

The Gospel From The Passover

1) Readings

- a) Luke 22:15 - "With desire I have desired to eat this Passover with you before I suffer."
- b) Hebrews 7:19 - "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God."

2) Introduction

- a) The last hours of the Lord before Calvary:
 - i) Illustration: The last visit anyone has with a loved one, how precious.
 - ii) It could be a happy time or at a death bed, but they are precious memories.
- b) In the scriptures we can read of the last recorded words and writings of a number of people.
For instance
 - i) Jacob (Gen. 49:3-27)
 - ii) Joseph (Gen. 50:24-25)
 - iii) Moses (Deut. 33:1-29)
 - iv) David (2 Sam. 23:1-7)

3) The Happenings In The Upper Room (Jn. 13-17)

- a) Observe there is debate concerning which parts of these chapters belong to the Upper Room. Some say the ministry in the Upper Room ends in ch. 14:31, others in ch. 16:33, and others in ch. 17:26. None of this affects the truths presented in this meditation.
- b) The partaking of the last Passover. (Lk. 22:13)
- c) The institution of the Lord's supper. (Matt. 26:26-29)
- d) The singing of the hymn. (Matt. 26:30)
- e) The strife between the disciples as to who was the greatest. (Lk. 22:24-30)
- f) The washing of the disciples feet. (Jn. 13:4-10)
- g) The unveiling of the betrayer. (Jn. 14:18-30)
- h) The words of the Lord. (These are in all four gospels but the test is Lk. 22:15-38)

4) The Words Of The Lord

"With desire I have desired to eat this Passover with you, before I suffer". (Lk. 22:15)

- a) The word "Desire"
 - i) The word simply means driving forces and can be used in either a good or bad way.
 1. In a bad way: "For all that is in the world, the lust (desire) of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world". (1 Jn. 2:16)
 2. In a good way: "With desire I have desired to eat this Passover with you."
 - b) Why did He desire to eat this one with them?
 - i) This was the beginning of the end of the Old Testament system of law.
 1. It was a marvelous system of grace teaching the ancient Israelites many truths.
 2. The loveliness of the pageantry, the incense, the beauty of the vessels were not an end in themselves but displayed the loveliness of the "beauty of holiness". (1 Chron. 16:29)
 3. It was a system that was "holy, just, and good". (Rom. 7:12)
 4. This was not a cold set of hard hearted regulations but the speaking of one to his beloved on the day of their espousals. (Jer. 2:2)
 5. It was a system that was filled with inadequacies:
 - (a) It could not make the comers thereunto perfect. (Heb. 10:1)
 - (b) It could not cleanse the conscience. (Heb. 9:9)
 - (c) It could not give a permanent cleansing. (Heb. 10:1-2)
 - (d) It puts man under a curse because of his inability to keep it. (Gal. 3:13; 4:5-7)
 - (e) It cannot justify a sinner. (Gal. 2:16)
 - ii) The fulfilling of that which the Passover foreshadowed was the beginning of the supreme purpose for which the Lord came into the world.

The Gospel From The Passover

1. The importance of the Passover in Jewish history:
 - (a) What a glorious message, the defeat of the prince of Egypt. (Ex. 14:23-28)
 - (b) The liberation of the people. (Ex. chs. 12-15)
 - (c) Illustrations:
 - i) The liberation of Paris after WW2.
 - ii) The liberation of the American hostages.
2. The beginning of a new life. (Ex. 12:2)

5) The Lord desired to eat the Passover because it was one step closer to God being satisfied

- a) How could he be satisfied with sacrifices which:
 - i) Can never cleanse the conscience:
 1. Heb 9:14 - "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"
 - ii) Can never permit man to have fullness of fellowship with God:
 1. Every man apart from the High priest was outside the veil. And only the High Priest could enter within the veil, on one day of the year (Lev. 16:2; Heb. 9:7). Christ our Forerunner a descriptive term which no High Priest was ever called, has entered within the veil and we also can enter.
 - iii) Can never provide a perfect High Priest, who could bring the people with Him:
 1. Heb. 6:20 - Christ a "High priest for ever after the order of Melchisedec".
 - iv) Can never satisfy God:
 1. Heb. 10:6 - With such sacrifices God found no pleasure.
 - v) Can never provide perfect cleansing but atonement which was a covering.
 1. Lev. 1:4 - "And he shall put his hand upon the head of the burnt offering, and it shall be accepted for him to make atonement for him."
 - vi) Can never provide perfection because it was a one sided covenant:
 1. Rom. 8:3 - "For what the law could not do, in that it was weak through the flesh."
 - vii) Can never provide sacrifices that can deal with man's fallen nature:
 1. Rom. 1-5 - The sins I commit
 2. Rom. 5-7 - The nature I have inherited
 3. Rom. 7 - The sin that dwells in me
 - viii) Can never show the heart of God in His love:
 1. Rom. 5:5 - "The love of God is shed abroad in our hearts", see its fullness.
 2. Rom. 5:8 - "When we were yet sinners, Christ died for us."
 3. Rom. 5:6 - "When . . . without strength . . . Christ died for the ungodly."
 - ix) Can never manifest the great hearted generosity of God:
 1. Rom. 8:32 - "He that spared not His Son, but delivered Him up for us all, how shall he not with Him also freely give us all things?"
 - x) Can never break the tension between justice and grace:
 1. Psa. 85:10 - How under law could: "mercy and truth meet", or "righteousness and peace" kiss each other?

6) Practical

- a) This is the desire of the Lord to eat that Passover, to fulfill its significance so that we might enter into all these blessings, and if this was truly grasped and appreciated the results would be:

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- i) Deepest sincerest gratitude
- ii) An unqualified willingness to do anything He would ask
- iii) A desire, deep driving longing, to see others brought into the fellowship of God which he desired.

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

Rowan Jennings, Abbotsford, British Columbia