

The New Exodus Meal

The Last Supper

Luke 22:1 And **The Plot to Kill Jesus**

- 1 Now the Feast of Unleavened Bread **drew near**, which is called the **Passover**.
- 2 And the chief priests and the scribes were seeking how to put him to death, for they feared the people.
- 3 Then Satan entered into Judas called Iscariot, who was of the number of the twelve.
- 4 He went away and conferred with the chief priests and officers how he might betray him to them.
- 5 And they were glad, and agreed to give him money.
- 6 So he consented and sought an opportunity to betray him to them in the absence of a crowd.
- 7 Then came **the day** of Unleavened Bread, on which the **Passover** lamb had to be sacrificed.
- 8 So Jesus sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat it."
- 9 They said to him, "Where will you have us prepare it?"
- 10 He said to them, "Behold, when you have entered the city, a man carrying a jar of water will meet you. Follow him into the house that he enters
- 11 and tell the master of the house, 'The Teacher says to you, Where is the guest room, where I may eat the Passover with my disciples?'
- 12 And he will show you a large upper room furnished; prepare it there."
- 13 And they went and found it just as he had told them, and they prepared the Passover.
- 14 And when **the hour** came, he reclined at table, and the apostles with him.

- 15 And he said to them, "I have earnestly desired to eat this Passover with you before I suffer.
- 16 For I tell you I will not eat it until it is fulfilled in the kingdom of God."
- 17 And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves.
- 18 For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes."
- 19 And he took bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me."
- 20 And likewise the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in my blood.

Luke 22:1-20

Moses and the Exodus

When you think about [the great stories of world history](#), certainly Moses and the Exodus must be near the top. The story is thousands of years old and has stood the test of time. It defined not only a generation, but an entire nation. It not only defined their early formation, but continues to do so to one degree or another to this very day. Furthermore The Exodus always [pointed forward](#) to events that would take place beyond them, events which would become the anti-type of this earlier miracle, and which would define not just

one nation, but peoples from all over the world, and which continues to hold power over them even this very moment.

The Exodus was all made possible because of a [famine](#) that God had sent to the land of Canaan and because of a miracle of raising what his father thought was a dead son to the right hand of power in Egypt. Famines are about food. It all began with a lack of food and a beloved son! This brought the Israelites down to Egypt where they would purchase grain and end up living for hundreds of years. Eventually, an [evil Pharaoh](#) replaced the one who had blessed Israel, and they had become [slaves](#) in a foreign land in need of [redemption](#) and [salvation](#).

Into this, God raised up another son—of Pharaoh, by adoption of course, a Hebrew who would lead God's people [out of Egypt](#). Of all the events that took place in those days, our minds think of the [burning bush](#) and the Angel of the Lord telling Moses that he is the God of his father's Abraham, Isaac, and Jacob. They think of the [Ten Plagues](#) of Egypt, the [pillars of cloud and of fire](#) that led the people, of the parting of the [Red Sea](#), or the [manna in the wilderness](#), and of the [giving of the Law of Mt. Sinai](#). There's so much that astounds the mind and captures the imagination in this story.

But in my estimation, [the foundation](#) of it all is the [Plague of the Firstborn](#) and the [accompanying meal](#) that God had Israel prepare to save them from his wrath against his enemies. Another meal. More food. Another son.

I'm talking, of course, about [the Passover](#). One Bible dictionary defines the Passover this way,

[“Passover”](#) [Heb: פֶּסַח/*pesah*; Gk: πάσχα/*pascha*] is the name of the sacrifice that is slaughtered on the 14th day of Nisan [the first month of the calendar = March/April] and eaten toward evening, at the end of the day or soon after sunset marking the beginning of the 15th day of Nisan. Scripture presents the Passover as the key element of a rite commemorating the Exodus from Egypt and the bounty of divine redemption.¹

By [“rite”](#) is meant a ceremony that would annually be celebrated as an historical marker of the original miracle. In other words, it [commemorates](#) a real, historical event that God did in days long past and which has been celebrated by these people even to this very day over a meal.

¹ [Baruch M. Bokser](#), “Unleavened Bread and Passover, Feasts of,” in *The Anchor Yale Bible Dictionary*, ed. David Noel Freedman (New York: Doubleday, 1992), 755.

The New Exodus and Luke 21:1-20

We've seen several times how Luke depicts the events of Jesus' life as a kind of **new Exodus**, the Greater Moses come to do the greater miracles for his people. The most important point of the Gospel where this is emphasized was at **the Transfiguration**, an incredibly appropriate setting given that this was Jesus' visible announcement to the invisible spiritual realm that he was coming for them. Recall simply that this event put Satan-Baal on notice. Jesus was the beloved Son and the Father was going to give him all authority and dominion.² Remember also that several times in the OT, God likens Pharaoh/Egypt with Satan/Leviathan/Rahab (**Ps 74:14; Isa 51:9; Ezek 29:3**; etc.). **This will make more sense as we go along.**

The specific verses to have in mind at the Transfiguration tell us, “**And behold, two men were talking with him [Jesus], Moses and Elijah, who appeared in glory and spoke of his *departure*, which he was about to accomplish at Jerusa-**

² See my two sermons, “[A New Exodus: Luke 9 as a Foreshadowing of the New and Greater Moses \(Luke 9:1-50\)](#),” RBCNC (5-21-2023) and “[A Declaration of War \(Luke 9:18-36\)](#),” RBCNC (6-4-2023).

lem” (Luke 9:30-31). The word “departure” is a bad translation, because it does not get across the theology of the word used here, which is literally *exodos*—**exodus!** Jesus was talking to Moses(!) and Elijah who came down to meet with him in their glory-state to discuss Jesus’ *exodus*, which was about to take place in Jerusalem. Now, Jesus has arrived in Jerusalem, he has dealt with the evil leaders, he has taught the people, and he is ready to enter into his final trial.

Luke 22:1-20 gives us **three related sections** of a story that are all introduced by an increasingly specific **time-frame** centering on, quite curiously, **the Passover**.

1. Now the Feast of Unleavened Bread *drew near*, which is called the Passover (22:1).
2. Then came *the day* of Unleavened Bread, on which the Passover lamb had to be sacrificed (7).
3. And when *the hour* came, he reclined at table, and the apostles with him (14).

	Matthew 26	Mark 14	Luke 22
Plan to kill Jesus	1–5	1–2	1–2
Anointing in Bethany	6–13	3–9	x
Judas’ betrayal plan	14–16	10–11	3–6
Passover preparation	17–20	12–17	7–14
Words over Judas	21–25	18–21	21–23
Words over the Passover	x	x	15–18
The Eucharist	26–29	22–25	19–20

Dany Christopher, *The Appropriation of the Passover in Luke-Acts* (Tübingen, Germany: Mohr Siebeck, 2018), 70.

First Passover draws “near.” Then we come to “the day.” Then we come to the very “hour.” This telescoping effect will take our minds from the broad and very evil events (death) that were being planned by others for Jesus elsewhere in the city, and narrow them to the taking of the disciples to just the right house, to their finally having the Passover meal together one last time in that sacred room. Death-house-Passover. This sounds very much like the events of that fateful night over a thousand years earlier when the Angel of Death passed through Egypt while the people of Israel put blood on their doors and ate the meal inside their homes together. This is no accident. Jesus is about to fulfill the Greater Exodus and it must start, as the first did, with the Passover meal.

The Plot to Kill Jesus Near the Passover

The ESV breaks the first temporal unit (Luke 22:1-6) into two headings. The first is the plot of the chief priests and scribes to kill Jesus (1-2). The second is Judas’ betrayal of his Master and Lord (3-6). Both are highly significant, each in their own important ways.

First, the plot to murder Jesus. “Now the Feast of Unleavened Bread drew near, which is called the Passover. And the chief priests and the scribes were seeking how to put him to death, for they feared the people” (1-2). Since the explicit time-frame named is the Passover, it is worth thinking about that original Passover night so long ago in light of this plot. There were two death scenes in that story. There was the deaths of all the firstborn of Egypt. Then there was the death of the Passover Lamb that provided life for the people of God. Jesus, who is called the Firstborn on many occasions (Rom 8:29; Col 1:15, 18, Heb 1:6; etc.), is the ultimate expression of the former, while his title as “Lamb of God” (John 1:26, 36; Rev 5:6; 7:10; etc.) is the great climax of the latter. These people in their evil plotting and scheming have no idea that they are about to fulfill all prophecy and typology in one fell swoop. But what they intend for evil, God intends for good.

It is a terrible sadness that it is the chief priests and scribes who were behind this, for the chief priests were the sons of Aaron, the very men responsible for carrying out the sacrifices of the temple so that the people could have forgiveness

of their sins and purity of proximity to be able to stand before a holy God. The scribes on the other hand were the men responsible for preserving the Holy Scriptures themselves, the very words they were now so zealously willing to violate because of their sheer hatred for Jesus.

That this was **done in secret** makes it all the worse, for it allowed them to keep up public pretenses of righteousness and holiness all while plotting how they might finally find a way to arrest and murder the Lord of Glory. They could not do it in public, of course, because they feared that the people would turn on them. There is no greater hypocrisy that the world has ever known.

Next comes **the betrayal of Jesus** by his friend and one of the twelve Apostles themselves—Judas. But it puts his betrayal in a very different kind of light. While the chief priests and scribes seemingly did this totally of their own volition, we learn that “**Satan entered into Judas called Iscariot, who was of the number of the twelve**” (3). **Satan** entered into him!

Just a word on this idea of “**entering**” into him before we look at this more broadly. In my understanding, Satan is one of the sons of God (Baal from the OT) and therefore he is *not* a demon. The meaning of the word *eiserchomai* (lit: coming or

going into) can range from **demon possession** (**Luke 8:30**), to **visiting or paying a visit**. It is clear that this is not the same kind of demonic possession we find in demoniacs, for Judas does not have uncontrollable strength or loss of mind. Rather, he is thinking well and acting of his own accord. And this fits, I think, with the kind of being we are dealing with. For I do not believe that embodied entities such as Satan (even in their spiritual form) possess people the way disembodied demons do. But they sure do influence to the point that it can be said figuratively that they enter into you.

However it worked, **Judas was compelled by the devil**. That's Luke's point. But the key here is that Satan is the one who influences Judas to commit this deed. In light of the transfiguration, where Jesus put Satan on notice on Mt. Hermon, this makes perfect sense. Satan has been in an absolute rage since the Father called Jesus his beloved son. Now, after weeks of stewing, he is finally able to bring his plan to kill Christ to fruition. But in fact, Luke had already foreshadowed this long ago in the temptation of Jesus when we learn that the devil departed him "**until an opportune time**" (**4:13**). But **why should the opportune time be the Passover?**

Let's go back to the earlier story. Some have suggested that the destroying angel of the Exodus was the Angel of the LORD, but others think it was an evil angel. I'm not certain either way. However, we in fact find this later interpretation in Jubilees, where he is called **Mastema** ("Hatred") and once even Satan (**Jub 10:11**). Christopher rightly explains, "The role of Satan in Luke 22:3 seems to parallel that of Mastema in Jubilees. The presence of Satan indicates that Jesus' conflict is not merely with other human beings: it is elevated to a cosmic battle between him and the evil being who seeks to disrupt his mission."³

We see later in the chapter that **Satan is not finished**. He seeks to **sift Simon and all the disciples** like wheat (**Luke 22:31-32**).⁴ But Jesus prays for Peter and Satan is not able to ultimately destroy him, just as Mastema-Satan is not able to destroy Israel in Jubilees.⁵ Just a little later, **Jesus' "hour"** comes

³ **Dany Christopher**, *The Appropriation of the Passover in Luke-Acts* (Tübingen, Germany: Mohr Siebeck, 2018), 73.

⁴ Vs. 31: *Ho satanas exētēsato bymas tou siniasai*. *Hymas* is the plural pronoun, rendered with the plural "you" in the KJV: "you" rather than "thou/thee." We lose this with modern English. Vs. 32 moves to the singular and addresses Peter specifically.

⁵ "For on this night there was the beginning of the feast and there was the beginning of joy. You continued eating the Passover in Egypt and *all of the powers of Mastema* were sent to kill all of the firstborn in the land of Egypt, from the firstborn of Pharaoh to the firstborn of the captive maidservant who was at the millstone and to the cattle. And this is the sign which the LORD gave to them in every house where they saw the blood of a year-old lamb upon its doors so that they would not enter into the house to kill, they would pass over so that all who were in the house might be saved because the sign of the blood was on its doors" (**Jub 49:2-3**).

upon him “and the power of darkness” (53). And this makes great sense of both the Temptation (which with its “40” days and temptation of hunger—think manna—Is also a kind of new-Exodus story) and the Transfiguration where Satan loses in the short run, but seeks vengeance which he now carries out in the death of Christ. Yes indeed. Make no mistake. It **wasn't just evil humans** and betraying friends that were involved here. It was the fallen supernatural realm and its most powerful prince himself that sought to put Jesus to death.

And look how they do it. Just like Psalm 2, “**The kings of the earth set themselves, and the rulers *take counsel together***” (Ps 2:2). The rulers in this instance must be **heavenly rulers** (Gk: *archons*, i.e. princes; cf. Satan in **John 12:31**), since they are contrasted with the kings of the earth. So we read that Judas at the behest of the Devil himself, “**went away and conferred with the chief priests and officers how he might betray him to them**” (Luke 22:4). It's really quite stunning. We have no hint that the priests and scribes went to the twelve and tried to tempt any of them. But at just their greatest moment of need for a betrayer, Judas walks right into their laps and answers their dark satanic prayers. For they were “**seeking how to put him to death**” and conferred with them “**how he might betray him to them.**” Truly, while carried out by Evil,

this event was actually orchestrated by God himself, as Peter will later tell us, “to do whatever your hand and your plan had predestined to take place” (Acts 4:28).

“And they were glad, and agreed to give him money” (Luke 22:5). While Luke does not specify, Matthew tells us that it was thirty pieces of silver (Matt 26:15; 27:3). And he uses language straight out of Zechariah (Zech 11:12) and later, cites Jeremiah 19 or 32 (Matt 27:9-10).⁶ And in this way, Judas, “consented and sought an opportunity to betray him to them in the absence of a crowd” (Luke 22:6). Woe to the man who betrayed the Son of God, for he is doomed to destruction itself. Judas’ betrayal may have been the ultimate act of evil ever perpetrated on planet earth. Did he even understand what he was actually doing?

The Day of the Passover

We fast-forward now a day or two or a week, we don’t know precisely. But whatever the case, it is now “the day of Unleavened Bread.” This is the day “on which the Passover

⁶ See Craig L. Blomberg, “Matthew,” in *Commentary on the New Testament Use of the Old Testament* (Grand Rapids, MI; Nottingham, UK: Baker Academic; Apollos, 2007), 95-97.

lamb had to be sacrificed” (Luke 22:7).⁷ This refers to Thursday, Nisan 14 (cf. Ex 12:6; Lev 23:5-6). The sacrifice would take place at twilight.

Apparently, they hadn’t done a whole lot on Wednesday. It was Tuesday that Jesus gave his Olivet Discourse. So they are hanging around on a kind of day of rest, and it is what we would call evening of Wednesday, but which for them is the beginning of Thursday. “So Jesus sent Peter and John, saying, ‘Go and prepare the Passover for us, that we may eat it’” (Luke 22:8). There’s nothing unusual about this request at all. They had probably done it each of the last three years together. It’s why you went to Jerusalem this time of year in the first place. It was the annual festival.

The question then comes from them, “Where will you have us prepare it?” (9). Jesus gives an amazing answer. “He said to them, ‘Behold, when you have entered the city, a man carrying a jar of water will meet you. Follow him into the house that he enters’” (10). This verse is fascinating for many reasons. Here are a few.

First, it reminds me very much of Jesus just a few days earlier telling the disciples to go ahead to Bethphage from

⁷ Strictly speaking, the Feast of Unleavened Bread was a seven day feast that followed immediately after the Passover day. But here, Luke is using the “day” of Unleavened bread as a synonym for Passover Day.

Bethany where they would find upon entering a colt tied, on which no one has ever yet sat ([Luke 19:29-30](#)). It's the same kind of idea here. This shows Jesus' miraculous knowledge of things that have not yet happened. It's a prophecy of sorts with very detailed information.

Second, *A man carrying a jar of water will meet you*. First off, it is important to note that **New Agers and Gnostics** love this line along with the following to “**follow him into the house...**” They see this as harkening to the age or “house” of Aquarius, that in identifying the man carrying the jar of water that somehow Jesus is signaling the era in which we are now entering in the cosmological calendar of the Great Year.⁸ While I'm certainly open to the idea that Jesus could theoretically signal Aquarius here, as there is nothing inherently new age about the constellations and ages God has ordained, and as it does appear throughout the Bible with other “ages” and especially Pisces the age the Fish that the biblical authors were

⁸ For instance, “In addition, Jesus makes mention of the precession of the equinoxes or the change of the ages when he says to the disciples, who are asking about how to prepare for the ‘Passover,’ ‘Behold, when you have entered the city, a man carrying a pitcher of water will meet you; follow him into the house which he enters’ (Luke 22:10). This famous yet enigmatic passage refers to the ‘house’ or Age of Aquarius, the Water-Bearer, and Jesus is instructing his disciples to pass over into it. Furthermore, the ‘upper room’ where Jesus sends his disciples to ‘make ready’ is allegory for the visible starry heavens, the same as the ‘upper chambers in the heavens’ found in Amos [9:6].” **D. M. Murdock** (a.a. Acharya S), *The Christ Conspiracy: The Greatest Story Ever Sold Revised Edition* (Ashland, OR: Stellar House Publishing, 2020), ch. “Astrology and the Bible.” There is some scholarship behind this idea. See **Cynthia Anne Miller Smith**, *Apocalypticism, Eschatology, and Revelation 11:19—12:18: Conquering Chaos and Evil During the Apocalypse*, MA University of Georgia (Athens, GA: 2011), 39.

aware of these things and used them for various purposes, there is nothing about their totally out of context cherry-picking of this verse that is even remotely contextual. It's just classic Gnostic spiritualization, the whole purpose of which is to completely deny any historical context.

But that doesn't mean there isn't **something deeper going on**. If the colt parallel at the Triumphal Entry is a sign, this could be too. We know that the former was a fulfillment of prophecy. **Chrysostom** (*Homily 81* in Matthew) saw as the similar sign the word Samuel gave to Saul.⁹ Curiously, that sign was how Saul was anointed King. Several church Fathers saw in this symbol the sign of **baptism**.¹⁰ And still others saw the water as a symbol of the **Holy Spirit**.¹¹ The last two are

⁹ “Then you shall go on from there farther and come to the oak of Tabor. Three men going up to God at Bethel will meet you there, one carrying three young goats, another carrying three loaves of bread, and another carrying a skin of wine.”

¹⁰ **AMBROSE**. “Or the pitcher is a more perfect measure, but the water is that which was thought meet to be a sacrament of Christ; to wash, not to be washed.” **BEDE**. “They prepare the Passover in that house, whither the pitcher of water is carried, for the time is at hand in which to the keepers of the true Passover, the typical blood is taken away from the lintel, and the baptism of the lifegiving fountain is consecrated to take away sin.” **TERTERTULLIAN**: “The Passover affords a more *than usually* solemn day for baptism; when, withal, the Lord's passion, in which we are baptized, was completed. Nor will it be incongruous to interpret figuratively *the fact* that, when the Lord was about to celebrate the last Passover, He said to the disciples who were sent to make preparation, ‘Ye will meet a man bearing water.’ He points out the place for celebrating the Passover by the sign of *water*.” See **Tertullian**, *On Baptism* 19 and **Thomas Aquinas**, *Catena Aurea: Commentary on the Four Gospels, Collected out of the Works of the Fathers: St. Luke*, ed. John Henry Newman, vol. 3 (Oxford: John Henry Parker, 1843), 701.

¹¹ **THEOPHYLACT**. “And he carries a pitcher of water, which signifies the grace of the Holy Spirit. But the pitcher is humbleness of heart; for He giveth grace to the humble, who know themselves to be but earth and dust.” *In Catena Aurea*, 701.

probably spiritualizing as much as the Aquarius idea, because there's not a lot in the context that would suggest them. But I will say that this very house is where the Spirit will descend at Pentecost and baptize the disciples, so there is a tiny hint that perhaps these are being symbolized. The point is, I do think this image of a man with his water jar is a very odd thing and I'm not sure we have delved into the full significance of it yet. It is worth more study in my opinion.

Third, as has been suggested recently¹² and in ancient times,¹³ this sign was given to John and Peter, *but not to Judas!* Why? Because Judas was seeking to find a time to have Jesus arrested in private. The supper would have been the perfect opportunity. But Judas didn't know where they were going to have the meal, and so he was unable to hatch his scheme. As Henriksen says, “Jesus must be able before his arrest to observe the feat with his disciples ... to institute ... ‘the Lord’s Supper,’ to deliver his ‘Supper Room Discourses’ (John 14-16), and to pray his High priestly Prayer (John 17).”

Finally, it's where they go that I find particularly interesting, especially in light of the whole spiritualizing tendency. In the late 1800s an Italian Engineer named Parati

¹² William Hendriksen and Simon J. Kistemaker, *Exposition of the Gospel According to Luke*, vol. 11, New Testament Commentary (Grand Rapids: Baker Book House, 1953–2001), 957.

¹³ Cyril of Alexandria, *Commentary on Luke, Homily* 141.

was hired by the Ottoman government to repair important buildings in Jerusalem. At one point, around 1859, as he was surveying the buildings on the western hill, he came upon an east facing wall that has stones that dated to the first century. He **thought it was an ancient Jewish building**. In 1948, this building was hit by a mortar shell and significantly damaged it. An Israeli archeologist named Jacob Pinkerfeld was sent in to excavate and repair it.



In the front of the building, and part of the 1st century construction, a niche called **a Torah Arc** was discovered. This is where Scripture was kept in a synagogue. Now, he thought that this synagogue arc was obviously pointed towards the

Temple Mount to the northeast. But during the blast, the original first century plaster was uncovered and it had graffiti on it which when translated said, “**Conquer, O Savior, mercy**” and “**Oh, Jesus, that I may live.**” This meant, this was not a Jewish synagogue, but a **Judeo-Christian synagogue**, meaning that the Jews who built and used this building were Christians.

Now, it was long known that there was somewhere upon the western hill a very ancient and important Judeo-Christian synagogue somewhere up on the western hill. Suddenly, the orientation of the building was reevaluated, and rather than assume it pointed to the Temple, they discovered that it actually **pointed to Golgotha** and the place where the Church of the Holy Sepulchre resides today. It turns out that this synagogue was built on the ruins of a house with an upper room in it, a house destroyed in 70AD by Titus, where the Disciples both celebrated the Last Supper and were in on the day of Pentecost (**Luke 22:12, Acts 1:13**).¹⁴

How remarkable that it pointed to **the very place where Jesus would break his body and shed his blood on Calvary**, the place where he instituted this very remembrance in our

¹⁴ **Joel P. Kramer**, “[The Last Supper and Pentecost...HERE!](#),” Expedition Bible (Sept 22, 2023).

passage today. Thus we continue reading, “Follow him into the house that he enters and tell the master of the house, ‘The Teacher says to you, Where is the guest room, where I may eat the Passover with my disciples?’ And he will show you a large upper room furnished; prepare it there.” (Luke 22:10-12).

And just like with the donkey, “They went and found it just as he had told them, and they prepared the Passover” (13). This little verse emphasizes Jesus’ omniscience. Everything was exactly like he said it would be. How did he know? He’s God in human flesh.

The Hour of the Passover

This quite naturally, then, takes us to our third and final section today. The Hour of hours that we commemorate to this day. “And when *the hour* came, he reclined at table, and the apostles with him” (14). They are all there now, in the upper room. The table is spread. The Passover feast is before them.

Our Lord starts out their meal with tender yet ominous words, “I have earnestly desired to eat this Passover with

you before I suffer” (15). He couldn’t be any more open or straight forward. He has longed for this moment. “Eagerly desired” could be translated, “I am overwhelmed.” But it is a personal desire “with you.” Hendriksen says, “Does not this remind us of John 13:1, ‘having loved his own, he loved them to the uttermost’? Jesus knew what his death, within a matter of hours, would do for them (taken as a group), and of course for millions of others also. He loved them with a love inexpressible in words.”¹⁵

He also knows it is going to lead to his death. It’s a powerful statement of contradiction. What an emotional paradox this must have been. Jesus has long desired this, meaning that he has long known what would happen during and after it. He tells them about his suffering. He’s told them before. They have and continue to be totally oblivious.

But this leads to the climatic statement, “For I tell you I will not eat it until it is fulfilled in the kingdom of God” (16). This cryptic statement has baffled many. Don’t be fooled by the word “until.” For example, Samuel “did not see Saul again until the day of his death” (1Sam 15:35). “This does not mean that Samuel bumped into Saul the day that he died,

¹⁵ Hendriksen, 960.

but that he never saw him again at all.”¹⁶ Jesus is telling them that this will be his Last Supper.

However, he could be saying more. “Until it is fulfilled in the kingdom of God” shows us that the Passover itself not only looked back to Moses, it was always meant to also look forward to the Greater Passover. That moment had now arrived and they “would never have occasion to celebrate it together again. Instead, the people of God would celebrate the new sacrament of the new covenant in Christ by eating the bread and drinking the wine of the Lord’s Supper.”¹⁷ But the new Christian rite would also foreshadow the future, when all of God’s people will sup with the Savior at the Wedding Feast of the Lamb.

Johnny Cash wrote a song that tries to get at both Jesus’ tender longing to eat this meal with his friends and the deep theology that undergirds vs. 16.

*I can tell by your faces
That you don’t understand
The awesome things you’ve felt and seen*

¹⁶ Philip Graham Ryken, *Luke*, ed. Richard D. Phillips, Philip Graham Ryken, and Daniel M. Doriani, vol. 2, Reformed Expository Commentary (Phillipsburg, NJ: P&R Publishing, 2009), 462.

¹⁷ Ibid.

*At the touch of my hand.
But someday you'll understand it,
When the Father means for you to
But for now drink the cup and break the bread
And I'll eat my last supper here with you.*

Then comes the refrain:

*Have a little bread, Simon;
Pass the wine to James my brother.
Go ahead and eat, fellas, And love one another.
Have a good time, friends,
'Cause tomorrow I must die.
And I'm never going to eat with you again
Till we eat the marriage supper in the sky.¹⁸*

It was at this moment of talking about the kingdom and Luke tells us Jesus “took the cup” (Luke 22:17). There is a textual difficulty that begins here and goes through vs. 20. Essentially, we have two versions of Luke, the first (ESV) which goes cup-bread-cup, the second which goes bread-

¹⁸ Johnny Cash, “The Last Supper,” sung in a backstage interview with Ken Myers in 1972, as cited by Ryken. See Ken Myers, “[An Interview with Johnny Cash: Ken Myers of Mars Hill Audio Shares an Interview from 1972, in which Johnny Cash Talks about Faith and Music – and Then Breaks into Song](#),” *Plough* (Aug 16, 2022).

cup. The great attestation of the former causes most scholars to think the longer is the original.¹⁹

If so, then we need to think about **the cup that is in mind here**. Ancient Passovers had either three or **four cups** (the fourth is debated). The **first** was the preliminary cup and course to bless the day. The **second** was a liturgical explanation for why we celebrate the day. The **third** followed the meal. The **fourth** followed the concluding portion of the Hallel Psalms. Given that Jesus is giving thanks here, it seems most likely that this first cup is the first cup of the meal, the one that sets the tone for the rest of the celebration.

As Jesus took this cup, he “**gave thanks.**” “**Thanks**” is the word *eucharīsteō*, which comes from “**grace**” (*charis*). This is why people sometimes say, “**Let’s say grace.**” It means to give thanks and clearly, this is the reason why some traditions called the Lord’s Supper the Eucharist. What is Jesus giving thanks for? In the context of the Passover, it is for **God’s act of provision and salvation for the nation.**

¹⁹ Eg. **Bruce Manning Metzger**, United Bible Societies, *A Textual Commentary on the Greek New Testament, Second Edition a Companion Volume to the United Bible Societies’ Greek New Testament (4th Rev. Ed.)* (London; New York: United Bible Societies, 1994), 149–150. **Darrell L. Bock**, *Luke: 9:51–24:53*, vol. 2, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 1996), 1721–22.

When we go back and look at the original story (especially through the lens of the Torah Weave),²⁰ we discover that it begins the same way Genesis does: “the beginning” (Ex 12:2).²¹ This is the first time that Israel is called a congregation (3). This is the moment their calendar begins, which means that this is the moment that they become a nation. As such, it is fitting that the blood on the door posts is like the blood of birth, for this is the birth of a new nation. These all cause us to look backwards. But just as importantly, the covenant creates commandments on how Israel is to remember this *in their future* (to read the weave, see the Appendix and instructions below). In this way, it points forwards.

Jesus capitalizes on this in what he says next, because he is not merely giving thanks for what happened in the past. He is giving thanks for what is happening now and is about to happen even later that night and into the weekend. In some sense, it is a repeat of what he has just said. “Divide it [the cup] among yourselves. For I tell you that from now on

²⁰ On the Torah Weave, go to my website and the page: [here](#).

²¹ My friend Moshe Kline tells me that Rashi begins his commentary by wondering why the Torah does not begin here instead of Genesis!

I will not drink of the fruit of the vine until the kingdom of God comes” (18). The future.

Then it says, “And he took bread, and when he had given thanks, he broke it and gave it to them, saying, ‘This is my body, which is given for you. Do this in remembrance of me’” (19). “This is my body” is obviously a metaphor, since Jesus is standing right there in front of them. It is not to be taken literalistically. But it teaches his disciples, through a commandment that will be repeated until the kingdom comes, about what Jesus is about to do on the cross.

In light of the Passover, it harkens the mind to the sacrificial lamb. The blood of bulls and goats are not able to take away sin. But the once-for-all sacrifice of the Lamb of God—Jesus of Nazareth—who died on the cross as a sacrifice for sin is. In this way, the Passover always necessitated that something greater must come—for forgiveness, for redemption, and for salvation. Jesus is what it always pointed towards, which is why he tells them that what they are eating now is not merely a remembrance of the past, but of his own work that will be done for them soon enough.

The complimentary verse, and our last today, comes on its heels. “And likewise the cup after they had eaten, saying,

‘This cup that is poured out for you is the new covenant in my blood’” (20). This is probably that third after meal cup, for after this they will sing their hymn ([Matt 26:30](#)). Jesus doesn’t say it *is* his blood. He says it is the covenant meal that celebrates what his blood is about to cut. [A new covenant](#). If Passover was the beginning of the nation of Israel, the Lord’s Supper becomes the beginning of the NT church. If Passover was where Israel was first called the congregation, the Lord’s Supper is where the church is first assembled together in fellowship over the meal that would kick off events that would shake heaven and earth.

The Supper as a Sacrament

I want to finish this morning by helping you understand [why the church has taken the Supper](#) every Lord’s Day since Jesus instituted it here and why we have chosen in our church to take it every week rather than as many do—months or four times a year or even less than that.

Let me start by discussing the idea of [a sacrament](#). When some hear this word they think “Roman Catholic,” and therefore their immediately become perturbed and angry.

But it isn't the idea of a sacrament that is wrong, it is how Rome thinks about them. "Sacrament" is from the Latin *sacramentum* and means "a solemn oath," which in turn comes from *sacrare*, "to consecrate." The Greek equivalent is *mysterion*.

We of course render *mysterion* as "mystery," and it is found many times in the LXX and NT. Very often, it is rendered as sacrament. For example, "This mystery (*sacramentum*) is profound, I am saying that it refers to Christ and the church" (Eph 5:32). Most of the time, the "mystery" of the NT directly concerns the person and work of Christ (translated as sacrament see Eph 1:9; 3:3, 9; 5:32; Col 1:27; 1Tim 3:16). So it isn't surprising that baptism and the Lord's Supper very early became associated with this word, because both of these ordinances are deep mysteries concerning the death and resurrection of Jesus.

Originally, "sacrament" was a military term describing the oath of allegiance and obedience that a soldier solemnly pledged to his commander."²² In both baptism and the Supper, we are taking an oath that we are followers of Christ—the Commander of the armies of heaven. It later came to

²² On this discussion see Douglas Van Dorn, *Waters of Creation: A Biblical-Theological Study of Baptism* (Erie, CO: Waters of Creation Pub., 2009), 113ff.

mean anything that is sacred or consecrated. Certainly, the Supper is that. Calvin defines it as “an outward sign by which the Lord seals on our consciences the promise of his good will towards us in order to sustain the weakness of our faith.” In other words, faith is not created by the sacrament. It is sustained and nourished and strengthened.

Baptism and the Supper are visible signs of historical and supernatural realities. They bear some resemblance to the things of which they are signs. In the case of the Supper, the bread resembles Christ’s body which was broken for us on the cross. The wine resembles Christ’s blood which was shed for the cutting of the new covenant in which we have salvation and redemption and the forgiveness of sin.

As wrong as I think Calvin was on infant baptism, that’s as right as I think he is on the Lord’s Supper. In fact, I’m not certain that anyone has ever delved deeper or more pastorally into the meaning and purpose of the Supper than Calvin and everyone should read his treatment of it in *The Institutes* (see *Institutes of the Christian Religion* Bk IV, Ch. 17. Here are a few snippets to get your mind thinking.

- The Supper is a **spiritual banquet**, wherein Christ attests himself to be the life-giving bread, upon which our souls feed unto true and blessed Immortality.
- The signs are bread and wine, which represent for us **the invisible food** that we receive from the flesh and blood of Christ.
- Though **the mystery** of Christ's secret **union** with the devout is by nature incomprehensible, he shows its figure and image in visible signs best adapted to our small capacity.
- Giving us guarantees and tokens he makes it as certain for us as if we had seen it with our own eyes.
- We now understand the purpose of this mystical blessing, namely, **to confirm** for us the fact that the Lord's body was **once for all** so sacrificed for us that we may now feed upon it, and by feeding feel in ourselves the working of that unique sacrifice; and that his blood was once so shed for us in order to be our perpetual drink ... in order that when we see ourselves made partakers in it, we may assuredly conclude that the power of his life-giving death will be efficacious in us.
- For He in some measure **renews**, or rather **continues**, the covenant which he once for all ratified with his blood whenever he proffers that sacred blood for us to taste.

- The chief function of the Sacrament is to seal and confirm that promise by which he testifies that his flesh is food indeed and his blood is drink, which feed us unto eternal life.
- In this Sacrament we have such full witness of all these things that we must certainly consider them as if Christ here present were himself set before our eyes and touched by our hands.

These are comments found only in the beginning of his treatment, and he has dozens more pages like them!

In Calvin's understanding, Christ really and truly is present in the sacrament. He does not take the strict memorialist view. His has been called the "Reformed" view. However, the elements do not become his body and blood. He considered that blasphemous, a series of philosophical assumptions that make a mockery of time and history and through a kind of metaphysical magic even the once-for-all work of Christ. But he nevertheless believed Christ was present *spiritually* with his people and that somehow, mysteriously, we *literally* partake of Christ's *spiritual* body which is in heaven. (Notice the literal-spiritual idea that we raised in the Olivet Discourse.)

We might call this union with Christ made manifest to our senses. By faith alone, we are united to Christ. But once

united, we are put into the life-giving Vine and the Spirit's eternal life-force is somehow brought into closer union with us so that **our new man is being inwardly renewed**, being made fit for eternity. All of this comes about because of Christ's death for us, which is **the Gospel**. The Sacraments are the Gospel to our senses. In the Supper, that death is present in a very real and mystical sense, not just to me, but to the church as we take part in the sacrament together. This is a communal, not individual meal. And somehow, as Ephesians says, we are lifted up into **heavenly places (Eph 1:3)**, where we partake of a foretaste of that consummated kingdom to come in the Wedding Supper of the Lamb.

What does that mean? I think it means that **our eternal and spiritual existence** is not confined to right here, right now. We have been given eternal life, and our eternal life is a *spiritual* life. Our spirit has been brought to new life and will live on with God for eternity, one day to be renewed with our new bodies. But God gives us a foretaste of this now, in our physical fallen bodies, when we come together to worship God and partake in this Supper together. **It isn't just us** here. God is here. His Spirit is here. His Firstborn Son, although in heaven, is present as the Word and with us,

for he gave himself up for us as the Passover sacrifice that allows us to be born again. And we assemble now somehow with a great cloud of witnesses and angels in festal gathering. That's what our eyes of faith should be seeing as we eat together.

In looking back, we look forward. In seeing with the eyes of faith what has been done for us, our minds and wills are conformed into the image of Christ together, through the meal. As parties in all biblical covenants are bound together by a fellowship meal, so also we disciples of Christ are bound together with our Covenant Head, renewed each time we take the meal. We are in union with him and with one another. This is the new covenant meal, given to seal upon you all of these promises. For **though it is a remembrance**, it is **so much more**. It is a sign and a seal. It is a profound mystery. It is our new exodus meal given by the new and greater Moses for a redemption and salvation that comes through the death of the Firstborn. This is so much greater than even one of the greatest stories ever told. So as the last stanza of Johnny's song says,

*Go ahead and eat, children
Though I'll not be long abidin'*

*Have a good time tonight
Cause tomorrow you'll be hidin'
Fearin' for you lives friends,
Cause you followed after me
But after tomorrow you're never gonna fear again
I'm gonna loose the chains and set the captives free.*

**Appendix:
The Passover Story Written as a Weave.**

From Moshe Kline's [Complete Structured Torah](#).
(On colors and how to read it, see instructions below)

1x

A 12:1 And the LORD spoke unto Moses and Aaron in the land of Egypt, saying: **12:2** 'This month shall be unto you the beginning of months; it shall be the first month of the year to you. **12:3** Speak ye unto all the congregation of Israel, saying: In the tenth day of this month they shall take to them every man a lamb, according to their fathers' houses, a lamb for a household; **12:4** and if the household be too little for a lamb, then shall he and his neighbour next unto his house take one according to the number of the souls; according to every man's eating ye shall make your count for the lamb. **12:5** Your lamb shall be without blemish, a male of the first year; ye shall take it from the sheep, or from the goats; **12:6** and ye shall keep it unto the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at dusk. **12:7** And they shall take of the blood, and put it on the two side-posts and on the lintel, upon the houses wherein they shall eat it. **12:8** And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it. **12:9** Eat not of it raw, nor sodden at all with water, but roast with fire; its head with its legs and with the inwards thereof. **12:10** And ye shall let nothing of it remain until the morning; but that which remaineth of it until the morning ye shall burn with fire. **12:11** And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste--it is the LORD'S passover. **12:12** For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the LORD. **12:13** And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt.

1y

A 12:21 Then Moses called for all the elders of Israel, and said unto them: 'Draw out, and take you lambs according to your families, and kill the passover lamb. **12:22** And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning. **12:23** For the LORD will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side-posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

B 12:14 And this day shall be unto you for a memorial, and ye shall keep it a feast to the LORD; throughout your generations ye shall keep it a feast by an ordinance for ever. **12:15** Seven days shall ye eat unleavened bread; howbeit the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. **12:16** And in the first day there shall be to you a holy convocation, and in the seventh day a holy convocation; no manner of work shall be done in them, save that which every man must eat, that only may be done by you. **12:17** And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your hosts out of the land of Egypt; therefore shall ye observe this day throughout your generations by an ordinance for ever. **12:18** In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. **12:19** Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner, or one that is born in the land. **12:20** Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread. {P}

2x

A 12:29 And it came to pass at midnight, that the LORD smote all the firstborn in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle.

B 12:30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. **12:31** And he called for Moses and Aaron by night and said: 'Rise up, get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. **12:32** Take both your flocks and your herds, as ye have said, and be gone; and bless me also.'

C 12:33 And the Egyptians were urgent upon the people, to send them out of the land in haste; for they said: 'We are all dead men.' **12:34** And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders.

3x

A 12:40 Now the time that the children of Israel dwelt in Egypt was four hundred and thirty years. **12:41** And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the host of the LORD went out from the land of Egypt. **12:42** It was a night of watching unto the LORD for bringing them out from the land of Egypt; this same night is a night of watching unto the LORD for all the children of Israel throughout their generations. {P}

B 12:43 And the LORD said unto Moses and Aaron: 'This is the ordinance of the passover: there shall no alien eat thereof; **12:44** but every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. **12:45** A sojourner and a

B 12:24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever. **12:25** And it shall come to pass, when ye be come to the land which the LORD will give you, according as He hath promised, that ye shall keep this service. **12:26** And it shall come to pass, when your children shall say unto you: What mean ye by this service? **12:27** that ye shall say: It is the sacrifice of the LORD'S passover, for that He passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses.' And the people bowed the head and worshipped. **12:28** And the children of Israel went and did so; as the LORD had commanded Moses and Aaron, so did they. {S}

21

A 12:35 And the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment. **12:36** And the LORD gave the people favour in the sight of the Egyptians, so that they let them have what they asked. And they despoiled the Egyptians. {P}

B 12:37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, beside children. **12:38** And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

C 12:39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

31

A 13:3 And Moses said unto the people: 'Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place; there shall no leavened bread be eaten

B . 13:4 This day ye go forth in the month Abib. **13:5** And it shall be when the LORD shall bring thee into the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, which He swore unto thy fathers to give

hired servant shall not eat thereof. **12:46** In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; neither shall ye break a bone thereof. **12:47** All the congregation of Israel shall keep it. **12:48** And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land; but no uncircumcised person shall eat thereof. **12:49** One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.'

12:50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

C {S} 12:51 And it came to pass the selfsame day that the LORD did bring the children of Israel out of the land of Egypt by their hosts.

{P}

thee, a land flowing with milk and honey, that thou shalt keep this service in this month. **13:6** Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD. **13:7** Unleavened bread shall be eaten throughout the seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee, in all thy borders.

C 13:8 And thou shalt tell thy son in that day, saying: It is because of that which the LORD did for me when I came forth out of Egypt. **13:9** And it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes, that the law of the LORD may be in thy mouth; for with a strong hand hath the LORD brought thee out of Egypt. **13:10** Thou shalt therefore keep this ordinance in its season from year to year. {P}

Keys to Reading The Woven Torah

Note: This is the Key Moshe Kline gives to the color coding of the woven Torah. It will help you understand the various colors and divisions above..

Division of the Books into Units

The Woven Torah is divided according to its inner literary structure. Each book is divided into *Units*. There are eighty-six Units in the Torah, as opposed to one hundred eighty seven chapters. The Units are marked by Roman Numerals. Each book of the Torah has its own inner structure which is determined by the way its Units group together in sets of Units. The sets appear on the [map of the books](#), marked by upper case Latin characters. There are a series of links and back links to navigate between the structural maps of the books and the individual Units. Clicking on a Unit in in the map jumps to the Unit. Clicking on the title of the Unit leads back to the structural map of the book.

Arrangement of the Units as Weaves

For convenience, the common chapter and verse numbers appear before each verse. Each Unit is arranged according to its inner structure as a table, or more properly, a weave. It is divided into major and minor divisions. The major divisions are the rows, or weft threads, which are marked by Arabic numerals. The weft threads are subdivided, where necessary, into segments. There are up to three segments in a weft thread and they are marked by Hebrew letters, א(aleph) ב(bet) ג(gimmel). These segments can have up to two further subdivisions. The first level of subdivision within the segment is marked by upper case Latin characters. The second level is marked by lower case Roman numerals in parenthesis.

Color Coding

The color coding is used primarily to indicate linguistic hooks between parts of the Unit. However they also point to more substantive connections and should be utilized to gain an appreciation of the Unit as a literary construct.

Direct parallels between all segments of a horizontal thread are highlighted by this color. This often points to the common theme of the thread.

There is another set of highlights sometimes used within a three-part thread. To understand this highlight, it is necessary to keep in mind that the Torah was designed as a visual document, containing visual logic, rather than oral/aural logic. This distinction is expressed in the order of elements in a triad. In speech, the synthetic middle comes last: thesis, antithesis, and finally synthesis. It is necessary to present the poles first in order to grasp the middle as a synthesis. The is not the case in a visual presentation, like the Torah. The conceptual middle is in the middle. This rule applies to more than just the parts of a three-part thread. It also applies the threads themselves. A thread which is positioned between two other threads should be read as a conceptual middle between them. Here are the colors which point to the linguistic pattern that is sometimes employed in a three part row to note the linguistic middle. **Key words in the first and second segments are marked by this color.** **Key words in the second and third segments are marked by this color.** The result is that the middle segment will have words marked with both colors.

Sometimes this highlight is used to indicate a repeating word or phrase within a segment which has led to subdividing the segment.

The layout of the text in two-dimensional format leads to the identification of linguistic and substantial links between segments in the same warp thread (column). Such parallels are marked with this color.

There are two types of highlighting employed to mark linguistic indicators of the boundaries of a Unit, closure and chiasm. **Closure between the first weft thread and the last is marked by this color.** Two colors are employed to mark a chiasm. **This color indicates the half chiasm created by the connection between the upper left segment and the lower right segment.** **This color indicates the connection between the upper right and lower left half of the chiasm.**

Appendix B²³

ORDER OF PASSOVER SERVICE IN FIRST CENTURY JUDAISM (Exod. 12)	
A.	Prayer
B.	Cup of wine
C.	Hand washing by host and passing of basin to all
D.	Dip of bitter herbs and sauce
E.	Lamb and main meal
F.	Prayer and second dip of bitter herbs and sauce
G.	Second cup of wine with question-and-answer time for children
H.	Singing of the first part of Hillel Psalm 113–114 and prayer
I.	Master of ceremony makes sop for each one after washing his hands
J.	All eat until filled; finish with a piece of lamb
K.	Third cup of wine after washing hands*
L.	Singing second part of Hillel Psalm 115–118
M.	Fourth cup of wine
* Many believe that the institution of the Lord's Supper occurred at "K." ⁴	

²³ “For a comprehensive summary of contemporary customs, see **Carmin Di Sante**, *Jewish Prayer: The Origins of Christian Liturgy* (New York: Paulist, 1985) 189ff.” Cited in **Elizabeth Hayes**, “The Unity of the Egyptian Hallel: Psalms 113-118,” *BBR* 9 (1999): 145, n. 2 [145-56]. Nt. 4: **Robert James Utley**, *The Beloved Disciple’s Memoirs and Letters: The Gospel of John, I, II, and III John*, vol. Volume 4, Study Guide Commentary Series (Marshall, Texas: Bible Lessons International, 1999), 119. This Appendix is found in my sermon on Psalm 113-114.

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