

# A Christian Passover Ceremony

Prelude: “*Passover Me*” By Randy Vild

## Part I Introduction:

Good evening everyone.

Brethren, by way of introduction I would like to read an essay. It is titled *In the Glory of God* and describes the last 24 hours in the life of the Messiah. I hope it makes us think.

## In the Glory of God

Just hours before His arrest, trial and crucifixion, Jesus went to the garden of Gethsemanae and poured out His heart to His Father in heaven. The words He would utter at this particular time are among the most poignant ever recorded. It is simply impossible to truly grasp what was taking place in the stillness of that evening. However, it is clear that this was a very special moment.

The events that were about to cascade down upon the Messiah bore tremendous weight and stand as a pivotal point in God's Plan. For this reason, He sought the strength and virtue of the only person in the entire universe who could lead him through it. Kneeling before His Father in heaven was something that defined so much of the Jesus' life. Therefore, it should come as no surprise that this is what He would be doing as He prepared for His death.

The immense love and devotion these two Beings had for each other is simply beyond human comprehension. For all eternity this Father and Son had shared life's greatest mysteries. They were together when the angelic realm was created. They were together when the universe was fashioned. They were together when Lucifer rejected God's sovereignty and moral leadership. They were together when man was formed out of the dust of the earth. They were together when the Destiny of all mankind was first envisioned. They were together when the Plan that would bring that Destiny to fruition was crafted.

Now, once again, they are together. They are intimately connected as the most selfless act in history is about to play out. With this said, there is something else taking place at this moment. As they share this final evening of Jesus' life, the time is now rapidly approaching when they will no longer be together. Imagine being cut off from the one Being in the universe who meant everything to you. This is what these two Wonderful Champions would experience in just a matter of hours.

As Jesus cried out to His Father, the agony He was going through was very apparent. The gospel of Luke states that the perspiration that fell from Him “became as it were great drops of blood” (Lk. 22:44). So intense was this moment that an angel was dispatched from heaven to strengthen Him. However, at this point, for the next precious minutes it would be just Jesus of Nazareth and His Eternal Father.

## An Extraordinary Appeal

The gospel of John records words of extraordinary power spoken by Jesus as he approached the garden of Gethsemanae. Here, in a prayer that may very well have been in the presence of all His disciples, the Messiah reveals that He was fully aware that something horrible was looming over Him. He knew that His end was near.

## John 17:1-4

These words spoke Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify your Son, that your Son also may glorify you. As you have given him power over all flesh, that He should give eternal life to as many as you have given Him. And this is life eternal, that they might know you the only true God, and Jesus Christ, whom you have sent. I have glorified you on the earth: I have finished the work which you gave me to do. (Jn. 17:1-4)

It is interesting that Jesus said He had “finished” the work His Father had given Him. This, even though He had not yet been crucified. At this point, it is important to understand that Jesus was fully aware of the significance of His impending death as well as its method (crucifixion). Clearly, the Messiah knew that His sacrifice represented a critical part of the work He had been given (1Jn. 3:5). Yet He still uttered these words. This being the case, it is obvious that Jesus was speaking in a very assumptive tone. He was declaring that His sacrifice was already fixed in His Father’s will and He knew that He would carry it out. In other words, it was as good as done.

Jesus would then appeal to the Father to restore to Him the glory He possessed prior to his incarnation, even prior to the time the earth came into existence. Notice what He said.

And now, O Father, glorify you me with thine own self with the glory I had with you before the world was. (Jn. 17:5)

The Greek word “glory” used by the apostle John when recording Jesus’ prayer, is *doxa* and can be translated: “dignity,” “honor,” “praise,” or “worship.” Here, Jesus was importuning the Father to return to Him the great dignity He surrendered when He came to earth as a man. Consider what Jesus willingly left behind in order to become flesh.

Prior to His birth, the Messiah was infinitely powerful. Even time and space could not subdue Him (Psa. 90:1-2). His strength was endless. His beauty and majesty was unmatched. His wisdom and virtue was pristine.

Jesus was the God of the Old Testament. It was He who spoke and earth existed. It was He who fashioned the heavens by His Wisdom. Jesus was the One who spoke to Abraham in Haran and to Moses on Mount Sinai. He was El Shaddai, the Almighty.

But now he was just a man. He had all the weaknesses that come with being human. Jesus could tire and even become exhausted. He could suffer hunger and thirst as well as pain. Furthermore, all the love and mercy He possessed could not insulate Him from the excruciating agony He would soon experience at the end of His life. His body was literally going to be ripped apart in a brutal ritual called “scourging.” He was then going to be nailed to a stake and left to die in the presence of His own mother. This is not something anyone would normally look forward to. But Jesus gave up eternity to be in this very spot. And He had no illusions regarding what was about to occur at a place called Golgotha. He was well aware of the numerous prophecies describing the gory details of His death. He inspired the twenty-second Psalm and the fifty-third chapter of the book of Isaiah. With this in mind, consider how this perfect Savior’s life would come to an end.

## The Death of the Lamb

No single event in all the Bible consumes more room in the scriptures than the last twenty-four hours of Jesus’ life. In the gospels alone, thirteen chapters are dedicated to this moment. Here, God’s only begotten Son will be offered up as a perfect sacrifice to atone for the sins of all who will accept this great gift.

This period would begin with Jesus and His disciples partaking of the Passover in accordance with God's command (Lev. 23:5). At this time, the Messiah would reveal that He was the true Passover Lamb whose body would be broken and whose blood would be shed (Mt. 26:27-29). Additionally, during this meal, Jesus would indicate that He would be betrayed by one of His own disciples (Jn. 13:21). This must have been one of the saddest announcements the Messiah would ever make.

After the meal, Jesus and His disciples, less Judas Iscariot, journeyed toward the garden of Gethsemanaee. It is here that He would spend His last precious hours of freedom. As the Messiah agonizingly prayed over what was about to take place, His three closest friends, Peter, James, and John were sleeping just a stone's throw away (Lk. 22:41-46)

## The Arrest of the Messiah

The gospels indicate that as Jesus concluded praying to His Father in the garden, a contingent of armed soldiers representing the chief priests and the pharisees could be heard approaching. Leading this group was none other than His betrayer, Judas Iscariot. According to John's account, Jesus would then go forth to meet them (Jn. 18:4). At this point, an important but often overlooked fact takes place. Jesus went out to meet Judas and his party – as opposed to waiting for them to come to Him. This extraordinary act of courage speaks volumes about the Messiah and reveals Him as one who was totally prepared to advance toward the enemy of the faith even if it would mean His death.

At this point, events would begin to accelerate. For the next several hours Jesus would be tried by the Jewish leadership under the direction of Caiaphas, the high priest, and his father-in-law, Annas. Annas had also served as high priest from 6 A.D. to 15 A.D. At that time he was removed from office by the Roman procurator, Valerius Gratus. Some authorities have suggested that Annas was involved in Jesus' trial because he may have been instrumental in formulating the actual charges against Him. However, despite their greatest effort, Annas and Caiaphas had to rely on the testimony of false witnesses in their attempt to secure a guilty verdict. Their hostility toward the Messiah became so warped that they would do anything to destroy Him.

Meanwhile, as Jesus was being slandered and condemned in a kangaroo court presided over by the great "moral leaders" of God's people, His most loyal disciple was publicly forsaking Him. The apostle Peter, who had once rebuked the Messiah for even thinking he would allow his Savior to be abandoned (Mt. 16:21-22; Lk. 22:33), was now denying that he even knew Him. Peter did this at three different times. So adamant was his third denial that he actually pronounced a curse on himself to prove he had never been one of Jesus' disciples (Mt. 26:72-74). In this moment of great weakness, Peter abandoned his Lord just as Jesus said he would (Mt. 26:75). Now, consumed with fear and guilt, he would depart in grief, leaving his Savior alone. However, for Jesus, things would only get worse.

After being formally condemned by the high court of the Jews, the Messiah was bound and brought before Pontus Pilate, the governor of Judea at that time. His accusers informed Pilate that Jesus was guilty of the highest crimes against Rome. These crimes included 1) perverting the nation, 2) tax evasion, and 3) insurrection and treason (Lk. 23:2). John's gospel indicates that Jesus was also accused of being "an evil doer" (Jn. 18:30).

Although Pilate did not have a reputation as a just man, even he could tell Jesus was innocent of the charges being leveled against Him (Lk. 23:14-16). Pilate even understood the motivation these religious leaders had for trying to destroy the Messiah (Mt. 27:18). However, the pressure applied on him to execute Jesus was growing greater by the minute. While all his sensibilities told him to walk away from this situation, the fear of a public uprising told him he could not (Mt. 27:24).

After several maneuvers to absolve himself from having to pass judgment in this matter, Pilate found himself cornered by a growing crowd, crying out for Jesus' blood. The instigators of this pressure even

challenged the governor's loyalty to Caesar and Rome. They suggested that if Jesus was released, Pilate would be, for all intents and purposes, complicit in treason (Jn. 19:12).

With his options running out, Pilate made one final move. In a last ditch effort to spare Jesus' life, he presented a choice to the mob that was gathering outside. He would at this time invoke a Passover custom in which a condemned man would be set free (Mt. 27:15). In accordance with this custom, he would allow the Jews outside his palace to choose who would be released.

At this point, Pilate sought out the most despicable criminal he could find, and his search led him to a man named Barabbas. Barabbas was sentenced to die for high crimes against Rome. He was convicted of insurrection, murder and robbery (Lk. 23:19, 25). Matthew's gospel refers to him as "notorious" (Mt. 27:16 NIV). By today's standard, Barabbas could easily be likened to a violent terrorist. He was a first century sociopath with no redeeming qualities.

Pilate then ordered that this vile man be brought before the crowd. With this final stroke, the governor places before his growing audience two men; Jesus of Nazareth and Barabbas. He then invites his audience to determine who should live and who should die.

To Pilate the choice seemed obvious. However, he was gravely mistaken. When he asked the crowd who should be released, Jesus or Barabbas, the crowd, in a near frenzy, cried out, "Give us Barabbas!" The irony of their appeal was unquestionably lost on them, but it was truly remarkable. The name Barabbas means "son of the father." Here at this precise moment, a pseudo "son of the father" would be released while the real "Son of the Father" would be put to death.

As the cry of the mob was still echoing through Pilate's courtyard, the fate of Jesus was sealed. The last appeal for clemency had been denied. Here, the Great God of the Old Testament is about to become the Lamb of New Testament. With a death sentence now passed, Pilate orders Jesus to be prepared for execution. What would take place next was truly sickening. Pilate ordered Jesus delivered up to be "scourged," a ritual that was totally devoid of mercy (Mt. 27:26).

Scourging was a form of beating in which the thongs of a whip were weighted with jagged pieces of bone or metal to make the blows more effective. This practice was used to wrest confessions and secrets from enemies. Unlike beatings that were performed by the Jews ("forty lashes"), the Roman practice left the number of blows up to the whim of the one commanding the affair.

During this gory ritual, victims were tied to a stake with back bare, and generally fainted from the blows if they didn't die outright. Furthermore, a special scourging was designed to prepare a person for crucifixion. Under this practice, the administrator would "artfully" bring his victim to the brink of death, then pause to allow him to gain some strength. He would then sadistically resume the beating which would nearly skin his victim alive. This scourging was appropriately referred to as the "half death," and is undoubtedly what Jesus was subjected to.

After being mercilessly beaten and bruised, an exhausted Messiah was marched to the site of His execution. As He limped toward Golgotha, He could hear the taunts and jeers of the crowds that followed Him. Then, at about 9:00 am Jesus was nailed to a beam that would suspend His bloody body for the next six hours. The pain he was now suffering was unbearable.

## A Torturous Death

Crucifixion was one of the most barbarous forms of punishment known to man. It was practiced in times of war by the Phoenicians, Carthaginians, Egyptians, and later by the Romans. It was unspeakably cruel and degrading. The agony of crucifixion was brought about by the painful character of the wounds inflicted, the great suffering caused by the position of the body, and the traumatic fever induced by hanging for such a long time. This is how God's beloved Son would spend the final hours of His life.

As Jesus' ravaged body was exposed for all to see, His love for mankind was not abated. The first words He spoke were "Father forgive them: for they know not what they do" (Lk. 23:34). Imagine the enormity of love that inspired such words. Here hung a man more innocent than any child. Never once did He consider evil as an option. He never spoke a vile word nor pondered a wrong thought. The crucifixion of Jesus stands as the greatest act of injustice ever committed by man. And Jesus' response stands as the most merciful utterance in history. So committed was this Great King to the forgiveness of sin that He offered His own life so that man would not have to suffer the eternal consequences of his actions.

## To Die Alone

The scriptures reveal that as Jesus was suffering the final moments of His torturous execution, he would experience the greatest horror of His life. In order for Him to pay the price for the sins of all mankind, He would have to shoulder them on His own. All the evil ever perpetrated by the human family was now going to be conveyed to the Messiah.

At this moment, Jesus became sin. He now felt the ugliness of every act of depravity as well as every nuance of error. At this moment, Jesus was very imperfect. As He hung suspended in this state, His Father turned away, leaving Him to die alone. All the intimacy they had shared throughout eternity was, in a moment, gone. The horror the Messiah was going through is simply beyond belief. He had now become everything He despised. At this point, He cried out to His Father in heaven, "Eli, Eli, lama sabachthani?" that is: "My God, my God, why have you forsaken Me?" (Mt. 27:46). Noticeably absent was any answer.

Moments after Jesus' cry of anguish, a soldier would drive a spear into his side causing massive hemorrhaging (Mt. 27:49 Moffatt Translation). As His blood poured forth from His body, Jesus was now only seconds away from becoming the Savior of the world. His final utterance before commending His spirit back to the Father was, "It is finished" (Jn. 19:30). With these words, Jesus was declaring that he had accomplished what He purposed in His heart before the world was even formed. He had reconciled God's children back to the Father (Ro. 5:10). With this marvelous act of love a door to eternity was opened. Through it, God's human family would have an opportunity to become His spiritual Family and to share eternity with Him.

## Part II

### Putting the Passover in Perspective

Brethren, tonight thousands of God's people around the world are coming together to commemorate what is undeniably the most selfless act in human history.

It is called the Passover and is a memorial of the death of our Savior—a death that was envisioned by God before creation itself. Consider the words of the apostle Peter.

#### I Peter 1:19-20

But with the precious blood of Christ, as of a Lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you... (1Pe. 1:19-20)

The Expositors Bible Commentary offers a very interesting observation about Peter's words relating to when God planned to offer up His Son as a ransom for mankind. It examines the word "foreordained."

The Greek word for "foreordained" is *prognosmenou*, and is often translated "known before." The meaning, however, must be more than "foresight." For why would Peter at this point make the obvious statement that God knew before about Jesus and His death? The word connotes purpose and has been translated as "predestined before the foundation of the world." The redemption was in the plan of God before Creation occurred. In other words, the salvation in Christ was purposed from eternity and is now made plain. (The Expositor's Bible Commentary, Vol. 12 p. 225)

It is hard to fathom the depth of a Plan so dedicated to success that God the Father would commit His most priceless resource to ensure its achievement. But that is exactly what He did. At some point in the vastness of eternity, the Greatest Being in existence consciously planned to offer the unblemished life of His own Son in order that man could be spared the effects of sin (1Jn. 3:4).

The apostle Paul wrote that our part in that sacrifice was also envisioned before the universe was formed.

#### Ephesians 1:3-5

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will...

When giving ancient Israel His instructions regarding the Passover God explained that they would honor this time in perpetuity. Furthermore, so important is this particular observance that individuals missing it due to illness or travel are commanded by God to keep it one month later.

#### Numbers 9:9-13

Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the Passover unto the LORD. The fourteenth day of the second month at even he shall keep it, *and* eat it with unleavened bread and bitter *herbs*.

...But the man that *is* clean, and is not in a journey, and forbears to keep the Passover, even the same soul shall be cut off from among his people:

In the New Testament, the apostle Paul emphasized that God's people are to show great deference to the solemnity of this service and even warned against taking it unworthily.

## I Corinthians 11:27-29

Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

Let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

For he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's body.

Today God's Church keeps the Passover in accordance with the example set by Jesus Christ on the night He was betrayed.

What follows is a chronicle of what occurred that evening. It begins as the sun is setting on Tuesday evening the 14<sup>th</sup> day of Nisan 30 A.D.

At that time Jesus and His disciples arrive at a home prepared for them to partake of the Passover in accordance with the command. They will keep this feast in an upper room. Although the name of the homeowner is not mentioned in any of the gospels, many authorities believe he may have been the father of John Mark. (Mt. 26:20)

## Part III

### A Lesson in Greatness

As they enter the upper room, the disciples are arguing over power and status as well as who will be the greatest in the Kingdom.

Regrettably, this was not the first time they engaged in such a dispute. A few weeks earlier, the mother of James and John actually lobbied for her sons to sit at Jesus' right and left side in the Kingdom (Mt. 20:20-28). Although their arguing is clearly a distraction, Jesus addresses this issue.

#### Luke 22: 24-27

And there was also a strife among them, which of them should be accounted the greatest.

And he (Jesus) said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

But it shall not be so with you: therefore, he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serves.

Sadly, in the church today we see the same ego raising its ugly head. But it should not be so with us. Our example of true greatness should come from the true leader of the church. Here is how the apostle Paul described that leader.

#### Philippians 2: 3-8

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem the other better than themselves.

Look not every man on his own things, but every man also on the things of others.

Let this mind be in you, which was also in Christ Jesus:

Who, being in the form of God, thought it not robbery to be equal with God:

But made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men:

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the stake.

The Messiah's remarkable attitude of service was actually demonstrated in the upper room. After correcting His disciples because of their bickering over personal status, Jesus provided a tangible example of how a true King in God's service conducts himself.

## John 13:3-17

Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

He rose from supper, and laid aside his garments; and took a towel, and girded himself.

After that he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet?

Jesus answered and said unto him, What I do thou know not now; but thou shalt know hereafter.

Peter said unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

Simon Peter said unto him, Lord, not my feet only, but also my hands and my head.

Jesus said to him, He that is washed need not save to wash his feet, but is clean every whit: and ye are clean, but not all.

For he knew who should betray him; therefore said he, Ye are not all clean.

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

Ye call me Master and Lord: and ye say well; for so I am.

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

For I have given you an example, that ye should do as I have done to you.

Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

If ye know these things, happy are ye if ye do them.

## Foot Washing Instructions

At this point in accordance with our Savior's personal example as well as His instructions to us, we will participate in the foot washing portion of the service.

## Part IV Betrayal and Desertion

As the meal progresses, Jesus indicates that He will be betrayed by one of His disciples (Mt. 26:21-23). He later identifies that disciple by saying, "He it is for whom I shall dip the sop and give it to him."

### NOTE

Given the eating styles of the day, everyone present may have dipped their hands in the dish with Jesus. Therefore, His words may have been of little use to the disciples in determining who the betrayer was. The point the Messiah may very well have been making was that His betrayal would come from a friend, with whom He had shared His food just as it was prophesied (Psa. 41:9).

### Psalm 41:9

Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

At this point Satan enters into Judas Iscariot (Jn. 13:27), causing him to leave the upper room. However, the disciples are unaware of what he is about to do. They think he is going to purchase provisions for the feast or perhaps give something to the poor. (Jn. 13:27-30)

The Messiah then makes a powerful statement regarding Judas and his act of treachery. Jesus says that although His betrayal was prophesied in the scriptures, this did not mean that the one who would betray Him would not be held responsible. Jesus actually reveals that it would have been better if Judas Iscariot had never been born. (Mt. 26:24)

After Judas leaves, Jesus presents some disappointing news regarding the loyalty of the remaining 11 disciples.

Quoting from the book of Zechariah (Zech. 13:7), He informs them that they will all desert Him. (Mt. 26:31-32)

Peter responds by rebuking Jesus for even thinking such a thing. He even declares that he is prepared to go to prison and even face death for his Lord. (Lk. 22:33)

However, the news Jesus has for Peter is even more sobering. He informs him that despite all his protests to the contrary, he (Peter) will actually deny his Lord three times before the cock crows the following morning (Lk. 22:34). Peter must have been genuinely mystified by these words. He was totally convinced that his loyalty to the Messiah was unwavering.

## Part V

### Introducing New Testament Symbols

At this point, Jesus introduces new elements to the Passover. He institutes the symbols of the bread and wine as types of His body which would be broken (1Cor. 11:24) and His blood which would be shed (Mt. 26:26-28; 1Cor. 11:25).

He begins with the unleavened bread.

#### The Bread

#### Matthew 26:26

And as they were eating, Jesus took bread, and blessed it, and broke it, and gave it to the disciples, and said, Take, eat; this is my body.

The apostle Paul describes this moment as follows:

#### I Corinthians 11:23-24

For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he broke it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

Earlier in His ministry Jesus explained the significance of unleavened bread and how it related to His life and ultimate sacrifice.

#### John 6:33-35

For the bread of God is he which cometh down from heaven, and gives life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

#### John 6:48-51

I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which comes down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.

#### John 6:57-58

As the living Father hath sent me, and I live by the Father: so he that eats me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eats of this bread shall live forever.

Brethren, the bread we are about to eat pictures Christ's broken body. He said as much.

As you partake of it consider that the savagery He was subjected to was not for anything He had done. The violence He suffered was for what we have done.

The great prophet Isaiah expressed it this way

### Isaiah 53:1-6

Who hath believed our report? And to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Brethren, in accordance with Jesus' example as well as His instructions to us we will now partake of His body.

Break the bread

Then Pray over it

## The Wine

The book of Hebrews teaches us that the blood of Christ accomplished what no other sacrifice ever could.

### Hebrews 9:11-14

But Christ becoming a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifies to the purifying of the flesh:

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?

### Hebrews 9:22-25

And almost all things are by the law purged with blood; and without shedding of blood is no remission.

It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

Nor yet that he should offer himself often, as the high priest enters into the holy place every year with blood of others;

### Hebrews 9:28

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

### Ephesians 1:7

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

### Colossians 1:20-22

And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now has he reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight:

Jesus was acutely aware of the enormity of the burden He would have to bear in order to redeem us from the consequence of our actions and it is difficult to imagine what He must have been thinking when He poured wine into the cup.

### Mark 14:23-25

And he took the cup, and when he had given thanks, 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 fruit of the vine, until that day that I drink it new in the kingdom of God.

In accordance with Jesus' example as well as his instructions to us we will now partake of the wine.

Pray over the wine.

Pass it out to the congregation

## Part VI

### Jesus' Farewell Discourse

In the Upper Room

After instituting the symbols of the New Covenant, Jesus teaches His disciples about their responsibilities as leaders in the New Testament Church. This is often referred to as His "Farewell Discourse" and takes place prior to leaving the upper room. At this point, Jesus promises the disciples that He will send the Holy Spirit to guide them. He also speaks of the connection between obedience and love. The point He makes is that you cannot have one without the other.

#### John 14:1-8

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

#### John 14:9-21

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; the Spirit of truth; whom the world cannot receive, because it seeth it not, neither knoweth it but ye know it for it dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

#### John 14:22-31

Judas saith unto Him, not Iscariot, Lord how is it that thou wilt manifest thyself unto us, and not unto the world. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

## Leaving the Upper Room

Jesus and His disciples now prepare to leave the upper room. However, before they go, they sing a hymn (Mt. 26:30). The scriptures do not identify the specific song they sang; however, the one normally sung at the Passover was the last part of the "Hallel" (Psa. 114-118). During this song, the leader would sing the verses while the followers would respond with "Hallelujah."

At some point during this period, Judas Iscariot is meeting with the chief priests and the Pharisees and plotting the capture of Jesus. Additionally, Judas has received thirty pieces of silver for his betrayal just as it was prophesied (Zech. 11:12).

## Part VII

### On the Way to Gethsemanae

9:00 PM – 10:00 PM

After leaving the upper room, Jesus and His disciples begin to walk toward the Mount of Olives. Little did the disciples know that their time with the Messiah can now be measured in less than four hours. (Mk. 14:26).

During this journey, the Messiah provides His disciples with very specific instructions concerning their relationship with Him and His Father. He exhorts them to bear fruit and to keep His Commandments. He also warns them that they will be persecuted because of their loyalty to Him.

#### John 15: 1- 5

I am the true vine, and my Father is the husbandman.

Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

Now ye are clean through the word which I have spoken unto you.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Jesus then speaks powerfully concerning the great sacrifice He will make in just a few short hours. His words are deep and very moving and reveal what is required to be the beneficiary of that sacrifice.

#### John 15: 9-17

As the Father hath loved me, so have I loved you: continue ye in my love.

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

This is my commandment, That ye love one another, as I have loved you.

Greater love hath no man than this that a man lay down his life for his friends.

Ye are my friends, if ye do whatsoever I command you.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and

bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

These things I command you, that ye love one another.

## A Warning of Impending Persecution

Jesus then reminds His disciples that the life they have chosen will be received by the world with contempt and disdain.

### John 15: 18- 21

If the world hate you, ye know that it hated me before it hated you.

If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

But all these things will they do unto you for my name's sake, because they know not him that sent me.

## Jesus Promises a Comforter

As Jesus and His disciples continue toward the mount of Olives, He informs them that after His death, He will return to the Father in Heaven. However, He will not leave his disciples alone. Jesus explains that He will send the Holy Spirit to guide and comfort them. The Messiah then emphasizes that although He will not be with them physically, He will always be connected to them and that they can count on His love and the love of the Father (Jn. 16:1-33).

### John 16:1-12

These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me; and none of you asks me, Whither go thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send *it* unto you. And when *it* is come, *it* will reprove the world of sin, and of righteousness, and of judgment:

Of sin, because they believe not on me;

Of righteousness, because I go to my Father, and ye see me no more;

Of judgment, because the prince of this world is judged.

## John 16:13-15

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, *it* will guide you into all truth: for *it* shall not speak of *itself*; but whatsoever *it* shall hear, *that* shall *it* speak: and *it* will show you things to come. He shall glorify me: for *it* shall receive of mine, and shall show *it* unto you. All things that the Father hath are mine: therefore said I, that *it* shall take of mine, and shall show *it* unto you.

## John 16:16-29

A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

## John 16:29-33

His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

## Approaching Gethsemanae

As the Messiah and His disciples enter Gethsemanae, He offers up a very moving intercessory prayer. In it, He acknowledges that His end is near. He then appeals to the Father to restore to Him the glory he had before the world began. Additionally, Jesus asks His Father to bless the disciples as well as those who will believe because of what the disciples will teach. He concludes this prayer with words of great hope: He appeals to the Father to love the disciples as much as He loves His only begotten son.

### John 17:1-13

These words spoke Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gave me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

### John 17: 14-26

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gave me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou loved me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name,

and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

## Conclusion and Dismissal:

Brethren, earlier this evening we learned that just prior to leaving the upper room Jesus and His disciples sang a hymn.

In deference to this act, we will hear a hymn. It is entitled "Who Will Believe?" It is performed by Mr. Martz Goetz and is from Isaiah chapter 53. I invite you to follow along.