

Matthew 26:26-35

d. The celebrating of the Passover (26:17–30)

26:26–30 (Mark 14:22–26; Luke 22:19–20). Jesus then instituted something new in the Passover feast. While they were eating, He took bread and gave it a special meaning. Then taking the cup of wine, He gave it a special meaning too. Jesus said the bread was His body (Matt. 26:26) and the wine was His blood of the New Covenant (v. 28). While Christians disagree on the meanings of these words, it appears Jesus was using these elements as visible reminders of an event about to take place.

26:26 Jesus' body was the final sacrifice that would atone for sins, just as the Passover lamb signified the atonement for the people's sins every year (**Lev 16**). 26:27 The Passover meal includes four (sometimes five) cups of wine; this is likely the third, the cup of blessing. 26:28 In the ancient Near East, covenants often were ratified using blood (through sacrifice). At Sinai, Moses sprinkled the people with the blood of the covenant (**Exod 24:8**). The elements of the Lord's Supper serve as signs of the new covenant (**Jer 31:31–34**). Compare Matt 20:28.

The bread and wine represented His body and blood about to be shed, in keeping with the remission of sins promised in the New Covenant (Jer. 31:31–37; 32:37–40; Ezek. 34:25–31; 36:26–28), a covenant that would replace the old Mosaic Covenant. His blood was soon to be shed for many (cf. Matt. 20:28) for the forgiveness of sins. This portion of the Passover supper has been followed by Christians and called the Lord's Supper or Communion. Jesus committed this ordinance to the church to be followed as a continual reminder of His work in their salvation. It is to be commemorated until He returns (1 Cor. 11:23–26). Jesus told the disciples He would not eat this meal again with them until the institution of His Father's kingdom on earth.

Many will come from east and west: Refers to many Gentiles, in addition to the centurion. Jesus is pointing to the time when people all over the world would become His followers. Refers to the messianic banquet that will accompany the end of the age (compare 22:1–14; Rev 19:6–10). The Old Testament predicts a gathering of Israel from all over the earth (e.g., Isa 43:5–6; Psa 107:3), as well as the Gentiles' worship of God (e.g., Isa 2; 60:3–4; Mic 4:1–2; Zech 8:20–23). The three patriarchs of the Jewish faith.

John D. Barry et al., [*Faithlife Study Bible*](#) (Bellingham, WA: Lexham Press, 2012, 2016), Mt 8:11.

After the Passover meal, Jesus and the disciples together sang a hymn, left the home, and went out to the Mount of Olives.

e. The prayerful vigil (26:31–46)

26:31–35 (Mark 14:27–31; Luke 22:31–38; John 13:36–38). As Jesus and the disciples headed for the Mount of Olives, He reminded them that soon they would all forsake Him. This would be in keeping with the words of Zechariah who prophesied that the Shepherd would be struck down, and the sheep ... scattered (Zech. 13:7). This is one of numerous times Matthew quoted from and alluded to the Book of Zechariah. But Jesus promised victory over death, for He said He would rise from the dead and go ahead of them into Galilee (Matt. 26:32; cf. 28:7). All the disciples were from Galilee, and they had ministered with Jews in Galilee.

Whether Peter heard the Lord's words concerning Resurrection cannot be known. But he strongly reacted against the idea that he would forsake Jesus. Peter affirmed he would never deny the Lord, even if all the others did. But Jesus predicted that Peter would deny Him three times that very night before the crowing of the rooster in the early morning. Peter could not believe he would forsake Jesus; again, he affirmed his devotion even if it meant death (26:35). This was the feeling of all the other disciples too; they could not believe they would deny the Lord. They would not betray Him (v. 22), so why would they deny Him?