



Carl Bloch "The Last Supper"

## 23. The Last Supper

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

*Setting the Scene for the Passion—the Plot to Kill Jesus; Matthew’s and Mark’s Anointing at Bethany; Judas agrees to Betray Jesus. The Last Supper Tradition; The Last Supper: A Passover Meal? The Institution of the Sacrament.*

### “While of These Emblems We Partake” (hymn no. 174)

1. While of these emblems we partake  
In Jesus’ name and for his sake,  
Let us remember and be sure  
Our hearts and hands are clean and pure.

2. For us the blood of Christ was shed;  
For us on Calvary’s cross he bled,  
And thus dispelled the awful gloom  
That else were this creation’s doom.

3. The law was broken; Jesus died  
That justice might be satisfied,  
That man might not remain a slave  
Of death, of hell, or of the grave,

4. But rise triumphant from the tomb,  
And in eternal splendor bloom,  
Freed from the pow’r of death and pain,  
With Christ, the Lord, to rule and reign.

<https://www.lds.org/music/library/hymns/while-of-these-emblems-we-partake-174?lang=eng>

## Setting the Scene for the Passion

“Spy Wednesday,” framing a loving act with dark conspiracies



- **The Plot to Kill Jesus** (Mark 14:1-2; par 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; par Matt 26:6-13; cf. John 12:1-3; see next slide)
- **Judas Agrees to Betray Jesus** (Mark 14:10-11; Matt 26:14-16; Luke 22:3-6)

Tissot, “Conspiracy of the Jews”

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## The Anointing at Bethany (Mark 14:3-9; par Matt 26:6-13)



Tissot, “Meal in the House of the Pharisee”

- **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!*
- **Possible implicit 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

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## The Woman and Her Testimony (Personal Reflection)

Of the woman who anointed his head with oil, Jesus said, "Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her" (Mark 14:9; parallel 26:13). As a result, in recent years I have taken time to read and think about her story each year as I prepare for Easter. In *God So Loved the World*, I wrote:

I am stirred by the faith of this woman, and it calls to my memory many influential women in my life—both of my grandmothers, my mother, my wife, friends, and teachers—who have similarly been stalwart and believing women of Christ. Their testimonies have planted the seed of faith in my heart and nurtured it, just as the faith of Lois and Eunice did for Timothy (see 2 Timothy 1:5). Jesus has asked us to remember the faith of this woman, saying, "Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." Each year as we read this account, we can fulfill that injunction, and hopefully be moved to remember the faith of other women and men who believed in Christ and his sacrifice, and in the process passed that faith to us. (p. 45)

In harmony with this sentiment, each year on the Wednesday before Easter, I choose to honor my grandmothers, my mother, my sister, my wife, and now my daughter for their testimonies of Jesus and their examples to me.

## The Last Supper Tradition

### "Maundy" or Holy Thursday

- "Maundy" is an Old English term from the Latin *mandatum*, meaning "commandment" (see John 13:34)
  - [https://www.youtube.com/watch?v=xMe-KQilBM&feature=player\\_detailpage](https://www.youtube.com/watch?v=xMe-KQilBM&feature=player_detailpage)
- **The primitive narrative may have been oral**
  - The term "Last Supper" never occurs in the New Testament
  - from the *kérygma* or preaching of the gospel (perhaps Q or M—or "J!")
  - Stories about the sacrament, Jesus' other acts, and his final teachings
- 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 Cor 11:23-26)
  - Luke 22:19-20 is closest to this
    - Not surprising since Luke is closely associated with Paul

## 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

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## Synoptic Last Hours with the Disciples

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

Upper left: The Cenacle (from the Latin cenaculum, for "dinner), the traditional Catholic site of the Last Supper; lower left: St. Mark's, the site according to the Syrian Orthodox tradition.

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## The Cenacle, traditional site of the Last Supper



**חדר האכילה האחרון**  
**Room of the Last Supper (Cenacle)**  
**חדר האכילה האחרון (אכילת סעודה)**


...החדר אשר בו אירע הדבר הזה הוא אחד מחדרי בית המדרש המרכזי של בית הכנסת הגדולה של ירושלים. החדר נבנה בתקופת בית המקדש השני, ונחשב לאחד מחדרי האכילה האחרונים של ירושלים. החדר נבנה בתקופת בית המקדש השני, ונחשב לאחד מחדרי האכילה האחרונים של ירושלים. החדר נבנה בתקופת בית המקדש השני, ונחשב לאחד מחדרי האכילה האחרונים של ירושלים.

According to Christian tradition, this is the upper room, in which Jesus and his disciples celebrated the Passover meal - the Last Supper - on which he died for the redemption of those who believe. The name of the hall - Cenacle - comes from the Latin word for abode. According to the Bible, at Passover, Jesus sends after the Resurrection, the disciples received things along in the Cenacle, they were instructed by the Holy Spirit, but together with other disciples, as the last year was completed (John 13), and have been their spirit the Christian faith through the world.

The Room of the Last Supper was part of the Holy Church Church built in 100 AD, and the Cenacle church established on its ruins in the 13th Century. The room is its second stage was founded in the 15th Century and it probably established and renovated according to the Christian legend. During the Ottoman rule it was converted into a mosque (the "Madrassa"), dedicated to King David, was named in its southern wall.

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## The Sacrament of the Lord's Supper



Walter Rane, "In Remembrance of Me"

"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. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. (Mark 14:22-25)

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## 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 and Sign 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!

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## 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.)

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## 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.”

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## 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, next slide)**
  - 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, or Farewell, Discourses (14:1–17:26, next lecture)**

*Holy Thursday foot washing ceremony at the Notre Dame of Jerusalem church*

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## Footwashing (John 13:2–20)



J. Kirk Richards, *Greatest in the Kingdom*

- “. . . Jesus answered him, ***If I wash thee not, thou hast no part with me.***” (13:8)
  - **Only baptized once, after that one needs only repentance**
  - Referring to this particular ordinance; sanctification or “washing”; clean in general, or all of the above?
  - 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)