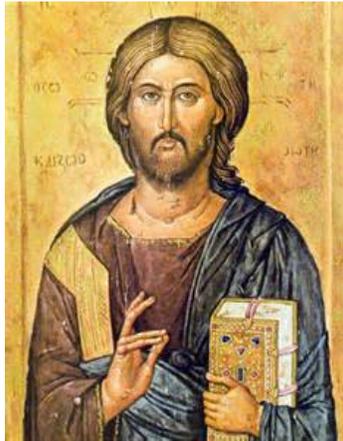


## Dining in the Kingdom:



A look at meals and Communion in Luke's Gospel.

### **Week Five: Luke 22:7-38 (The Last supper and the Lord's Supper.)**

#### **Luke 22:7-38**

##### **The Preparation of the Passover**

<sup>7</sup> Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. <sup>8</sup> So Jesus sent Peter and John, saying, 'Go and prepare the Passover meal for us that we may eat it.' <sup>9</sup> They asked him, 'Where do you want us to make preparations for it?' <sup>10</sup> 'Listen,' he said to them, 'when you have entered the city, a man carrying a jar of water will meet you; follow him into the house he enters <sup>11</sup> and say to the owner of the house, "The teacher asks you, 'Where is the guest room, where I may eat the Passover with my disciples?' " <sup>12</sup> He will show you a large room upstairs, already furnished. Make preparations for us there.' <sup>13</sup> So they went and found everything as he had told them; and they prepared the Passover meal.

##### **The Institution of the Lord's Supper**

<sup>14</sup> When the hour came, he took his place at the table, and the apostles with him. <sup>15</sup> He said to them, 'I have eagerly desired to eat this Passover

with you before I suffer; <sup>16</sup>for I tell you, I will not eat it until it is fulfilled in the kingdom of God.’ <sup>17</sup>Then he took a cup, and after giving thanks he said, ‘Take this and divide it among yourselves; <sup>18</sup>for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.’ <sup>19</sup>Then he took a loaf of 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.’ <sup>20</sup>And he did the same with the cup after supper, saying, ‘This cup that is poured out for you is the new covenant in my blood. <sup>21</sup>But see, the one who betrays me is with me, and his hand is on the table. <sup>22</sup>For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!’ <sup>23</sup>Then they began to ask one another which one of them it could be who would do this.

### **The Dispute about Greatness**

<sup>24</sup> A dispute also arose among them as to which one of them was to be regarded as the greatest. <sup>25</sup> But he said to them, ‘The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. <sup>26</sup> But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. <sup>27</sup> For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.

<sup>28</sup> ‘You are those who have stood by me in my trials; <sup>29</sup> and I confer on you, just as my Father has conferred on me, a kingdom, <sup>30</sup> so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

### **Jesus Predicts Peter’s Denial**

<sup>31</sup> ‘Simon, Simon, listen! Satan has demanded to sift all of you like wheat, <sup>32</sup> but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers.’ <sup>33</sup> And

he said to him, 'Lord, I am ready to go with you to prison and to death!' <sup>34</sup> Jesus said, 'I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me.'

### **Purse, Bag, and Sword**

<sup>35</sup> He said to them, 'When I sent you out without a purse, bag, or sandals, did you lack anything?' They said, 'No, not a thing.' <sup>36</sup> He said to them, 'But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one.' <sup>37</sup> For I tell you, this scripture must be fulfilled in me, "And he was counted among the lawless"; and indeed what is written about me is being fulfilled.' <sup>38</sup> They said, 'Lord, look, here are two swords.' He replied, 'It is enough.'

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### **Background:**

This event takes place within the structure of the biggest event in the life of the Jewish people—the Passover. The Passover is the background, beginning, and end of this meal. Exodus Chapter 12 gives us the details of this background: Every enslaved household will slaughter a perfect lamb, and mark their doorpost with its blood. The angel of death will pass over that house, and nobody in that family will die in the night. (That night of death being the final plague against Pharaoh, King of Egypt.) Every year thereafter, the people re-enact that night in such a way that they are really back there with their ancestors. Exodus spells out the meal—what you eat, how, when, with whom, etc. Jesus is called the Lamb of God by early Christians, remembering the slaughter of the perfect one. ("Saved by the blood of the Lamb")

describes us, but it REALLY described the people in Egypt that first night!)

We remember that the Christian Passover has several facets: first--the original rescue of God's people, second—Christ passed over from death to life on Easter, and third—we pass over from sin and death into life in Christ at our Baptism. *Passover is everywhere...*

### **The literary structure:**

This passage fits into the ancient tradition of a “farewell discourse.”

The whole structure is the lead-in to the events of Good Friday.

The passage is divided into 2 literary parts: instructions for preparing the meal (vss 7-13) and the meal itself (vss14-38.) In addition, the second part includes 2 parts—the actual meal, Last Supper, and the part with only bread and wine—Lord's Supper.

### **The gathering:**

There are a lot of preparations for this event! Jesus sends the disciples into town telling them to look out for certain people and say certain things: “Where is the guest room...” This is very similar to earlier in the week, when he sent them in looking for a particular donkey: “The Lord needs it...” Jesus either had prophetic knowledge, or he had made the arrangements ahead of time!

This gathering is both in the present and in the future—like the original Passover.

Jesus is the host, and the disciples are the guests. This is not a large gathering of strangers or visitors, these are the core believers.

The Upper Room is large, and already furnished, we are told. The Greek word translated here as “guest room” is *kataluma*. Luke uses the same

word in 2:7 to describe the Inn, in which there was no room for Mary and Joseph. “There was no room for them in the kataluma...”

This is a gathering that involves betrayal: first by Judas Iscariot, then by everybody else, when they were arguing about who was the greatest.

### **Teaching:**

From this passage, we receive the actual words of institution so familiar to all Christian traditions.(B.C.P. Rite 1, 2, etc.) They closely match 1Corinthians 11:23-25, the earliest record we have.)

There is the double naming of “Simon, Simon...Satan has demanded to sift all of you like wheat...” The rooster’s crow is forever associated with Simon Peter’s denial. Ironically, Simon does actually suffer in the way he promised.

This is the moment in which Jesus has the last chance to teach about greatness and service.

This is a remembrance that brings the event to life.

### **Questions to think about:**

1. We can’t really ask how does this meal point toward a Communion service! How is this meal different from a Communion service?
2. Do you think Communion should only be open to Baptized believers? Why, or why not?
3. Do you think that a “specially educated ordained person” should be the only one allowed to celebrate Communion? Why, or why not?
4. How has the Covid-19 changed your thoughts about the Communion Table and our ability to receive this Sacrament?

5. Have you ever heard Communion celebrated by a woman? Or in another language than your own? Did it seem odd?