

BEGINNING OF THE PASSOVER MEAL

Matthew 26:20; Mark 14:17; Luke 22:14–16

RECLINING TO EAT (LUKE 22:14–15)

- Jesus and ten disciples joined Peter and John to eat the Passover meal in the Upper Room in Jerusalem (cf. Luke 22:7–13)
 - they probably came from Bethany and arrived at the Upper Room shortly after sunset
- they ate lying on couches that were arranged on three sides of a rectangular table—called a Roman *triclinium* (cf. Exod 12:11)
- he has looked forward to eating this meal with his disciples for a long time (emphatic cognate dative “with desire I desired”)

LAST PASSOVER BEFORE THE KINGDOM (LUKE 22:16)

- Jesus mentions the Kingdom five times at the Last Supper—
twice before (Luke 22:16, 18) and three times during the supper (Mark 14:25; Luke 22:29, 30)
 - this verse implies (1) there will be no Passover meals in heaven between Jesus' ascension and second coming, (2) the Feast of Passover will be celebrated in the millennial Kingdom, (3) Passover meals will be eaten in the Kingdom, (4) Jesus will once again eat Passover meals in the Kingdom, and (5) the Feast of Passover will be fulfilled sometime in (=during) the Kingdom—not before

FEAST OF PASSOVER

- the Feast of Passover is an eternal (*'olam*) ordinance for all generations of Jews (Exod 12:14, 24–25, 42)
- the Feast of Passover will be celebrated in the Kingdom (Ezek 45:21–24; Luke 22:16), as will the Feast of Tabernacles (Ezek 45:25; Zech 14:16)—animal sacrifices (Ezek 43:18–27; 45:18–20; 46:24) and circumcision (Ezek 44:9) will also be practiced in the Kingdom (these animal sacrifices will remove ceremonial uncleanness to keep the Temple from being defiled)
 - the Passover is the most important of the seven annual feasts of Israel

TYOLOGY OF THE PASSOVER

- in the Jewish Age the Passover had historical and typological significance: it was a *memorial* of the historical pass over (Exod 12:14; Deut 16:3) and a *type* pointing forward to the death of Christ (1 Cor 5:7) and to the millennial Kingdom (Luke 22:16)
- Egypt is a type of the world; Pharaoh, the ruler of Egypt, is a type of Satan, “the ruler of this world” (John 12:31; 16:11)—Pharaoh owned all of the land of Egypt, and all of the people except the priests were Pharaoh’s slaves (Gen 47:13–26)—the promised land is a type of the millennial Kingdom
 - the cross is a partial fulfillment of the Feast of Passover: only the typology of the paschal lamb was fulfilled at the cross by the sacrifice of the Lamb of God
 - the Feast of Passover is not completely fulfilled until Satan is removed as “the ruler of this world” and cast into the abyss at the beginning of the millennial Kingdom; i.e., the typology of the Feast of Passover is fulfilled when Satan is cast into the abyss (Rev 20:1–3) and Jesus rules over the earth as God’s vicegerent (Rev 20:4–6)
 - we are still living in a time of bitter herbs—tears from our slavery to Satan
- in the Kingdom the Passover will be a memorial of the Exodus (Israel’s freedom from slavery to Pharaoh), a memorial of the cross (man’s freedom from slavery to sin, i.e., salvation), and a yearly celebration of man’s freedom from slavery to Satan
- it is the most important feast in the Kingdom—celebrating paradise regained, the restoration of human vicegerency on earth
 - Jews call the Passover “the Feast of Our Freedom”