



I N T H I S I S

LOVE

1 JOHN 4:10

In this is love [noun ἀγάπη *agape*], not that we loved [verb ἀγαπάω *agapao*] God, but that He loved [verb ἀγαπάω *agapao*] us and sent His Son to be the propitiation for our sins. 1 John 4:10

- ἀγάπη *agape* - Benevolent, unconditional, pure love; seeks the highest and best for the other



What is the most important way in which
God shows His *agape* love for us?

“For God so loved [verb ἀγαπάω
agapao] the world, that He gave His only
begotten Son, that whoever believes in
Him shall not perish, but have eternal
life.” John 3:16



Palm Sunday:

Matthew 21:1-11

Jesus triumphantly enters Jerusalem

Tuesday:

Matthew 21:23-46

Jesus rebukes the Pharisees

Maundy Thursday:

Matthew 26:20-75

*The last supper; Judas betrays Jesus;
Peter denies Jesus*

Silent Saturday:

Jesus was dead

Monday:

Matthew 21:12-19

Jesus cleanses the temple

Wednesday:

Matthew 26:1-16

Judas decides to betray Jesus

Good Friday:

Matthew 27:1-61

Jesus' crucifixion

Easter Sunday:

Matthew 28

Jesus lives! The Great Commission

Passion Week

IN THIS IS
LOVE

The Last Supper

The Lord's Supper

Matthew 26:17-30

Mark 14:12-17

Luke 22:14-16



What is the name of this event?

- **Lord's Supper** - Greek phrase Κυριακὸν δεῖπνον (*Kyriakon deipnon*) is found in 1 Corinthians 11:20-21
- **Communion** – derived from Latin *communio* ("sharing in common"), which translates Greek κοινωνία (*koinōnía*) found in 1 Corinthians 10:16
- **Eucharist** - Greek noun εὐχαριστία (*eucharistia*) means "thanksgiving" as found in 1 Corinthians 11:23-24
- **Seudat ha-Adon** – Hebrew for "Meal of the Lord"



Now on the first day of Unleavened Bread the disciples came to Jesus and asked, “Where do You want us to prepare for You to eat the Passover?” And He said, “Go into the city [Jerusalem] to a certain man, and say to him, ‘The Teacher says, “My time is near; I am to keep the Passover at your house with My disciples.” ’ ” The disciples did as Jesus had directed them; and they prepared the Passover.

Matthew 26:17-19



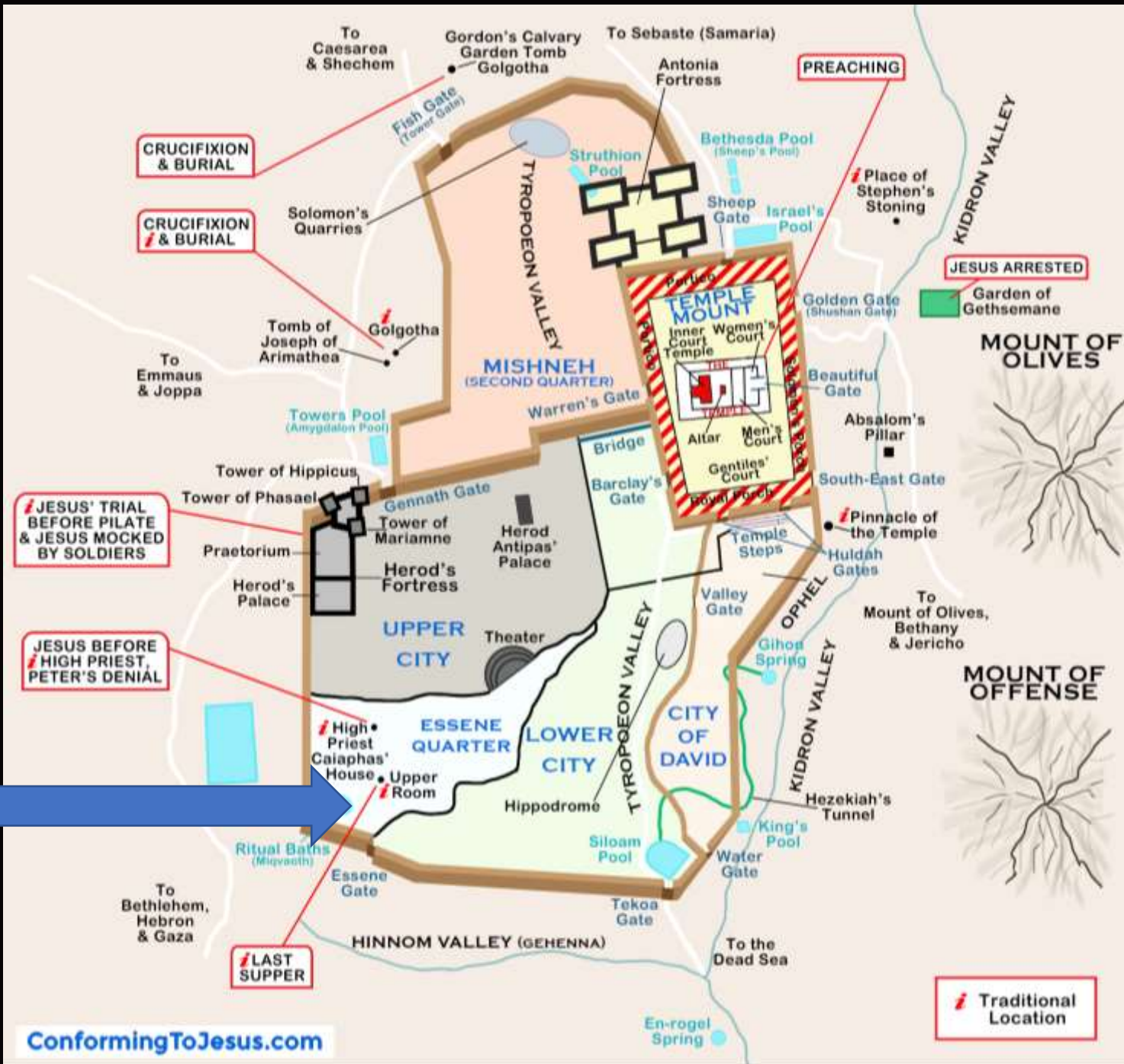
On the first day of Unleavened Bread, when the Passover lamb was being sacrificed, His disciples said to Him [Jesus], “Where do You want us to go and prepare for You to eat the Passover?” And He sent two of His disciples and said to them, “Go into the city, and a man will meet you carrying a pitcher of water; follow him; and wherever he enters, say to the owner of the house, ‘The Teacher says, “Where is My guest room in which I may eat the Passover with My disciples?”’ And he himself will show you a large upper room furnished and ready; prepare for us there.” The disciples went out and came to the city, and found it just as He had told them; and they prepared the Passover. When it was evening He came with the twelve. Mark 14:12-17



And Jesus sent **Peter** and **John**, saying, “Go and prepare the Passover for us, so that we may eat it.” They said to Him, “Where do You want us to prepare it?” And He said to them, “When you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house that he enters. “And you shall say to the owner of the house, ‘The Teacher says to you, “Where is the guest room in which I may eat the Passover with My disciples?’” ’ “And he will show you a large, furnished upper room; prepare it there.” And they left and found everything just as He had told them; and they prepared the Passover. Luke 22:8-13

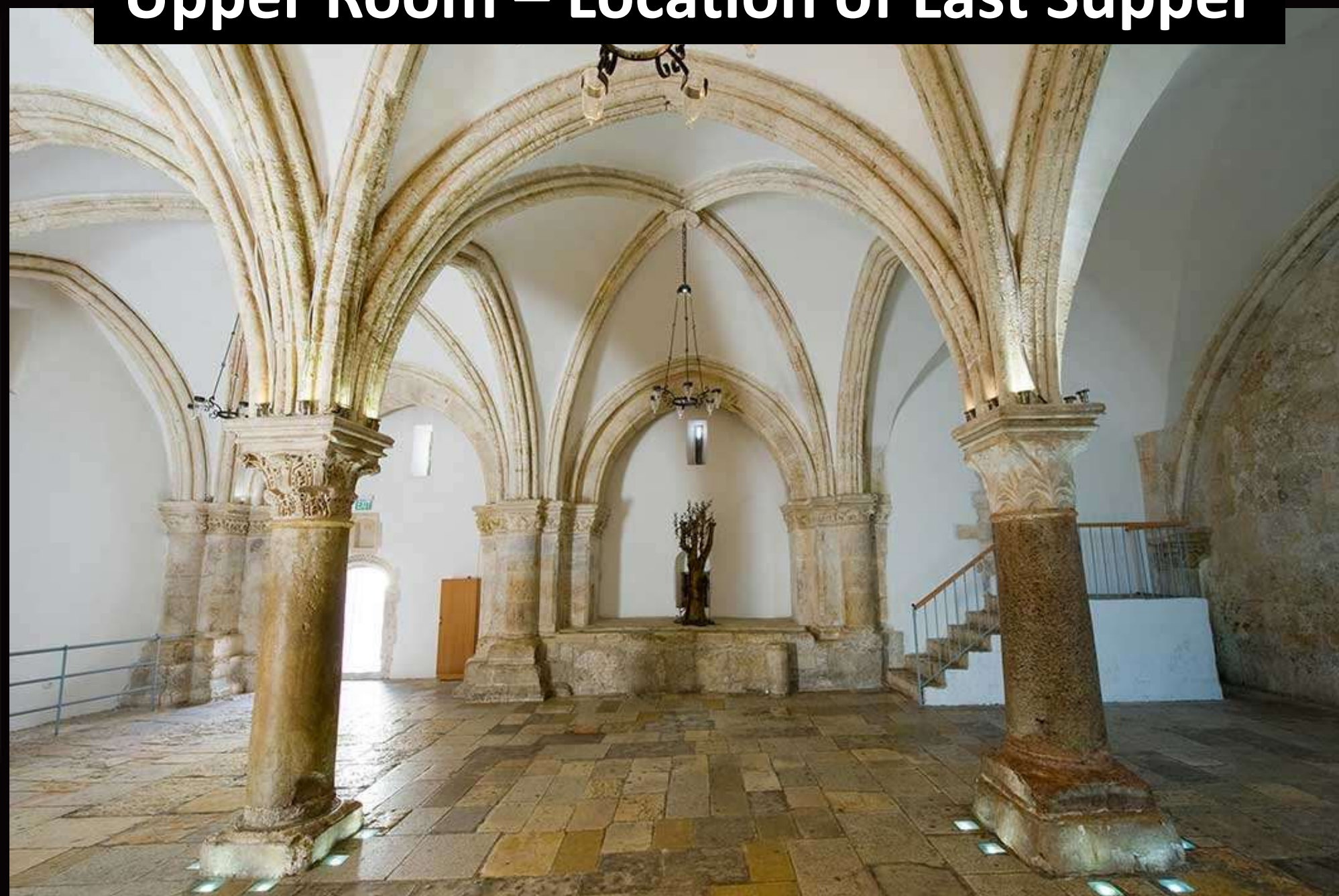


Map of Jerusalem in the days of Jesus



IN THIS IS
LOVE

Upper Room – Location of Last Supper



IN THIS IS
LOVE

D. T. Lancaster writes...

Simon Peter and John saw to the preparations: wine, unleavened bread, bitter herbs, vinegar for dipping, fruit compote, and the roasted sacrificial lamb. Cushions and mats surrounded the low, horseshoe shaped triklinium table. The table accommodated as many as thirteen participants. About five people could sit on the left and five on the right with the remaining ones reclining at the narrower center table. Everyone reclined along the outside of the table, allowing the inside of the table to remain accessible to the servers. Even today, participants in a Passover Seder lean to one side when eating the ceremonial foods as a remembrance of those days when everyone reclined around the seder table.



IN THIS IS
LOVE

What is Passover (Pesach)?

- Passover is the oldest and most important religious festival in Judaism, commemorating God's deliverance of the Hebrews from slavery in Egypt and His creation of the Israelite people.
- The Hebrew name "Pesach" comes from the Hebrew word meaning "to pass through, to pass over, to exempt or to spare."
- It is the first of the three major festivals with both historical and agricultural significance (the other two are Shavu'ot and Sukkot).

The Seder meal began after dark. No one ate anything from midday until they had all settled in around the table that night. Over the course of the evening, each person drank four ceremonial cups of wine. The first cup of wine accompanied a declaration of the day's holiness (kiddush). After the first cup, the ceremony commenced with bitter herbs and vegetables dipped into a vinegar sop (karpas). Then the servers put out the unleavened bread (matzah), fruit compote (charoset), and the Passover lamb. A child at the table asked the prescribed questions. The father or host of the Seder replied with a discussion of the significance of the ritual foods: the Passover sacrifice, the unleavened bread, and the bitter herbs. The recitation of Psalms 113–114 (Hallel) and a blessing in thanks of redemption preceded the second cup and the meal. After the meal, they poured a third cup to accompany the grace after meals, and the fourth and final cup accompanied the conclusion of the seder and as they sang the remainder of the psalms of Hallel (Psalms 115–118).



When the hour had come, He [Jesus] **reclined** at the table, and the apostles with Him. And He said to them, “I have earnestly desired to eat this Passover with you before I suffer; for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God.” And when He had taken a cup and given thanks, He said, “Take this and share it among yourselves; for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes.” Luke 22:14-18



Before even taking the first of the four cups, Jesus declared, “I have deeply longed to eat this Pesach with you before my suffering. For I say to you, I will not eat it again until it is fulfilled in the kingdom of God.” (Luke 22:15–16). He anticipated a period of separation from His disciples, but He also foresaw the day when He would be reunited with them to celebrate the grand seder at the Messianic banquet in the kingdom of heaven, i.e., the Messianic Era. Judaism teaches that, at the Messianic banquet in the kingdom, the Messiah will receive His coronation rites, take four cups in His hands, and pronounce the blessings over wine preserved in its grapes since the foundation of the world. The twelve disciples came to Jerusalem expecting just such a festive meal. They anticipated a violent upheaval, throwing off the Roman yoke, followed by the coronation of the king. They had expected a resurrection of the dead and a great banquet with the Messiah. Instead, they had a simple Seder with the Master, a foretaste of the appointed time to come.



The First of Four Cups

- Participants in a Passover Seder drink four cups of wine. This goes back to the days of Jesus.
- The four cups of wine represent four promises made to Israel by God in Exodus 6:6-7.
- The Gospel of Luke specifically mentions two cups at the Last Supper. Matthew and Mark mention only one cup, but we can assume that Jesus and His disciples did take all four cups. In Jewish tradition, all four cups are considered one cup, called “The Cup of Salvations.”



- Luke says, “He took the cup and made a blessing and said ‘Take it and distribute it.’” (Luke 22:17). The blessing over wine was simply, “Blessed are you, LORD our God, King of the universe who creates the fruit of the vine.” Jesus may have added a second blessing pertaining to the festival day, making mention of the Exodus from Egypt and the sanctity of the festival season. Then He took a solemn vow, vowing to abstain from wine and the Pesach meal until He is able to drink and eat with His disciples again in the Messianic Era:

- *For I say to you, I will surely not drink the fruit of the vine from now until the kingdom of God comes. (Luke 22:17)*

- This does not mean that He abstained from the cup that night at the table. Jewish law requires that one who makes a blessing over food or drink must taste of the thing for which he has blessed God. Jesus drank from the first cup and passed it to His disciples.

Now when evening came, Jesus was reclining at the table with the twelve disciples. As they were eating, He said, "Truly I say to you that one of you will betray Me." Being deeply grieved, they each one began to say to Him, "Surely not I, Lord?" And He answered, "He who dipped his hand with Me in the bowl is the one who will betray Me. The Son of Man is to go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born." And Judas [Iscaiot], who was betraying Him, said, "Surely it is not I, Rabbi?" Jesus said to him, "You have said it yourself."

Matthew 26:20-25



- After the first cup, participants in the Passover Seder wash hands and then take part in a ritual called karpas. The ritual involves dipping a green vegetable twice into red wine vinegar. (In modern seders, salt water often substitutes for the wine vinegar.)
- *As the Master and his disciples dipped the karpas into the dish of vinegar, he said, “Amen, I say you, one of you will betray me” (Matthew 26:21). He further said, “Look—the hand of the one betraying me is with me on the table” (Luke 22:21).*
- The disciples reacted with shock. They were greatly grieved and each man began to say to Him, “Is it I my master?” Jesus replied with an allusion to the karpas ritual. He answered and said, “The man who dipped his hand in the bowl with me is the one who will betray me” (Matthew 26:23). The other disciples had not observed whose hand dipped into the vinegar simultaneously with the Master, but Judas Iscariot knew.

- Gospel readers unfamiliar with the Seder might assume that the dipping into the bowl with Judas Iscariot (reported in Matthew and Mark) is the same as John 13:26 where Jesus dips a piece of bread and hands it to Iscariot, but the two incidents refer to different rituals during the course of the seder.
- Judas Iscariot alone knew that his hand had dipped the karpas into the vinegar at the same moment as the hand of Jesus. This indicates that Iscariot must have been reclining next to Jesus at the table. Carrying on the pretense of ignorance, Iscariot turned to the Master and asked, along with the others, “Rabbi, is it I?” He said to him privately, “You have said it.”

Judas

Jesus

John

Peter

The Matzah in Remembrance

- *The meal continued. An ancient Jewish description of the seder meal says, “Next they bring unleavened bread, lettuce, and fruit compote (charoset) ... in the days of the Temple they would set before him the body of the Passover lamb.” (Mishnah).*
- Before eating the lamb, the participants at a Seder had to discharge their obligation to eat unleavened bread (matzah) and bitter herbs. For the duration of the festival, no grain product exposed to moisture (and allowed to rise before baking) can be eaten or brought into the home. The Torah commands the Jewish people to eat unleavened matzah-bread on each of the seven days of the festival and specifically during the Seder.

While they were eating, Jesus took some [unleavened] bread, and after a blessing, He broke it and gave it to the disciples, and said, “Take, eat; this is My body.” Matthew 26:26

During the course of the Seder meal, the master of the table lifts the unleavened bread and declares, “This is the bread of affliction.” Later, he says the blessing for bread, breaks it, and distributes it to everyone at the table.



- Jesus made the blessing for bread: “Blessed are you, LORD our God, king of the universe, who brings forth bread from the earth.” He may have added the additional blessing for the festival, “... who has sanctified us with his commandments and has commanded us about eating matzah.” Then He broke the bread of affliction, ate some, and distributed it among His disciples, telling them, “Take, eat; this is my body which is given for you; do this in remembrance of me.”
- He instructed His disciples to henceforth eat the unleavened bread of Passover in remembrance of Him. With those words, He invested the Passover ritual with new, additional significance. Previously, the disciples of Jesus ate the unleavened bread at Passover in remembrance of the Exodus from Egypt. The Torah explicitly says that Passover “will be a memorial (*zikkaron*) to you” (Exodus 12:14).



- The bitter herbs remind the participants in a seder of the bitterness of the suffering in Egypt. For disciples of the Messiah, the bitter herbs also remind them of the bitterness of the night He was betrayed and of the onset of His suffering.
- In Seders today, we have no Passover lamb, but we still perform korech by dipping unleavened bread into fruit compote (*charoset*) and bitter herbs (*maror*), such as horseradish.

Korech

- Jesus distributed the unleavened matzah-bread according to Seder custom and turned His attention to the bitter herbs and Passover lamb. After a blessing for the bitter herbs and the lamb, they began to eat the main course.
- As they ate, Jesus became troubled in spirit, and he testified and said, “Amen, amen, I say to you that one of you will betray Me” (John 13:21). Again the disciples began looking at one another, at a loss to know of which one He spoke. The twelve men had spent the last three years together in the most incredible of adventures. They had walked and talked, learned and argued, eaten and drank, camped and travelled together. They had seen the sea calmed, the sick healed, demons cast out, and the dead raised. Their shared experiences forged a bond of fraternity out of which betrayal must have seemed unimaginable. The unspeakable thought broke their hearts.



- Simon Peter nodded from across the table to get John's attention. He said to him confidentially, "Tell us who it is of whom He is speaking." John leaned back and asked in a whisper, "Master, who is it?"
- Jesus replied softly, "That is the one for whom I shall dip the morsel and give it to him." Jesus dipped the morsel into a dish, and he handed it to Iscariot:
- *Yeshua answered, "Watch—it is the one to whom I dip my piece and give it." He dipped his piece and gave it to Yehudah ben Shim'on Ish-Keriyot. After he swallowed it, the satan came within him. Yeshua said to him, "What you will do, do quickly." (John 13:26–27)*
- This ritual is called "korech." According to the custom, one should combine the matzah-bread, the Passover lamb, and the bitter herbs, and eat them together (korech) as a sort of sandwich to literally fulfill the verse that says, "They shall eat it with unleavened bread and bitter herbs" (Numbers 9:11).



And when He had taken a cup and given thanks, He gave it to them, saying, “Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for forgiveness of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom.”

Matthew 26:27-29



The Third Cup

- *He said to them, “This is my blood, the blood of the new covenant, which is poured out on behalf of many.” (Mark 14:23)*
- After eating the Passover meal, participants in a Passover Seder pour a third cup of wine to accompany grace after meals. Some refer to the third cup as the cup of thanksgiving because it accompanies the prayer of thanks for the food. Likewise, Paul refers to the cup of the Master as “the cup of thanksgiving.” (1 Corinthians 10:16)
- Luke and 1 Corinthians explicitly state that Jesus took the cup “after they had eaten,” “after the meal.” That can only be the third cup, the cup of thanksgiving. The Greek word *eucharisteo* means “to give thanks” and implies the traditional Jewish practice of pronouncing a blessing to accompany a meal. The sacramental meaning of the word “Eucharist” developed in later Christian tradition.



- Our Master said the blessing for wine and distributed the cup to His disciples, saying, “Drink from it, all of you; for this cup is the new covenant in my blood, which is poured out for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me.”
- As He passed the cup of thanksgiving to His disciples, Jesus instructed them to henceforth take the wine of Passover in remembrance of Him. With those words, He once again invested new symbolism into the Passover ceremony. He did not institute a new ritual or replace the previous symbolic associations. Previously, the disciples of Jesus drank four cups at Passover in remembrance of the salvation from Egypt. As stated above, God ordained Passover as a “memorial” of the exodus. Rabbi Jesus told His disciples to henceforth take the cups of Passover in remembrance of Him.



and when He had given thanks, He broke it and said, “This is My body, which is for you; **do this in remembrance of Me.**” In the same way He took the cup also after supper, saying, “This cup is the new covenant in My blood; **do this, as often as you drink it, in remembrance of Me.**” For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until He comes. 1 Corinthians 11:24-26

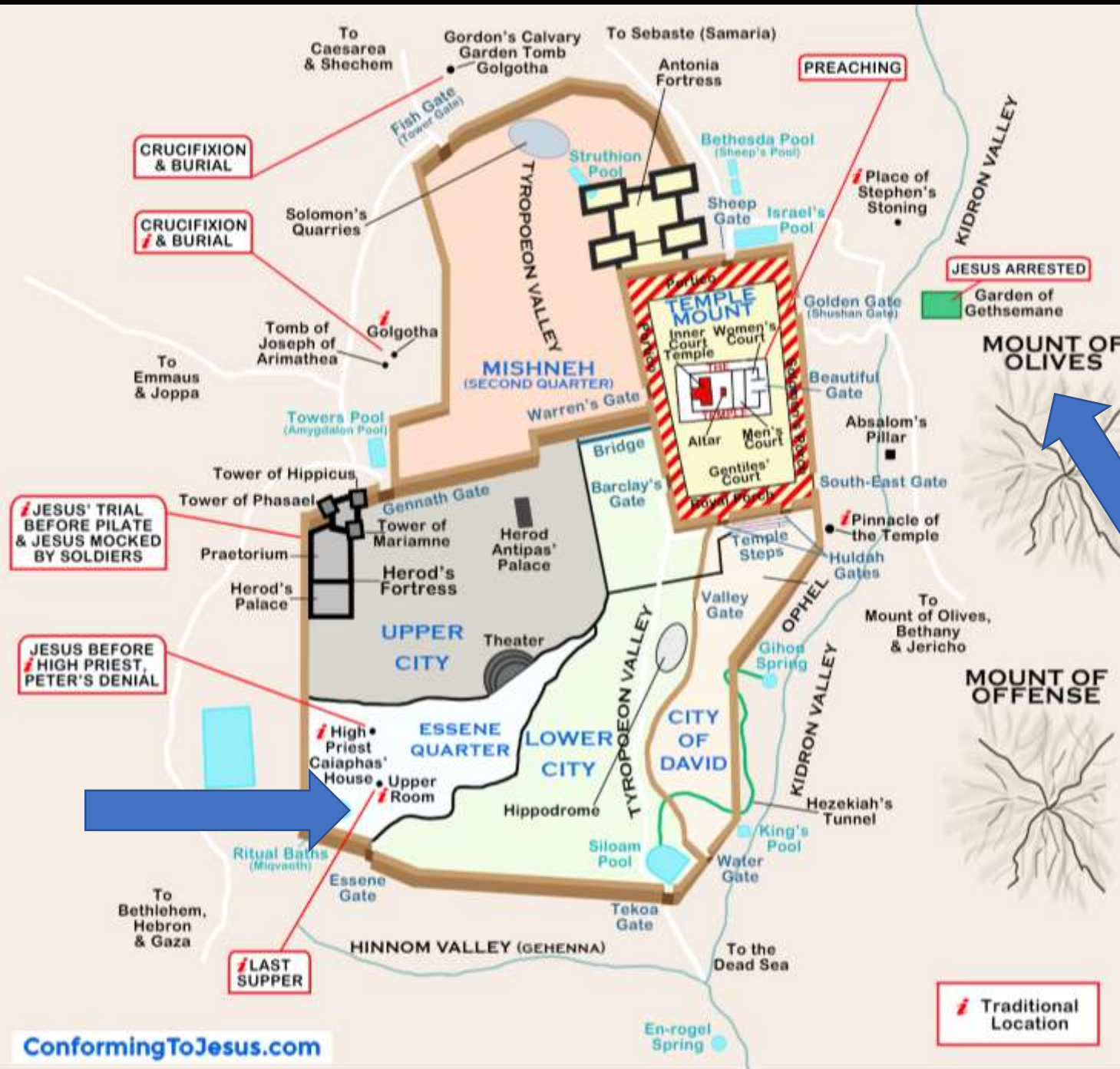
Christian tradition has embellished the ritual, but the original context indicates a simple, Passover rite common to every Jewish home, albeit, augmented with additional symbolic associations. By declaring the unleavened bread as a symbol for his body, the Master invited the disciples to henceforth remember Passover as the occasion of His suffering and sacrifice.

<https://www.bethimmanuel.org/articles/last-seder-jewish-reading-last-supper>



After singing a hymn, they went out to the Mount of Olives.

Matthew 26:30



Fourth Cup and Singing the Hallel

- *After their recital of the Hallel ... (Matthew 26:30)*
- In the days of Messiah Jesus, participants in a Passover Seder sang through the Hallel (Psalms 113–118). They recited a portion of the psalms before the food in conjunction with the second cup, and they recited the remainder of the psalms after the meal in conjunction with the final cup.
- The Gospels mention Jesus and the disciples keeping the same custom: “And when they had sung a hymn, they went out to the Mount of Olives” (Matthew 26:30; Mark 14:26). Before they left for the Mount of Olives, however, they lingered over the fourth cup.

- Jesus said the blessing for the last cup. In conjunction with the last blessings over the fruit of the vine, he said, “I am the vine and you are the branches” (John 15:5). They talked at the table long into the night as the Master delivered His farewell discourse to His disciples. He spoke all the sayings recorded in John 13–17. He warned the disciples that they would deny Him. Simon Peter adamantly insisted he would never betray Jesus. He told them to prepare for the trauma to come, and He prayed for them.
- When Jesus finished His farewell discourse, He left the table. His disciples followed Him. They went out from the city, crossed the valley at the foot of the Mount of Olives, and climbed the hill to the garden of Gethsemane. Then Jesus prayed, “My Father, if only you were willing to make this cup pass from me! Yet let it not be according to my will but according to your will” (Luke 22:42).



The Apostle Paul wrote, “Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For **Christ our Passover** also has been sacrificed. Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.” 1 Corinthians 5:7-8



Why?



He made Him who knew no sin to be sin
on our behalf, so that we might become
the righteousness of God in Him.
2 Corinthians 5:21

IN THIS IS
LOVE

**Now let us prepare
for the Lord's Supper**



**We offer the opportunity to partake of the
Lord's Supper each Sunday in our Prayer Room**



IN THIS IS
LOVE

Observance of the Lord's Supper

