

## The last words of Jesus to His disciples

Matthew 26 vv.26-29.

Mark 14 vv.22-25.

Luke 22 vv.17-20.

The traitor has departed. He has left the upper room with hatred and anger in his heart, and he hurries on through the darkened streets of Jerusalem to the elders of the Jews, to tell them that now the convenient moment had arrived to take Jesus of Nazareth.

But we will return to the upper room.

The Lord Jesus with the eleven other disciples is eating the passover. The paschal Lamb was a type of the Messiah, who would shed His blood for the sins of His people. For centuries the Jews had slain and eaten that lamb. To the unconverted Jews it was just an outward form or ceremony, nothing more. But the Jews who truly feared God, saw in it through faith the coming Messiah, who would pay even for their sins, and take away the curse which lay upon them.

Here, in the upper room, the Lord Jesus is eating the passover lamb for the last time with His disciples. The Lord, who is Himself without sin, yet eats the passover. He does not do this for Himself, for He has no need of the cleansing blood of a Saviour. He is completely free from sin. But, in partaking here of the lamb, He does so as His people's Surety and Saviour.

You can understand what this means, can you not?

After eating the passover, the Lord Jesus takes the bread, breaks it and gives it to His disciples, with these words: "Take, eat, this is My body." After this He takes the cup with wine, blesses it and gives it in the same way to the disciples, saying: "This is my blood of the New Testament, which is shed for many." "This do ye, as oft as ye drink it, in remembrance of me." "Drink ye all of it."

Now, why does the Lord Jesus do this? What does it mean? ...

O, I think most of you can give an answer to those questions. The Lord Jesus is here instituting the Lord's Supper.

The Lord's Supper did not exist in the Old Testament times. Until this time of which we write the Jews had celebrated the passover each year. The paschal lamb was then slain. Blood therefore flowed. That blood pointed to the blood of the Saviour, who was to come.

But now the Lamb of God, the Lord Jesus, was about to die. He is ready to go unto death. His blood shall stain Golgotha's hill. And when Jesus shall have died, then He shall have redeemed all His people from sin. Henceforth it is no

longer necessary to slay a paschal lamb. Henceforth no blood need flow. That is why the celebration of the passover is done away, and in it's place the Lord Jesus ordains the Lord's Supper.

\* In the two sacraments of the Old Testament, namely, circumcision and the passover, blood flowed. In the two <sup>ordinances</sup> (sacraments) of the New Testament, namely, baptism and the Lord's Supper, no blood flows.

The Lord's Supper is still celebrated. You have often seen it, have you not? But the old passover, and the ordinance of the Lord's Supper now, each have the same significance. Both point unto the Saviour. The bread which is broken at the Lord's Supper, points to and represents the body of the Lord Jesus. The wine which is poured into the cup, points unto and represents His blood, which was shed upon Calvary's hill.

The Roman Catholics say that the bread actually changes into the body of the Lord Jesus and that the wine actually changes in to blood. But that is not true - it is a lie. The bread REMAINS bread and the wine ~~is~~ REMAINS wine, but these outward signs REPRESENT or signify the body and blood of the Saviour.

This is a difficult part, is it not? ... Have you been able to understand it? ...

---

Matthew 26 vv. 31-35.  
 Mark 14 vv. 27-31.  
 Luke 22 vv. 31-34.  
John 13 vv. 36-38.

When the Last Supper has been celebrated the Lord Jesus exclaims: "All ye shall be offended because of me this night." It is as though the Lord should say: "You will all be angry with me. I shall be taken away from you, and you shall be scattered."

The disciples look at their Master in amazement. What can He mean by these words? Offended? ... Why then? ... Jesus shall be taken away? ... Whither then? ... How can such a thing happen? ... They have no idea. We may be sure that they become sorrowful.

But the Lord Jesus tells them something else. He tells them that this separation will not be for good, not for always. No, He shall rise again from the dead and He shall go to Galilee. He says: "I will go before you into Galilee." They are to follow Him thither and there they shall see their beloved

The disciples hear these words but do not understand them at all. They have no idea what Jesus means.

One of the disciples however shakes his head firmly. He does not believe the words of the Lord Jesus. Who is this disciple? ... Do you know already? ... It is - Peter!

What! ... Offended? ... Shall he be angry with his Master? ... No indeed! Shall he, who loves his Master so greatly, become angry? ... O no, now the Lord Jesus must be mistaken! That the other disciples should become offended, well yes, that is perhaps possible. That could be true. But he will never be offended. Never! On the contrary he will defend his Master, though it should cost him his life.

And he does not only think it, but he says so too. Read what Matthew writes about it. "Though all men shall be offended because of Thee, yet will I never be offended."

At that moment Peter sincerely meant what he said. He believed quite certainly that he would never do such a thing.

The Lord Jesus looks upon His disciple and answers solemnly: "Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice."

Jesus is warning Peter not to think too greatly of himself.

It is as though the Lord is saying: "O, Peter, thou thinkest now that thou wouldest give thy life to defend Me. Thou thinkest thou canst do this of thine own power. But thou art mistaken. When danger comes soon, thou shalt forget these words. Thou shalt then forsake Me. Yes, to save thyself thou shalt even deny Me. Thou shalt say that thou knowest Me not. Thou shalt declare Me to be a stranger to thee. Not just once, but three times thou shalt deny Me."

The Lord Jesus however adds something else. Just listen!

"I have prayed for thee, that thy faith fail not."

Now, what does that mean? ... What does the Lord mean by those words? ... Just listen, now, very carefully. The Lord Jesus knows that Peter is going to deny Him.

But afterwards Peter will be truly sorry for his terrible sin. Peter will be almost out of his mind with shame and grief for the wrong done. Yes, he will be close to despair. And if the Lord Jesus had not prayed for him, then he might have

But such a thing shall not happen. He shall not become a suicide. Why not? ... The Lord shall keep him from thus falling, for a self-murderer, a suicide, is lost for ever. And Peter shall not perish for his Saviour has prayed for him, that his faith fail not.

Peter, who thinks that he loves the Lord Jesus more than do all the other disciples, shall be the one to fall into the greatest sin. The other disciples shall be offended because of their Master, they shall be cross with the Lord Jesus and shall forsake Him, but Peter shall be the one to deny Him three times.

And does Peter now believe what Jesus is foretelling Him? ... No indeed! Perhaps there was even a smile on his face, a smile of unbelief. His Master under-rates him far too much. No, he is not as wicked as that. Whatever next! Listen to his reply to the Lord's solemn warning:

"If I should die with thee, I will not deny thee in any wise."

The other disciples do not believe the words of their Saviour either. They cannot believe that they will ever be angry with their beloved Master. Yes, they all assure Him that they will defend Him in the hour of danger. They will put paid to any who may dare to do harm to Jesus. They will fight like lions to save their Master. His many enemies shall not get Him in their hands. They will see to that.

---

John 14 vv.15 and 16.

Upon this evening the Lord Jesus had a great deal more to say to His disciples, but I cannot tell you of it, because it is as yet mostly too hard for you to follow, and you would not understand it yet. I will just briefly mention a few things.

He told them that He was to be taken from their midst. They shall be sorrowful, very sorrowful. But they shall also be made very joyful again.

O, the disciples had assured the Lord that they would give their lives to defend Him. But the Lord puts it the other way round.

He tells them solemnly, not that they shall give their lives for him, for they shall all forsake Him, but that He is to give His life for their sakes. For them He is to experience death, that they might have everlasting life. He shall suffer and die to save them from the wrath of God. He shall pay the debt and remove the stain of sin for them.

The disciples look at their Master with questioning eyes. They do not

understand the meaning of Jesus' words. They are so anxious to help Him. They so much want to do something for Him. They have yet to learn that they can do nothing. He, and He alone must and shall endure the wrath of God against the sins of His people.

The Lord Jesus goes on to foretell to them that they shall be hated by the Jewish people. They have hated the Lord, and they shall hate His disciples too. The followers of the King of Israel shall be cast into prison, yes, some of them shall even be slain.

"But," says the Lord, "be of good cheer; I have overcome the world." He means: "When these things happen, do not be down-hearted. Do not think that I have forsaken you, for I will never leave you."

That means, that though the Lord Jesus was shortly to ascend up into heaven, yet He would care for His disciples from the highest heaven. Though they should be killed, then He would take them to Himself into eternal glory.

I will not relate any more of this subject. Try to retain it. Read over the chapters carefully in the Word of God.

But the Lord Jesus shall not only care for His disciples, but He shall care for all His people, and He shall watch over them. How happy are God's people, do you not agree? They have a King in heaven who protects them and keeps them. Their Saviour watches over them for good.

The wicked do not enjoy that great privilege. They have no King in heaven who cares for, protects and watches over them for good. No, they serve a different prince - the devil. They are slaves to the prince of darkness, and one day they shall be cast, with Satan, into eternal ruin.

What an enormous distinction there is between the righteous and the wicked.

To which side do you belong? ... By nature we all lie dead in trespasses and in sins. We lie under the power of Satan. We are enemies of the Lord Jesus. No, we do not become lost - we are lost.

But this King has power to raise us from our ruined condition and to save us. Should we not then ask Him to do so? ... Should we not then plead with Him for mercy and for grace? ... You are still living in a day of grace (\*"under the offer of grace" - lit.). God is still calling unto you through His servants. O, do not scorn God's call. The door of mercy is still open. When death comes, the time of mercy has gone - gone for ever!