

## Prologue

Greetings! My name is Luke, and I write that you may know Jesus the Christ, better. I want to tell you the story of the last Passover supper of our LORD Jesus. I was not there, but *having traced the course of all things accurately, I thought to write it for you in order*—some from me and some from interviewing others like Matthew and John, but all *moved by the Holy Spirit as they spoke from God*.

## Chapter I—Before Supper

Our story begins as *the Feast of Unleavened Bread drew near which is called the Passover, and before the feast, Jesus knowing that His hour had come that He depart this world to His Father, having loved His own in the world, He loved them to the utmost. But the chief priests and the scribes sought how they might put Him to death, yet not during the feast for they feared the people lest a tumult arise among them*. This is Satan moving events as much as he can. He knows God's Word about the day Jesus will die—the day of Passover, the 14th day of the New Year after twilight. So, Satan moves to try Scripture, and delay the death of Messiah until after Passover. He, then, *entered into Judas who was called Iscariot; and he went away, and discussed with the chief priests how he might deliver him to them. They were glad, and agreed to give him money. Judas consented, and sought opportunity to hand him over to them apart from the multitude*. Now, *the Day of Unleavened Bread came on which it was customary that the Passover be sacrificed* [1]. After sundown, every family would sit down and eat the Passover according to the Law of Moses which says, *the beginning of months—the first month; on the tenth of this month, take for themselves—each man a lamb to their fathers' house. Your lamb shall be well, a male of one year; and it shall be for you to examine until the fourteenth day of the same month. You shall slaughter it—the whole assembly of the congregation of Israel after twilight*. So, according to Moses it goes like this: each family takes a lamb, and watches it from the 10<sup>th</sup> to the 14<sup>th</sup> day to make sure it has nothing wrong with it. Then on the 14<sup>th</sup> day, they sacrifice it to remember the Lamb whose blood redeemed them out of slavery to the Egyptians.

Now, Messiah, the Lamb of God, is here, and our Heavenly Father watched Him from the 10<sup>th</sup> day on Sunday to Thursday, the 14<sup>th</sup> day of this—the first month. He watched Jesus as He rode into Jerusalem not on a white war horse conquering with riches but *poor and humble—riding on a male donkey, a colt on which no man ever sat*. He had told us Jesus was coming saying, *Rejoice greatly,*

*O daughter of Zion; shout, O daughter of Jerusalem: behold, your king is coming to you—righteous and saved. But, you see, as a lamb who takes away the sin of the world!*

His Father watched as Jesus underwent examination from the Chief Priests of the Sadducees and the Pharisees seeking to destroy Him *because of envy* saying among themselves, ‘*Look, the world has gone after Him.*’ Examining His Divine authority, they said, ‘*By what authority are you doing these things? And who gave you this authority?*’

Jesus said to them, ‘*The baptism of John was from what—from heaven or from men?*’

*They began reasoning among themselves, saying, ‘If we say, ‘From heaven,’ He will say to us, ‘Then why did you not believe him?’ ‘But if we say, ‘From men,’ we fear the people; for they all regard John as a prophet.’ And answering Jesus, they said, ‘We do not know.’*

*He thus said, ‘Neither will I tell you by what authority I do these things.’*

Our Father watched as the Pharisees sent their disciples along with the Herodians to test Jesus on the line between spiritual and governing authority. They said, ‘*Teacher, we know that You are truthful and teach the way of God in truth, and defer to no one; for You are not partial to any. Tell us then, what do you think? Is it lawful to give a poll-tax to Caesar, or not?*’

*But Jesus having known their wickedness said, ‘Why are you testing Me, you hypocrites? Show Me the coin used for the poll-tax.’ And they brought Him a denarius. He said to them, ‘Whose likeness and inscription is this?’—to which they say, ‘Caesar’s.’ Then to them Jesus says, ‘Return to Caesar therefore the things that are Caesar’s; and to God the things that are God’s.’ Though God is over all, He is given to governing authorities their own spheres of responsibility. So, be responsible to them, too.*

Our Father watched as Sadducees (*who say there is no resurrection*) came to Jesus and questioned Him saying, ‘*Teacher, Moses said, ‘If a man dies having no children, his brother as next of kin shall marry his wife, and raise up children for his brother.’ ‘Now, there were seven brothers with us; and the first married and died, and having no children left his wife to his brother; so, also, the second, and the third, down to the seventh. Last of all, the woman died. In the resurrection, therefore, whose wife of the seven will she be? For they all had married her.’*

*But Jesus answered and said to them, ‘You are mistaken, not understanding the Scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.’ Jesus is saying when the Bride and Friends of the Bridegroom hear His voice in the Resurrection, this is not a return to natural life, but a complete transformation to the eternal. Like the angels, marriage and reproduction will no longer be needed for He will be our Bridegroom forever. ‘Regarding the resurrection of the dead,’ Jesus asks them, ‘Have you not read what was spoken to you by God: ‘I AM the God of Abraham, and the God of Isaac, and the God of Jacob?’ He is not the God of the dead, but of the living.’ Jesus invokes Moses’ Name for the Covenant to Abraham, I am*

the God of Abraham, Isaac, and Jacob because God promised the whole land to them. Yet they died without inheriting it. Jesus knows that His Father is not only the God of Abraham, Isaac, and Jacob, but a God of the living—that they are alive not dead. God must therefore raise them from the dead to life everlasting and ownership of the Land.

The Father kept watching as one of the Pharisees, *a lawyer, asked Him a question testing Him, 'Teacher, which is the great commandment in the Law?'*

*And He said to him, "You shall love the Lord you God with all Your heart with all your soul, and with all your mind. This is the great and foremost commandment. The second is like it, 'You shall love your neighbor as yourself.' On these two commandments depend the whole Law and the Prophets.'*

Jesus is saying if you do the most—love God fully this way, you will do all the others He commands. Likewise, if you fulfill the second foremost commandment toward those near you in need, then it follows that you will do all the other commandments toward them, too.

Our Father watched to the last while *the Pharisees were gathered together, and Jesus asked them a question: 'What do you think about the Christ, whose son is He?'* They said to Him, *'The son of David.'* He said to them, *'Then how does David in the Spirit call Him 'Lord,' saying, 'The Lord said to My Lord, 'Sit at My Right Hand until I put Your enemies beneath Your Feet?'' 'If David then calls Him 'Lord,' how is He His Son?'* No one was able to answer Him a word, nor did anyone dare from that day on to ask Him another question. They could not because they had not recognized the man standing before them was the God-Man—that is having come as a baby in David's line. They refused to see that the Son of David and the Son of God were One and the Same. The Lamb of God had passed every examination, and was, indeed, in body and in spirit without spot or blemish—proven, again, fit to take away *the sin of the world.* [2]

*Now, the Day of Unleavened Bread came, so Jesus sent Peter and John, saying, 'Go and make ready the Passover for us to eat.'*

*But they said to Him, 'Where do You wish that we prepare?'*

*And He said to them, 'Behold, after you have entered into the city, a man bearing a vessel of water will meet you; follow him into the house into which he goes.'* In our day, a man bearing a jar is not the usual custom so this would catch Peter and John's attention. Jesus went on, *"You shall say to the master of the house, 'The teacher says to you, 'Where is the guest-chamber where I shall eat the Passover with my disciples?'* *And he will show you a large upper room furnished: there, prepare.'* So, after they left, and discovered as he had told them, they readied the Passover. They found the home-owner and the best room of the home entered by outside stairs just as He said.

The following was the way it was after our forefathers returned from exile in Babylon—each family's preparation for its own Passover supper went like so:

One: they, like Peter and John, took or procured a lamb at the Temple.

Two: they had their lamb slaughtered, and its blood caught in a bowl.

Three: the bowl was passed from priest to priest and poured out at the Brazen Altar.

Four: hymns about the Messiah in the Psalms 113 – 118 were sung part of which says: *I shall give thanks to You, for You have answered me, And You have become My Salvation. The Stone which the builders rejected has become the Chief Cornerstone. This is the LORD'S doing; It is marvelous in our eyes. This is the day which the LORD has made; Let us rejoice and be glad in it*—this prophesying that single day on which He shall return in glory.

Five: then, parts of the meats and inner parts were burned at the altar.

Six: they took the remainder of the lamb, and roasted it for their Passover supper.

Lastly, Peter and John picked up unleavened bread and wine.

I want to tell you, here, a little about the Jewish reckoning of the days. Each day numbered for the month begins at *midnight*. However, each day numbered for the week begins at *evening*. Book III of Moses says, *In the first month, on the fourteenth day of the month at twilight is the LORD's Passover. Then on the fifteenth day of the same month there is the Feast of Unleavened Bread to the LORD.* So, in the first month of the New Year—on the *fourteenth day before midnight*, they ate the Passover after evening for that was when the LORD passed over the Lamb's blood on their doorpost. Then, on the *fifteenth day of the same month* at twilight, they began the first day of the Feast of Unleavened Bread. Moses' Book II says, *They baked the dough which they had brought out of Egypt into cakes of unleavened bread for it had not become leavened*—this because they were driven out of Egypt and could not delay. This is the first of seven days of this Feast of Unleavened Bread. Now they came to call the day they ate their Passover supper after twilight, their *Day of Unleavened Bread* for even on the *fourteenth day of the month at evening*, the command came, *you shall eat unleavened bread*.

Returning to our story: so, *when the hour was come, he reclined at the table, and the apostles with him. He said to them, 'I have much desired to eat this Passover with you before I suffer because I am telling you, I shall by no means eat it until everything be fulfilled in the kingdom of God'*. Jesus is saying that this is the Passover of fulfillment—the day I become your Passover Sacrifice. Therefore I am going to die, and you will not eat this dinner with Me until the first Passover Feast in the Kingdom. We will eat it together, again, only in My Reign.

## Chapter II—Supper

As He was speaking, there was the traditional lighting of the candles—indeed, there, reclining with them, was the Light of the world. They watched as *He received the Cup* of Thanksgiving. We call Passover wine, *Fruit of the Vine*, especially since Passover wine is fermented naturally without sugar.

*When He had given thanks, He said, 'Take this, and divide it among yourselves for I say to you; I shall by no means drink of the Fruit of the Vine from now until when the Kingdom of God comes'. Now supper coming, and the devil having already cast into the heart of Judas of Simon Iscariot to betray him, Jesus, having known that the Father gave all things into His hands, and that from God He came forth and face to face with God, He was going, rises from supper. He lays aside his garments, and taking a towel, tied it around himself. Then, Jesus pours water into the basin, and began to wash the disciples' feet, and to wipe them with the towel which had been tied around him. Tradition has the lady of the house or her daughter pouring water over the hands before supper. However, as the others reclined and watched, Jesus breaks with tradition as the honored guest by not only doing the washing, but also by not washing their hands but their feet—symbolizing their walk with God which only He is able to cleanse. Jesus said, 'He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all'—this saying, they were already bathed and clean by salvation—the custom being they needed to go to a public house for a bath. They were clean when they left, but having walked through the dusty streets, only their feet needed washing on entering a house. They all had bathed, and as it were, been cleansed of sin by Jesus, except one, Judas. And so when He had washed their feet and reclined at the table again, Jesus said to them, 'Do you know what I have done to you?' None had any answer. 'You call Me Teacher and Lord; and you are right, for so I am. If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet for I gave you an example that you also should do as I did to you. Truly, truly, I say to you, a slave is not greater than his master; neither is one who is sent greater than the one who sent him.' Our Lord gave us a model—a pattern that we, as servants, might see better the greatness of service, even, serving those over whom God has sent us as authority. And Jesus served even His betrayer wherefore He says, ( that the Scripture may be fulfilled: 'Yea, mine own familiar friend, in whom I trusted, 'who did eat of my bread, has lifted up his heel against me' ) 'From now on I tell you before what happens, that whenever it happens, you may believe that I Am.' [3]*

*As they were eating after Jesus said these things, there were scattered around the table small saltwater dishes with a green vegetable on the side to dip into them. It was a tradition called Karpas based on their exodus from Egypt. Green is the sign of Spring and Spring is the sign of youth; so, here, they remembered back to the youth of their nation when God delivered them on dry-land through the salt-waters of the Red Sea. Now, Jesus became disturbed in His spirit, and testified, Amen, I tell you, that one of you will betray Me.*

*Being exceedingly grieved, they each one began to say to him, 'I am not, am I, Lord'? But the One answering said, 'the one who dips his hand with Me in the dish—this one will betray Me. The Son of Man is going away, just as it is written of him: but woe to that man through whom the Son of Man is*

*betrayed! Good were it for him if that man had never been born.'* And using the same dish at the same time as Judas, Jesus dipped his vegetable with him.

*But answering, Judas, the one betraying Him, said, 'I am not, am I, My Teacher'?*

*Jesus says to him, 'You, yourself, said it.'* [4] This is written that we all see, Jesus was going away--it was the plan of God that He die. But, Woe, to the man who betrays him for that one is cursed for eternity in such a way that it is good were he never born. For Judas, this is the end of a very sad story told by the One Who would die for his sins, too!

The second cup was then poured. It was the Cup of Plagues, and from it ten drops were poured out in sorrow. Those at this supper remembered how the LORD had smitten Egypt saying, *'I will send all My plagues on you and your servants and your people so that you may know that there is no one like Me in all the earth.* The list of the plagues rang out as they remembered and a new drop fell. As in every Passover supper, however, tradition surrounds the *Afikoman*—this began with the Honored Guest removing only the middle loaf of three matzah loaves from a white linen with three sleeves. As the disciples watched the removal of the middle matzah, another picture was drawn of the Son of God come as the Son of Man. Matzah bread, the only kind of bread Jesus ever used to refer to Himself, had to come without leaven—you see, Jesus had come *tempted in all things yet without sin.* Matzah had to be striped—the baker having pierced the dough in rows so when baked, it came out with stripes—*Pilate took Jesus and scourged Him.* When you hold the matzah up to the light, light also shines through the piercings— *His hands and His feet, pierced with nails; His side pierced with a spear.* Raising the middle matzah overhead and breaking it in two, the Honored Guest wrapped it in its own linen, and hid it away until after the main course. So, they would *raise up Jesus on a cross*—His body broken by crucifixion. He would be *wrapped it in linen cloth as was customary, and laid in a tomb cut into the rock.* [5] And so they ate together the main course of roasted lamb and matzah bread.

### **Chapter III After Supper**

The Afikoman concluded with the third cup of Passover wine. Jesus retrieved the middle matzah from its hiding place, *and after He took it, and given thanks, He broke it and gave it to them, saying, 'This is the body of Me being given on your behalf. Keep doing this in My memory'.* *And the cup in like manner He took after supper, saying, 'This cup is the new covenant by My blood, even that which is poured out for you'.* For the first time Jesus tells those gathered around the table that this Cup of Redemption is no more to remember the Passover Lamb whose blood delivered them in Egypt, but His own blood. Jesus officially replaces, here, the Old with the New Covenant. It requires His blood

to free not only Israel, but all mankind from sin for *all things are cleansed with blood, and without shedding of blood there is no forgiveness*. This Passover would remember the Blood of the Lamb of God—it, I say, again, was the Passover of fulfillment. All God’s feasts are fulfilled in their time. And this is the appointed time for the Passover Feast when Jesus knew He had to die. So, from this point on when we celebrate this Passover Supper as I said, He requires only two things to remember that Passover Day—the drinking of the Third Cup and the eating from the Middle Matzah—broken and distributed. On the third day, Jesus would be resurrected to fellowship with us, forever. Now, Jesus says again, *‘I tell you, I shall by no means drink from this fruit of the vine from now until that day when I drink it with you anew in my Father’s kingdom’*. [6] When the Kingdom comes, and they eat this Passover anew, it will be on the basis of His death symbolized by this Cup. The New Covenant is ratified by Jesus’ drinking of the Cup of our sins. This New Covenant is the foundation for the Kingdom in which they will drink the *Fruit of the Vine* on the Passover anew.

Unexpectedly, Jesus reveals again, *‘But, here, the hand of the one betraying Me is with Mine on the table; for, indeed, the Son of Man is going as it has been determined. But, woe to that man by whom He is betrayed!’* Jesus having already hinted at His betrayal, breaks from tradition once more holding the *dipping of the Sop* until now that the Scripture be fulfilled, *He who did eat the bread of Me, has lifted up his heel against me*. In this way with the Sop—an olive sized piece of matzah came also the dip called Charoset—a mixture of apple, nuts, honey, cinnamon, wine, lemon juice prepared a day before and left to turn brown. Charoset resembled the color of brick mortar and was set with a bowl of bitter herbs as they remembered how the Egyptians *made their lives bitter with hard labor in mortar and in bricks*.

John, because he reclined by Jesus’ chest in this way, he says to Him, *“Lord, who is it?”* Jesus therefore answered, *‘This one is for whom I will dip the sop, and give it to him’*. It was customary for the honored guest to dip each sop into the Charoset, and hand it to each of the other guests. *Therefore, after dipping the sop, He takes and gives the sop to Judas of Simon Iscariot, the first to receive it. Satan then entered into him, again. Therefore Jesus said to him, ‘What you do, do quickly.’* Now no one of those reclining at the table knew for what purpose He had said this to him. *Judas then having received the sop went out straightway: and it was night* because he was a son of night and darkness. [7]

#### **Chapter IV—Final Promises and Commands**

*When therefore he was gone out, Jesus says, ‘Now is the Son of Man glorified, and God is glorified by Him and God shall glorify His Messiah by the Messiah Himself, and immediately shall He*

*glorify Him*". [A] The disciples won't have to wait to see Jesus glorified. Having eaten the main course, Jesus begins a discourse—promises and commands He wants to make sure they hear before they leave their supper there in this upper-room. *Little children, yet a little while I am with you. You shall seek me: Wherever I go, you cannot come I tell you now.* Jesus in His Own way tells that He will be leaving them in a short while, and they can not follow—indeed, only Messiah can die for sin. *A new commandment I give you that you love one another; just as I loved you, in order that you also love one another. By this love, all men will know that you are disciples of Mine, if you have love one with another.* [B] Jesus, here, officially redefines God's view of one's love for another from *love your neighbor as yourself* to *love one another*.

*Simon Peter says to him, 'Lord, where are you going?'*

*Jesus answered, 'Wherever I am going, you can not follow now; but you will follow afterwards.'* [C]

In His way, Jesus is telling him that some time yet future, Peter will be put death for his faith.

*Peter says to Him, 'Lord, why can't I follow you, now? I will lay down my life for you.'*

*Jesus answers, 'Simon, Simon, look! Satan has demanded to sift you like the wheat; but I have prayed for you, that your faith once and for all not fail. So, when once you have turned again, you yourself strengthen your brothers. Will you lay down your life for me? Truly, Truly, I tell you, the cockcrow shall by no means sound until you have denied your true relationship with Me thrice.* The security watches were changed during the night by a horn or cockcrow every three hours from evening to dawn.

*Peter tells Him, 'Even if I must die with You, I by no means shall deny You.'* All the disciples said the same, too. [8]

Jesus knowing their hearts were thrown into confusion said, *'Stop letting your heart be troubled: believe in God, believe also in Me. In the house of my Father are many abodes. But if not, I would have told you because I am going to prepare a place for you'*. Despite their confusion, Jesus is saying, you all will have an eternal abode prepared in heaven by Jesus Himself. *'And if I go and I prepare a place for you, I am coming again, and will receive you to Myself that wherever I Am, you may be also. And wherever I am going, you have known the way.* [E]

*Thomas says to him, 'Lord, we have not known where You are going; how can we know the way?'*

*Jesus says to him, "I am the way and the truth and the life;: no one comes face to face with the Father, but through Me.'* [F] Peter filled with the Holy Spirit would later confirm this promise to Annas, Caiaphas, and other priestly rulers saying, *And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.*

Jesus then sowed the seed of more promises to those left around the table. *'If you have known Me, you will know my Father also. From now on, you know Him, and have seen Him.'*—this is one of

John's main themes—knowing and seeing the Messiah is knowing and seeing the Heavenly Father Himself.

*Philip says to Him, 'Lord, show us the Father once and for all, and it suffices us'.*

*Jesus says to him, 'Such a long time I am with you, and you have not fully known Me, Philip? He that has seen Me has seen the Father. [G] How do you say, 'Make the Father known to us?' Don't you believe that I am in the Father, and the Father in Me? The words which I speak to you I speak not from myself: but the Father abiding in Me is doing His works'. Jesus is the spoken and written Word of God come to earth doing the works of the Father who sent Him. 'Believe Me that I am in the Father, and the Father in Me: or else believe Me because of My works themselves. [H] Truly, truly, I tell you, he who believes Me, the works that I do shall he do also. And greater than these shall he do; because I am going to the Father. And whatever you shall ask in My name, that will I do, in order that the Father may be glorified by the Son. Whenever you ask any certain thing in my name, that shall I do'. [J] Anything they ask as long as it is in His will—His Word, Jesus will do it. 'Whenever you love me, you will keep my commandments'. [K] [9]*

Jesus, now, makes a promise never made since the world began. *'And I will ask the Father, and He shall give you another Comforter that He may be with you for this age'. Even after Jesus leaves, this Comforter will remain for this present time. "It is the Spirit of truth Whom the world cannot receive; for it notices Him not, neither knows Him. You know Him; for He abides with you, and shall be in you. [L] I will not send you away orphans for I am coming to you. Yet a little while, and the world notices Me no more; but you notice Me: Because I live, you shall live also'. [M] Jesus life after death is a world apart from those without Him. His eternal life is the promise that all disciples of Him certainly shall in the future be raised to life everlasting also. In that day, you will know that I am in My Father, and you are in union with Me, and I in you. After Jesus leaves to the Father, He, too, shall indwell His disciples. The one having My commandments, and keeping them is he who loves Me. And he who loves Me will be loved at My Father's hands, and I will love him and will reveal Myself to him.'*

*Judas (not Iscariot) says to Him, "Lord, what is come to pass that you will reveal Yourself to us, and not to the world"?*

*Jesus answered and said to him, 'If a man love Me, he will keep My word: and My Father will love him; and We will come face to face with him, and make Our abode with him. The one not loving Me does not keep the words of Me, because the Word which you hear is not Mine, but the Father's who sent Me. These things have I spoken to you, while abiding with you. [O] But the Comforter, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you. [P]*

*Peace I send away with you. My peace I give to you. Not as the world gives, do I give to you. [Q]*  
 The Lord gives in grace. The world gives with strings. Messiah just leaves His inner peace with His disciples because they love Him and do His commands. Therefore, Jesus says, *'Stop letting your heart be troubled, nor being cowardly. You heard that I said to you, 'I go away, and I come to you'. If you loved me, you would rejoice because I am going to the Father for the Father is greater than Me.*  
 The Father sent Him on a mission, and now therefore He is returning home. *And now I have told you before happening, that, when it happens, you may believe. I will no more speak much with you, for the prince of the world is coming: and he has nothing in Me. But in order that the world may know that I love the Father, even just as the Father commanded me, likewise I do. [R] [10]* All Jesus would do from now on would show the lost world His own Love for His Father.

Over the final cup, the Cup of Praise, they sang from the Psalms, *'The stone which the builders rejected is become the head of the corner. This is Jehovah's doing; It is marvelous in our eyes. This is the day which Jehovah has made; We will rejoice and be glad in it. Save now, we beseech thee, O Jehovah: O Jehovah, we beseech thee, send now prosperity. Blessed be He that comes in the name of Jehovah: We have blessed you out of the house of Jehovah'. And after they had hymned, Jesus commanded, 'Get up, let us go from here', and they went out to the Mount of Olives. [11]*

### Bibliography and Notes

- [1] Lu.1.3, 2Pe. 1:21, Lu. 22.1-7, Jn. 13.1, Matt. 26.5
- [2] Ex. 12.1-6, Zech.9.9, Jn.1.29, 12.19, Lu 19:30, Mk. 15:10, Matt 21:23, 25-27, 22.16-21, 23-32, Matt. 23:37-40, 42-46
- [3] Lu. 22.7-13, Ps 118:21-24, Lev 23:5-6, Ex 12:39, 12:18, Lu 22:14-16, Lu 22:v.17-18, Jn.13:2-5, Jn.13:12-16, 18, Ps. 41:9, Jn. 13:19
- [4] Jn.13.21, Matt.26:21-25
- [5] 2<sup>nd</sup> Cup not enumerated in Scripture, Exodus 9:14., Afikoman not enumerated in Scripture as such, Heb.4.15, John 19:1, Luke 24:40, John 19:34, Acts 5:30, Lu. 23:53

- [6] Luke melds together the 1<sup>st</sup> Cup and the 3<sup>rd</sup> Cup and the breaking up of the middle Matzah with its distribution, LU.22:19, LU. 22:20, Hebrews 9:22, Matt.26:29 [Jesus repeats what He said before supper in Luke with the 3<sup>rd</sup> cup after supper—when the Kingdom comes and they eat this Passover anew, it will be on the basis of His death symbolized by this Cup. The New Covenant is ratified by His shed Blood, and this Covenant ratified is symbolized by His drinking the Cup—His death for our sins. This New Covenant is the foundation for the Kingdom in which they will drink the Fruit of the Vine on the Passover anew. The Reinstating of the Passover is found in Ek. 45:18-22].
- [7] Lu. 22:21-22, John 13:18, Exodus 1:14, Jn. 13:25-28, 13:30, see 1Th 5:5
- [8] Jn. 13:31-38—[A] Promise: Jesus' Glorification, [B] Command: Love One Another, Lev. 19:18, [C] Promise: Peter's Martyrdom, Luke 22:31-32, Matt. 26:35
- [9] Jn. 14:1-8—[D] Command: Cease Inner Trouble, [E] Promise: BrideGroom return for Bride—The Rapture, [F] Promise: One Way to Heaven, Ac. 4:12, Jn. 14:7-15, [G] Promise: Knowing Jesus is Knowing the Father, [H] Promise: Jesus' works are the works of the Father in Him, [I] Promise: Disciples Works Greater than Messiah's, [J] Promise: Answer to All Prayer per His Word, [K] Promise: Obedience Results from Loving Messiah.
- [10] Jn. 14:16-31, [L] Promise: Jesus Sends the Holy Spirit inside all believers, [M] Promise: Resurrection of Jesus Disciples, [N] Promise: Loving Jesus Brings Love and Personal Revelation of Him, [O] Promise: Restatement of the Indwelling and Fellowship of Father and Son in Believer who Does the Word from Love for Them, [P] Promise: Holy Spirit is the Teacher of Disciples and the Power of Spiritual Memory, [Q] Promise: Inner Peace is the Grace Gift for Those Loving Him and Doing His Word, [R] Promise: Jesus' Obedience to Father to Show His Love for Him.
- [11] Matt. 26:30, Ps. 118:22-26, Jn. 15:1