



## 24. The Last Supper

Mark 14:1–31; Matthew 26:1–35;  
Luke 22:1–38; John 13

Carl Bloch "The Last Supper"

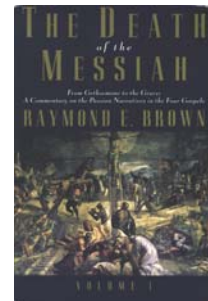
"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." Luke 22:19-20

## First, John's "Book of Glory"

- "To those who accept him, the Word shows his glory by returning to the Father in death, resurrection, and ascension. Fully glorified, he communicates the Spirit of Life." (Brown, *INT*, 334)
  - "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39)
- **The Last Supper (13:1-17:26)**
  - The Meal (Washing of Feet and Identification of the Traitor, 13:1-30)
    - No institution of the sacrament! Instead sacramental imagery has been woven throughout the gospel
  - **The Last Supper Discourses (13:31-17:26)**
- **The Passion Proper (18:1-19:42)**
- **The Resurrection (20:1-29)**
- Conclusion to the Book of Glory: Statement of the Author's Purpose (20:30-31)

## The Passion of Jesus Christ

- From the Greek verb *pascho*, meaning “suffering”
  - But it is not unconnected with the idea of “deep feeling” and love
  - Sometimes the time from the Triumphal entry to the resurrection is referred to the “Passion Week”
  - Usually the passion is reckoned from the Last Supper or from Gethsemane through the death and burial
- A biblical term! “To whom he showed alive after his passion . . .” (Acts 1:3)
- Passion Narratives
  - Dramatic accounts of the Savior’s final hours (Mark 14:1–15:47; Matthew 26:1–27:66; Luke 22:1–56; John 13-19)
  - Constitute the longest block of material that John and the Synoptics have in common
    - All seem to draw upon an earlier tradition, a primitive Passion Narrative
  - Intensely studied
    - Raymond Brown, for instance, wrote a 2-volume, 1608-page critical study entitled *The Death of the Messiah*



8/22/2008

24. The Last Supper

3

## Setting the Scene for the Passion

- The Plot to Kill Jesus (Mark 14:1-2; Matt 26:1-5; Luke 22:1-2)
  - “After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people.” (Mark 14:1-2)
- The Anointing at Bethany (Mark 14:3–9; Matt 26:6–13; John 12:1–3)
  - Possible anointing “*christos*” imagery
    - Mary sister of Lazarus in John anoints Jesus’ feet 6 days before
      - Perhaps Jesus’ anointing as king before he is received in triumph on Palm Sunday?
    - A “woman” in Mark and Matthew anoints Jesus’ head 2 days before
      - Jesus is now “anointed” as priest before his Passion, when he offers the sacrifice of himself
    - Not the same as Luke’s “woman who showed great love” who washed and anointed his feet in Luke 7:36-37
      - For Luke Jesus was “anointed with the spirit” at baptism
  - Explicitly intended for Christ’s burial
    - Funerary washing and perfuming the body had practical purposes
    - Mary/the woman knew well that Christ would die, understood better than the other disciples!
- Judas Agrees to Betray Jesus (Mark 14:10-11; Matt 26:14-16; Luke 22:3-6)

8/22/2008

24. The Last Supper

4

## The Last Supper Tradition

- The term “Last Supper” never occurs in the New Testament
- **The primitive narrative may have been oral**
  - from the *kerygma* or preaching of the gospel
  - Perhaps Q or M—or “J!”
- The earliest NT reference is actually by Paul
  - **“For I have received of the Lord that which also I delivered unto you,** That the Lord Jesus the *same* night in which he was betrayed took bread: **And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.** After the same manner also *he took* the cup, when he had supped, saying, **This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.”** (1 Corinthians 11:23-26)
  - Luke 22:19-20 is closest to this
    - Not surprising since Luke is closely associated with Paul

8/22/2008

24. The Last Supper

5

## The Last Supper: A Passover Meal?

See David Rolph Seely, “The Last Supper according to Matthew, Mark, and Luke,” (packet)

- The Synoptics agree that it was a **traditional Passover meal or Seder**
- John maintains that it was **the night before Passover**
  - **Christ died on the cross even as the paschal lambs were being slaughtered in the temple!**
    - Supported by Babylonian Talmud *Sanhedrin* 43a: “On the eve of Passover, Yeshua was hanged”
- Explanations
  - **Synoptics are correct**
    - John has altered it for theological reasons to emphasize that Christ was “The Lamb of God”
  - **John is correct**
    - the Synoptics have altered it to emphasize the imagery of the sacrament
  - **Both are correct**
    - Pharisees and Sadducees observed it on different days
    - Jewish lunar versus Qumran solar calendar
    - Galilean observance versus Jerusalem observance
    - **Passover began Friday evening but Jesus, knowing that he would not be alive for it, was anxious to celebrate it early with his friends**
      - “With desire I have desired to eat this passover with you before I suffer” (Luke 22:15)
      - Maintains both the **Synoptic** and **Johannine** symbolism

8/22/2008

24. The Last Supper

6

## Synoptic Last Hours with the Disciples

- Preparation of the Passover (Mark 14:12-16; Matt 26:17-19; Luke 22:7-13)
  - Luke 22:11's "guestchamber" is the same word, *katalyma*, used for the inn in 2:7!
- Passover with the Disciples (Mark 14:17-21; Matt 26:20-25; Luke 22:14-18)
- **Institution of the Lord's Supper** (Mark 14:22-25; Matt 26:26-30; Luke 22:19-20)
- Dispute about Greatness (Luke 22:24-27)
- Future Role of the Twelve (Luke 22:28-30)
- Peter's Denial Foretold (Mark 14:26-31; Matt 26:31-35; Luke 22:31-34)
- The Two Swords (22:35-38)

8/22/2008

24. The Last Supper

7

## Outline: Johannine Last Supper (13:1-17:26)

- The Meal and Its Activities (13:1-20)
  - **The theme of Love introduced** (13:1)
    - "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, **having loved his own which were in the world, he loved them unto the end.**"
  - **No explicit institution of the sacrament**
    - Instead, the symbolism is woven throughout the gospel (e.g., Bread of Life discourse)
  - **Footwashing (13:2-20)**
    - "... Jesus answered him, If I wash thee not, thou hast no part with me." (13:8)
      - Referring to this particular ordinance, the sanctification or "washing" clean in general, or both?
      - See also D&C 88:138-141
    - "If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." (13:14-15)
  - Jesus foretells his betrayal (13:21-30)
  - **The New Commandment to Love One Another** (13:31-36; sc. "Maundy Thursday" from the Latin *mandatum* for commandment)
  - Peter's Denial Foretold (13:36-38)
- **The Last Supper Discourses (14:1-17:26) [next "homestudy" lecture!]**

8/22/2008

24. The Last Supper

8

## Focus: The Institution of the Sacrament

- The Lord's ministry was framed by two essential ordinances: baptism and the sacrament of the Lord's Supper (see Seely, 94)
- Last Supper as a **Commemorative Act**
  - Henceforth looking back at his sacrifice
  - "And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it. **This is in remembrance of my blood which is shed for many, and the new testament (diathēkē or "covenant") which I give unto you; for of me ye shall bear record unto all the world. And as oft as ye do this ordinance, ye will remember me in this hour that I was with you and drank with you of this cup, even the last time in my ministry.** (Mark 14:22–25)
- Institution of the **New Covenant (diathēkē)**
  - cf. Sinai Covenant Ex. 24, Deut. 18
  - Jeremiah 31:31-33, "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah . . . I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."
- Last Supper as a **Messianic Banquet**
  - Looking forward to the Parousia and the Millennium as well as looking back to the Sacrifice
  - See Isaiah 25:6-8, Ezekiel 39:17-20, Zechariah 9:15, D&C 27:4-14
  - Verily I say unto you, Of this ye shall bear record; for **I will no more drink of the fruit of the vine with you, until that day that I drink it new in the kingdom of God.** (Mark 14:22–25)
  - Token of the Resurrection as well as the Redemption (see 3 Nephi 18:7a)
    - The body that Jesus showed the Nephites was his resurrected body!

8/22/2008

24. The Last Supper

9

## The Sacrament Today

Excerpts from Jeffrey R. Holland, "This Do in Remembrance of Me," *Ensign*, Nov. 1995, 67ff

- "The setting was Jerusalem. The season was that of the Passover, a celebration rich in symbolism for what was about to come. Long ago the troubled and enslaved Israelites had been "passed over," spared, **finally made free by the blood of a lamb sprinkled on the lintel and doorposts of their Egyptian homes** (see [Ex. 12:21-24](#)). That, in turn, had been only a symbolic reiteration of what Adam and all succeeding prophets were taught from the beginning—that the **pure and unblemished lambs offered from the firstlings of Israel's flocks were a similitude, a token, a prefiguration of the great and last sacrifice of Christ which was to come** (see [Moses 5:5-8](#))."
- "With a crust of bread, always broken, blessed, and offered first, we remember **his bruised body and broken heart, his physical suffering on the cross** where he cried, "I thirst," and finally, "My God, my God, why hast thou forsaken me?" ([John 19:28](#); [Matt. 27:46](#).)

8/22/2008

24. The Last Supper

10



8/22/2008

24. The Last Supper

11

## The Sacrament Today (cont.)

Excerpts from Jeffrey R. **Holland**, "This Do in Remembrance of Me," *Ensign*, Nov. 1995, 67ff

- "With a small cup of water we remember **the shedding of Christ's blood and the depth of his spiritual suffering, anguish which began in the Garden of Gethsemane.** There he said, "My soul is exceeding sorrowful, even unto death" ([Matt. 26:38](#)). He was in agony and "prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground" ([Luke 22:44](#))."
- "With so very much at stake, this ordinance commemorating our escape from the angel of darkness should be taken more seriously than it sometimes is. **It should be a powerful, reverent, reflective moment.** It should encourage spiritual feelings and impressions. As such it should not be rushed. **It is not something to 'get over' so that the real purpose of a sacrament meeting can be pursued. This is the real purpose of the meeting.** And everything that is said or sung or prayed in those services should be consistent with the grandeur of this sacred ordinance."

8/22/2008

24. The Last Supper

12