlier that day.
6. The host recites a series of blessings and the third cup of wine is poured.
7. Psalms 113-118 are sung as guests drink their fourth cup of wine.

**The four cups of wine** (highly diluted with water so as not to defile themselves with drunkenness) are poured during specific parts of the ritual representing the four promises of God for His redemption in the Exodus story ([Ex.6:6-7](#)).

1. "I will bring you out from under the burdens..."
2. I will deliver you from slavery...
3. I will redeem you with an outstretched arm...
4. I will take you to be my people, and I will be your God."

### 1. Kadesh

The tradition begins with **the Kiddush blessing** (see below - reading from the creation story where God rested) sanctifying the feast day, the lighting of the candles, and the pouring of the **first cup of wine** (= transportation out of their former place to a new one).

#### **Kiddush blessing:**

[\(Gen. 2:1-3\)](#) *The sixth day: And the Heavens and the Earth and all they contained were completed, and on the seventh day God desisted from all the work that he had done. And God rested on the seventh day from all the work that he had done. And God blessed the seventh day and sanctified it, for on that day he rested from all the work which he had done in creating the world.*

*Blessed are you, Lord our God, Ruler of the Universe, who creates the fruit of the vine. Blessed are you, Lord our God, Ruler of the Universe, who has sanctified us with his commandments and favored us, and given us in love and favor his holy Shabbat as an inheritance, as a remembrance of the act of creation. For this day is the beginning of all holy days, a remembrance of the Exodus from Egypt. For you have chosen us and you have blessed us from among all the nations. And you have bequeathed us your holy Shabbat in love and favor. Blessed are you, Lord, who sanctifies Shabbat.*

## 2. Urchatz

Guests perform a **ritual handwashing**. Sin must be washed away. It represents a spiritual cleansing of the heart.

- **It was probably during this time when Jesus washed the disciple's feet.**

## 3. Karpas

Participants **dip a vegetable** representing "the hopefulness of spring"—usually parsley—from the Seder plate **into saltwater**, representing "**the tears of slavery**," and eat it.

## 4. Yachatz

Three matzo (unleavened bread made for Passover) breads are stacked on a plate. It has no yeast. The yeast represented sin and idolatry which not to be brought out of Egypt.

The middle of the trio is snapped in half, and the larger piece, now called **the afikomen**, is **hidden**; the children will be tasked with finding it later in the ritual.

## 5. Maggid

As **the second cup of wine** is poured (= emancipation from slavery), **the Exodus story is told**. During this time, the youngest guest also asks four established questions predicated on this one: "**How is this night different from all other nights?**"

## 6. Rachtzah

Guests **wash their hands a second time** before the meal begins; this time, a blessing is included, too.

## 7. Motzi

The group shares a blessing specific to eating leavened or unleavened bread.

## 8. Matzo

Guests recite a prayer blessing the matzah bread.

## 9. Maror

**Bitter herbs** are mashed in a bowl representing "**the bitterness of slavery**".

**Unleavened bread is dipped into these and eaten**. It was here when Jesus called out His betrayer.

**21** *And as they were eating, he said, "Truly, I say to you, one of you will betray me."*

- Jesus has predicted His death now four times. But this time He drops the bomb on them that there's a traitor in the camp. What He's been telling them **WILL** happen, **AND** it will be one of them who carries it out.

**22** *And they were very sorrowful and began to say to him one after another, “Is it I, Lord?”*

- Fascinating response. They aren’t pointing at each other. They are each concerned they may have unintentionally endangered Jesus and ask about it. But Jesus identifies His betrayer in a very unique way.

**23** *He answered, “He who has dipped his hand in the dish with me will betray me.*

- The fact Judas was chosen as the group’s treasurer meant they trusted him.
- Having a meal together was a deeply relational act between people in their culture. The fact Jesus’ enemy is eating a meal with Him, sitting close to Him, dipping into the same bowl as Him compounds the treachery.
- **But, what’s going on here? Why is Jesus pointing out Judas in this way?**
- **2 Sam. 16:15-17:3** – The writer of Samuel contrasts two of David’s trusted friends when David’s life was in danger from Absalom his son. One was Hushai and the other Ahithophel who acted as a court counselor. Hushai went to David mourning for his loss and returned to Absalom to become David’s spy and ended up saving his life. Ahithophel was such a close friend, it is said of him that David esteemed his counsel as high as the word of God. But Ahithophel betrayed him and helped Absalom to disgrace him and even attempted to kill him!
  - During David’s exile from his own home, being hunted by his own son, and being betrayed by his friend and counselor Ahithophel, he wrote:

**Psalm 41:5-10** - *My enemies say of me in malice, “When will he die, and his name perish?” 6 And when one comes to see me, he utters empty words, while his heart gathers iniquity; when he goes out, he tells it abroad. 7 All who hate me whisper together about me; they imagine the worst for me. 8 They say, “A deadly thing is poured out on him; he will not rise again from where he lies.” 9 Even my close friend in whom I trusted, who ate my bread, has lifted his heel against me. 10 But you, O LORD, be gracious to me, and raise me up, that I may repay them!*

- Jesus is the new David!
- **Why did Jesus identify His betrayer in this unique way?**
- **John 13:26** – Jesus hands Judas the bread = “You are my Ahithophel.”
  - God handed him the bread of betrayal with the herbs of slavery handing him over to the slavery of sin for despising the shepherd.

**24** *The Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born."*

- This is all part of God's plan which has been prophesied from long ago. (**Acts 2:23**) Jesus is not falling into Judas' trap. Rather, Judas has become an instrument in God's hands.
- "never been born" = Judas is the epitome of **Heb.10:26-27, 29** - *For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, 27 but a fearful expectation of judgment, and a fury of fire that will consume the adversaries. [...] 29 How much worse punishment, do you think, will be deserved by the one who has trampled underfoot the Son of God, and has profaned the blood of the covenant by which he was sanctified, and has outraged the Spirit of grace?*
  - Judas had seen all of Jesus works and heard all His teaching but chose to betray Him. He knew truth but chose greed.

**25** *Judas, who would betray him, answered, "Is it I, Rabbi?" He said to him, "You have said so."*

- Judas asks feigning concern to blend in with the other's reactions but knows the deal he's already made. The money may even clank in his pocket as he gets up to leave.
- Several times Jesus accepts questions as statements (see also: **27:11**)
- Imagine how his heart must have sunk and the blood rush to his face.

**John 13:21-32** - tells the details of Jesus speaking to John and Judas, but the others weren't privy to Jesus' answer. They were left in ignorance. In fact, they thought Jesus sent him on a mission to buy needs for the feast or give something to the poor. Jesus tells him to work quickly.

- Jesus washed Judas' feet, but Judas had left before Jesus instituted communion. (**John 13:30**)

**The stage is set. The scales are tipped against Him. The chief priests and elders, now assisted by Judas, are ready to assassinate Jesus. The coup to overthrow the King will happen tonight.**

**But, Jesus isn't here to defeat His detractors. King Jesus is here for something far greater than their power struggle and pride. He's come to overthrow sin and death to emancipate His citizens from its slavery.**

## 10. Korech

As commanded in **Numbers 9:11**, participants eat bitter herbs sandwiched between matzah, and then bitter herbs and charoset between matzah.

## **11. Shulchan Orech**

This is the **main part of the meal – eating the roasted lamb.**

### **26a** *Now as they were eating...*

- They were eating the roasted lamb which earlier that day had been sacrificed at the temple. It represented **the lamb of substitution** in **Ex. 12** which traded places with their ancestors incurring God's wrath against Egypt.
  - **Exodus 12:12-13** - *I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I AM the LORD. 13 The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.*
- Jesus would forever transform this meal from remembering the Passover of the Old Covenant to celebrating His death of the New. He will be the fulfillment of the Lamb of Substitution. No longer will they look back to a lamb as the symbol of redemption but look to the Jesus who it foreshadowed.

### **26b** *Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, "Take, eat; this is my body."*

- **The bread of provision** (briefly cont. the Ex. story) – God provides our direst of needs. Manna in the wilderness for physical hunger. God gave Himself (Jesus) in our spiritual wilderness/hunger. Jesus is God's provision for us.
- Remember God's provision of the Ram in Isaac's near sacrifice.
  - **Side note:** Breaking the bread isn't relating to Jesus' body being broken. It's part of the Passover meal for the host to break it and give it to the guests. In none of the gospels does it say His body was broken (Luke says "given"). **Why? Ps.34:20** and **Ex. 12:46** - It was prophesied none of the Messiah's bones would be broken AND none of the Passover Lamb's bones were to be broken.

## 12. Tzafun

At the end of the meal, the **children search for the afikomen** that was hidden earlier, which symbolizes "a move from brokenness toward healing." What was separated is coming together.

### **13. Barech**

The leader recites a series of blessings said after the meal, called the Birkat HaMazon, and **the third cup of wine is poured** (= redemption – the cost paid for freedom). An extra cup of wine is also poured for the prophet Elijah, and a child opens the door of the house to symbolically invite him into the home.

**27** *And he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you, 28 for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.”*

- “given thanks” = eucharisteo (our term Eucharist)
- Luke specifies what covenant – “the new covenant in My blood” (**Jer. 31:31**)
- The previous covenants were ratified with blood. This also will be, but with the blood of the Son of God. Jesus’ blood will be the **Blood of the covenant**.
  - Through the new covenant, God redeems us (pays the price for us) to make us His people, His nation, His citizens, His church, and bride.

**29** *I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.”*

- “fruit of the vine” another term for wine.
- “in my Father’s kingdom” – suggests this celebration will live on in eternity! Therefore, it’s not only a reminder of the cross, but also a reminder of Jesus’ promise to return.

### **14. Hallel**

The Hallel, Psalms of praise, **are sung and recited**, as **guests drink their fourth cup of wine** (= becoming God’s people). The Hallel was **Psalms 113-118**.

**30** *And when they had sung a hymn, they went out to the Mount of Olives.*

- **Psalm 118** would have been the last song Jesus sang before His betrayal, abandonment, death sentence, torture, crucifixion, and resurrection.

**Psalm 118:17-27** - *I shall not die, but I shall live, and recount the deeds of the Lord. 18 The LORD has disciplined me severely, but he has not given me over to death. 19 Open to me the gates of righteousness, that I may enter through them and give thanks to the LORD. 20 This is the gate of the LORD; the righteous shall enter through it. 21 I thank you that you have answered me and have become my salvation. 22 The stone that the builders rejected has become the cornerstone. 23 This is the Lord's doing; it is marvelous in our eyes. 24 This is the day*

that the Lord has made; let us rejoice and be glad in it. 25 Save us, we pray, O LORD! O LORD, we pray, give us success! Blessed is he who comes in the name of the LORD! We bless you from the house of the LORD. 27 The LORD is God, and he has made his light to shine upon us.

- Jesus is the Sun of Righteousness who was rejected by men and received the discipline of God but would live again. He was the Gateway who saved us and became the cornerstone of God's kingdom.

### 15. Nirtzah

Guests say, "Next year in Jerusalem!" Then sing more hymns and children's music to conclude.

## LOOK

Matthew has three major themes. **1)** Jesus is the King who surpasses David **2)** King Jesus came to break the curse of sin & death. **3)** King Jesus offers entrance to His kingdom – redemption - to anyone, especially the unlikely. They are all present!

## COMMUNION HAS 3 PURPOSES

### **1. It's an external sign of an internal grace.**

- a. His substitutionary blood is painted over the doorways of our hearts.

### **2. It unifies God's Church.**

- a. His table stretches through time across every nation on earth to eternity.

### **3. It tells the story of salvation.**

- a. **Why did Jesus need to die on the cross? How does His crucifixion redeem us of our sins?** Look at the three elements of communion!

## RECAP

- Just when the religious leaders think they've beaten Jesus, they're actually participating in God's plan for His victory.
- Judas, echoing the story of David, has become part of the plot against Jesus and the value of the King of Kings has been placed at 30 pieces of silver.
- King Jesus will soon overthrow the enemies of sin and death. But how?
- The Bread = Jesus is God's provision for His people when we were dying in slavery to sin.
- The Passover Lamb = Jesus is our substitute Who received God's wrath on our behalf and set us free.
- The Wine = Jesus' blood is the blood of the new covenant which purifies us and makes us HIS people and heirs of Heaven.

## TOOK

Communion should be celebrated with the upmost reverence:

**1 Cor 11:27-29** - *Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. 28 Let a person examine himself, then, and so eat of the bread and drink of the cup. 29 For anyone who eats and drinks without discerning the body eats and drinks judgment on himself.*

- Have a moment of repentance and getting our hearts right before God.

Celebrate Communion Together

**1 Cor 11:23b-26** – *... the Lord Jesus, on the night when he was betrayed, took bread, 24 and when he had given thanks, he broke it, and said, “This is my body, which is for you. Do this in remembrance of me.” 25 In the same way also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” 26 For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.*

**Challenge 1:** Begin to repent every day and thank Him for His salvation on the cross.

~ *Soli DEO Gloria*

## The Coup: Jesus is King Series

### Pray:

**Key Verse:** Matthew 26:26-30 - *Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, "Take, eat; this is my body." 27 And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you, 28 for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. 29 I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." 30 And when they had sung a hymn, they went out to the Mount of Olives.*

### eGroup Questions:

1. What was the significance of the 30 pieces of silver? (Zech. 11)
  - a. What parallels do you see?
2. Why did Jesus call out Judas by handing him bread? (2 Sam.16-17)
3. What's the significance of each of the elements? (Lamb, Bread, Wine)
4. What was the significance of the 4 cups of wine? (Ex.6:6-7)
5. What did Pastor Dominick mean by communion is "an external sign of an internal grace"?
6. In what ways does celebrating communion unite the body of Christ around the world?
7. **How would you tell the story of salvation through the communion symbolism?** (A cool idea to hash out. What are the key points of the gospel and how would you tell it using communion if you were asked?)

### Ask for Prayer Requests and Pray: