

# Jesus Institutes the Lord's Supper

As recorded in Luke 22

As we know this entire event of instituting the Lord's Supper takes place during Jesus' last passover meal recorded in all the synoptic Gospels. In the Gospel of Luke the context starts at chapter 22 verse 1. For additional details two appendices have been provided. **Appendix A** is a one page listing of all the scriptures from the Gospels pertaining to the event of Jesus instituting the Lord's Supper plus all other scripture related to the significance of the Lord's Supper in the first century. The parallel scriptures are arranged side-by-side for easy comparison and study. **Appendix B** explains the details of the complexity of the very ritualistic passover meal at the time of Christ.

Scanning the parallel passages from the Gospels we notice different words are chosen to tell the same story regarding how Jesus establishes the pattern and purpose for the Lord's Supper. The Luke account however has a unique instance recorded in verse 17 of how Jesus took a "cup," gave thanks and said "take this and divide it among you." But this happened before He took the bread. Does this imply that Jesus authorized us to take the cup before we take the bread in our celebration of the Lord's Supper today?

In other words, can Luke 22:17 be used as an example of taking the Lord's Supper in reverse order? The pertinent verses are from Luke 22:15-20:

*15 And he said to them, "I have eagerly desired to eat this Passover with you before I suffer. 16 For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God." 17 Then He took the cup, and gave thanks, and said, "Take this and divide it among yourselves; 18 "for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes." 19 And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me." 20 Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you."*

The passover meal was a complicated symbolic meal which reminded the Jews of their escape from Egyptian bondage as recorded in Exodus. During this meal there were four cups (glasses of wine) taken at different times and each one having a special ritualistic meaning. Two of these *cups* were taken before the meal was eaten and two after the meal. A unique saying was quoted from Exodus 6 for each of the four cups (see Appendix B for details).

Some think "the cup" mentioned in verse 17 represents the fruit of the vine of the communion, thereby giving us an example of taking the fruit of the vine before the bread. It does not. Please consider the following evidence carefully.

"The cup" in Luke 22:17 cannot be the blood of Christ of the Lord's Supper because:

1) If it was, we should take the fruit of the vine twice, once before and once after the bread. This is not an option! If v.17 represents the cup of the Lord's Supper, this example must be followed! If Luke is simply completing the picture of instituting the Lord's Supper, assuming that Matthew, Mark and Paul (1 Corinthians 11:17 ff.) were all correct but incomplete, then this "complete" picture was what Jesus actually did and intended for us to do every Sunday. This would necessarily imply that every church on every Sunday for 2000 years had partaken of the Lord's Supper in an unauthorized manner. If v.17 represents the cup of the Lord's Supper we must now change our past habits and take the fruit of the vine both before and after the bread each and every week in order for us to follow the example set by Jesus!

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2) The Lord was eating the passover supper. This was a very formalized procedure consisting of 14 steps, listed in **Appendix B** for your convenience. It consisted of four cups taken at specific times during the ceremony. Certain specific things were said at the drinking of each cup by the male head of the household, presumably Jesus in this case. Two of the ritual cups were taken before the eating and two afterwards. Verse 17 was simply one of the two cups taken before the actual eating the passover meal listed as steps 8 and 9, of the 14 steps of the passover meal. Remember Jesus handled all four cups of the passover as he had done every year since reaching the required age as a Jewish young man. This particular passover was only different because it was His last and because he was setting up a memorial service for His followers "until he comes."

Nothing is said in verse 17 to identify this cup as the blood of Christ. There were four "cups" used in the passover supper, the only way we can know which of these cups were intended to represent the blood of Christ in Communion is when we are told that is the case by the Holy Spirit as He dictated the story. We are only told *once* that "this cup is the blood of Christ." Therefore there is one and only one cup that is to be used in the Lord's Supper as the blood of Christ, i.e. the one after the meal.

3) However, verse 20 plainly says "this cup is the new covenant in my blood, which is poured out for you." The absence of any such remark in verse 17 is telling.

4) Paul gives a detail description of what Christ did in instituting in Lord' Supper. He reports in 1 Corinthians 11:23 ff. "What I received from the Lord I also delivered unto you..." Whatever Paul received from the Lord is "that" which he passed on to the people of Corinth, therefore this information was directly from the Lord. Paul said nothing about two cups! Instead Paul said "the Lord, on the night in which he was betrayed took bread..." that is, the first thing mentioned while instituting the Lord's Supper was taking the bread, NOT the cup. It is also interesting that the words spoken by Paul are quoted from the words of Luke "**This** cup [singular] is the new covenant in my blood." As Paul quoted The Lord, he did NOT mention any of the other three cups.

5) If the cup mentioned in v. 17 represents the fruit of the vine of the Communion and there were four cups in the passover meal, each one a different symbol of some part of the Exodus, then why not say each of the four cups of the passover meal represents the fruit of the vine and take the fruit of the vine four times every Sunday morning, twice before the bread and twice afterward. If not four times then which one(s) do, in fact, represent the cup of the Lord's Supper. Maybe only the cup(s) so designated by the words of Jesus! Which would mean only one, because only one of the four cups of the passover taken by the Lord was mentioned as His blood: "this cup is the new covenant in my blood."

6) In all four examples given of Jesus taking the cup and using it to represent the Lord's Supper (Matthew 26:27, Mark 14:23, Luke 22:20, 1 Corinthians 11: 25) the "cup" was always **singular**. Matthew and Mark report "He took *the* cup." But Luke and Paul both quote Jesus as saying *this cup*, not "this second cup" or "this cup also" or "Jesus took the cup again" or "for a second time Jesus took a cup" or any number of other combination of words which would imply a previous cup used for the same purpose. Therefore there was no previous cup used to represent the Blood of Christ.

Using Luke's account as a guide we notice that Jesus says He will not eat it (the passover) again, v.16, and will not drink of the wine, v.18, "until it finds fulfillment in the kingdom of God." But we know from both Matthew and Mark that Jesus says these same words again after His designated "this cup" as His blood in verse 20. Therefore Jesus says these words three times at different points in the passover meal. If the location of these statements has any significance at all it is not specified. If we infer that the location (placement) of these words

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has some significance, that significance would certainly not alter the conclusion deduced from all the above evidence.

These six points taken together are overwhelming evidence that prove beyond a reasonable doubt that the cup mentioned in verse 17 of Luke 22 does not represent the fruit of the vine of the Lord's Supper. Please brethren let us yield to the plain words written by the Spirit.

Someone might think this evidence is not enough to prove that the cup in verse 17 does not represent the fruit of the vine of the Lord's Supper. If anyone rejected this conclusion because they claim this is too little evidence, how then can they accept the idea of dual cups with *no* evidence to support that idea?

Any corrections or improvements to, or criticisms of, these comments are eagerly requested.

# Appendix A The Lord's Supper -- N. I. V.

Matthew 26

Mark 14

Luke 22

1 Corinthians 11

26 ¶ le they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, "Take and eat; this is my body."

27 Then he took the cup, gave thanks and offered it to them, saying, "Drink from it, all of you.

28 This is my blood of **the covenant**, which is poured out for many for the forgiveness of sins.

22 While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, "Take it; this is my body."

23 Then he took the cup, gave thanks and offered it to them, and they all drank from it.

24 "This is my blood of **the covenant**, which is poured out for many," he said to them.

19 And he took bread, gave thanks and broke it, and gave it to them, saying, "This is my body given for you; do this in remembrance of me."

20 In the same way, after the supper he took the cup, saying, "This cup is **the new covenant** in my blood, which is poured out for you.

**15** "...I have eagerly desired to eat this Passover with you before I suffer.

**16** For I tell you, I will not eat it again **until it finds fulfillment** in the kingdom of God."

**17** After taking the cup, he gave thanks and said, "Take this and divide it among you.

**18** For I tell you I will not drink again of the fruit of the vine **until the kingdom of God comes.**"

**Acts 20:7** ¶ On the first day of the week we came together to break bread. Paul spoke to the people and, because he intended to leave the next day, kept on talking until midnight

23 ¶ The Lord Jesus, on the night he was betrayed, took bread, 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."

25 In the same way, after supper he took the cup, saying, "This cup is **the new covenant** in my blood; do this, whenever you drink it, in remembrance of me."

26 For whenever you eat this bread and drink this cup, you proclaim the Lord's death **until he comes**.

27 Therefore, whoever eats the bread or drinks the cup of the Lord in an **unworthy manner** will be guilty of **sinning against the body and blood of the Lord**.

28 A man ought to examine himself before he eats of the bread and drinks of the cup.

29 For anyone who eats and drinks **without recognizing** the body of the Lord eats and **drinks judgment on himself**. (cf. Heb. 10:29)

30 That is why many among you are **weak and sick, and a number of you have fallen asleep**.  
31 But if we judged ourselves, we would not come under judgment.  
32 When we are judged by the Lord, we **are being disciplined** so that we will not be condemned with the world. cf. Heb. 12:5-11 (11\*)

25 ¶ I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew **with you** in my Father's kingdom."

## John 6:

53 Jesus said to them, "I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, **you have no life in you**.  
54 Whoever eats my flesh and drinks my blood **has eternal life**, and I will raise him up at the last day.  
55 For my flesh is real food and my blood is real drink.  
56 Whoever eats my flesh and drinks my blood **remains in me**, and I in him. (cf. 1 John 1: 7)

## John 6:

57 Just as the living Father sent me and I live because of the Father, so the one who feeds on me **will live because of me**.  
58 This is the bread that came down from heaven. Your forefathers ate manna and died, but he who feeds on this bread **will live forever**."

**1 Corinthians 10: 16** Is not the cup of thanksgiving for which we give thanks a **participation** (sharing) in the blood of Christ? And is not the bread that we break a **participation** (sharing) in the body of Christ? **17** Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf. ("we, who are many, are one body" = the church)

ΤΟΥΤΟ ΤΟ ΠΟΤΗΡΙΟΝ (cup) Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ (covenant) ΕΣΤΙΝ ΕΝ ΤΩ ΕΜΩ ΑΙΜΑΤΙ (blood) ΤΟΥΤΟ ΠΟΙΕΙΤΕ ΟΣΑΚΙΣ ΑΝ ΠΙΝΗΤΕ ΕΙΣ ΤΗΝ ΕΜΗΝ ΑΝΑΜΝΗΣΙΝ, 1 Cor. 11:25  
ΤΟΥΤΟ ΤΟ ΠΟΤΗΡΙΟΝ Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ ΕΝ ΤΩ ΕΜΩ ΑΙΜΑΤΙ ΕΝ ΤΩ ΑΙΜΑΤΙ ΜΟΥ ΤΟΥΤΕΡ ΥΜΩΝ (of me for you) ΕΚΧΥΘΗΜΕΝΟΝ, Luke 22:20

# Appendix B

## Detail description of the passover supper at the time of Christ

### Passover in the Time of Jesus

by  
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The following essay is the transcript used in a recent Seder that I conducted with some friends. With a little imagination, you can see how it was implemented.

This evening we will be celebrating the Passover as it was celebrated in the first century A.D. Our records are scanty in some places, but the majority of aspects of the evening are certifiable as authentic at that time. We will not eat giflta fish, nor have a boiled egg or a bare lamb shank bone on our plates, since this practice does not date back to the time of Jesus.<sup>1</sup> The meal itself will be simple: hors d'oeuvres, lamb, unleavened bread, and wine; the symbolic significance of the meal, however, will be rich and complex. The Passover was a festive occasion—a celebration of the nation's release from Egyptian bondage. We should celebrate it tonight as Jesus' disciples did, for only later did they realize the irony of this joyous occasion that pointed to the death of the Messiah.

As we replicate what the Jews of Palestine did at the time of Jesus, try to reflect on what may have been going through the disciples' minds as well as our Lord's, as we partake of that last Passover before his death. At certain points we will punctuate the ceremony with references to that Thursday evening of April 2, A. D. 33.<sup>2</sup> At the end of the Passover, we will briefly look at Matthew 26:17-30, 36-45 and a few other verses.

\* \* \*

#### Preliminaries:

- **Nisan 10—Selection of a lamb:** A one-year-old unblemished male lamb is chosen for the Passover by a member of the household. (In A. D. 33, Nisan 10 fell on 'Palm Monday,' the day Jesus made his untriumphal entry into Jerusalem. It is evident that he was presenting himself as the unblemished sacrifice for the nation on that day.) The slaughter of the lambs would not take place until Nisan 14, the day Jesus was crucified (Friday, April 3, A. D. 33).<sup>3</sup>
- **Nisan 13—Searching for leaven:** Usually the evening before the Passover meal was eaten, the *paterfamilias* led his family through the house by candlelight, looking in nooks and crannies for any leaven in the house. No leaven was supposed to be in the home at that time. (Not infrequently, Jews would sell their leaven to their Gentile neighbors and buy it back after the eight days of unleavened bread!)

At the end of the search the father says, "All leaven that is in my possession, that which I have seen and that which I have not seen, be it null, be it accounted as the dust of the earth."<sup>4</sup>

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<sup>1</sup> The basic source for the ancient Passover ceremony is the tractate *Pesachim* (from which the Greek word *pascha* is derived and which is translated as 'paschal' in the RSV of 1 Cor 5:7, 'passover' in most other modern translations) in the Mishnah, a document that was written down in c. A. D. 200 by Rabbi Judah ha-Nassi. Judah had received it via oral tradition dating back to the great Rabbi Hillel, who lived in the century before Christ.

<sup>2</sup> The date I follow has been argued for by Harold Hoehner in his *Chronological Aspects of the Life of Christ*.

<sup>3</sup> Passover lambs were slain between noon and 3 p.m. on Nisan 14 (recall that there were three hours of darkness, from approximately noon to 3 p.m., when Jesus was on the cross [Mark 15:33]. When Jesus died, the temple curtain was torn in two, from top to bottom [Mark 15:38]—right when the last of the lambs would be on the altar in front of the sanctuary!). In A. D. 70, the last year that the temple was still standing, 270,000 lambs were slain. When the lambs were slain, the Levites would chant the Hallel Psalms (Psalms 113-118) repeatedly.

<sup>4</sup>This practice apparently stems from a rabbinic interpretation of Zephaniah 1:12—"I will search Jerusalem with lamps and punish those who are complacent." Since leaven often represents sin, Paul makes the tie between the leaven of the Passover and our

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- **Nisan 14—Footwashing:** As guests and family members entered the home to celebrate Passover, a servant or slave would often be there to wash their feet. This was the task of the lowest class of people. (That Jesus did this in John 13, even though he was the *paterfamilias* or head of the family, both symbolizes what he would later do for his disciples [cf. Mark 10:45—“The Son of man did not come to be served, but to serve, and to give my life as a ransom for many”] and embodies his principle that “If anyone wants to be **first**, he shall be **last** of all, and servant of all” [Mark 9:35; cf. also John 13:15].)<sup>5</sup>
- **Non-ritual wine:** Before we partake of the ritual wine, we are permitted to drink wine that has no religious significance. This non-ritual wine is also allowed between the first and second cups of ritual wine, and between the second and third cups.
- **First hand-washing:** Once all the guests arrive, we will perform the ritual hand-washing that Jews, from antiquity, have done before every meal.<sup>6</sup>
- **Table setting:** in front of each seat—four glasses for ritual wine, labeled as such (the non-ritual wine glass should not be on the table, but should be given to guests after they arrive and after their feet are washed); one plate, cutlery, napkin. Several candles on the table. Seating labels in place. *Charoseth*, unleavened bread, vegetables, and vinegar (*karpas*) should all be on the table. As well, representative bottles of wine should be there too, all labeled.
- **Reclining at table:** The ancient near eastern custom of total relaxation was not too far from our modern “couch potato with remote control” motif. They would relax around a low table (about 18” off the ground), sprawled out on pillows, being served by the help. So, take your shoes off, and prepare to have a good time!

**Seating** at Passover is **assigned**: beginning with the head of the family at one end, the guests are to wrap around the table either from the oldest to youngest, or the most important to the least important. Some of you have place names for where you should sit; the rest may sit where they please.

- **First cup:** Four ritual cups of wine are used for the Passover. The Mishnah says that even the poorest man in Israel must drink the four ritual cups, even if it means selling all his possessions! The wine used was red and warm, a custom we are continuing this evening. A prayer is uttered over each cup, and the four verbs of Exodus 6:6-7 are recited, one over each cup.

After we are seated casually, the first prayer (the *kiddush*, or prayer of sanctification) is uttered by the *paterfamilias*.

... npgh yrp arwb mluh ilm wnyhla yy hta iwrw

“Blessed are you, O Lord our God, king of the universe, who has created the fruit of the vine. . . . And you, O Lord our God, have given us festival days for joy, this feast of the unleavened bread, the time of our deliverance in remembrance of the departure from Egypt. Blessed are you, O Lord our God, who has kept us alive, sustained us, and enabled us to enjoy this season.”

The *kiddush*: “Blessed are you, O Lord our God, . . . who has created the fruit of the vine. . . . Blessed are you, O Lord our God, who has kept us alive, sustained us, and enabled us to enjoy this season.”

Then the first cup of ritual wine is poured and the first verb of Exodus 6:6-7 is recited by the father:

myrxm tlbs tjtm mkta ytaxwhw hwhy yna

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commitment to Christ in 1 Cor 5:7 (“Get rid of the old leaven that you may be a new batch without leaven—as you really are. For Christ, our Passover lamb, has been sacrificed.”)

<sup>5</sup>The footwashing was not a part of the Passover per se, but was the custom in Palestine when one entered a home to eat a meal.

<sup>6</sup> There is some dispute about when the first handwashing was performed. In modern times, it is done prior to the meal and before sitting down. In ancient times it may have been done once all reclined at table and after the first cup of wine was poured. Cf. Matt 15:1-20 (Jesus refutes this tradition as merely “the precepts of the men,” noting that the Pharisees and scribes had abandoned the commandments of God for such traditions.)

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“I am the LORD, and I **will bring you** out from under the yoke of the Egyptians.”

The wine may now be drunk. (After this cup, you may now drink non-ritual wine until the second cup is served. The non-ritual wine may be any of the previously mentioned non-ritual wines, or it may be the wine used for the first cup.)

- **The *Karpas* (bitter herbs and the first dipping):** The head of the house dips bitter herbs (traditionally lettuce or celery) into salt water or vinegar. He dips the bitter herb together with the chief guest of honor (the person on his right), and then the bitter herbs are passed on down the table.
- After all partake of the *karpas*, **all food** is removed from the table. This heightens the interest of the evening, prompting the questions from the youngest son.

- **Second Cup:** poured, but not yet drunk.

- **Questions from the youngest son/least significant person:**

Why is this night different from all other nights? On all other nights we eat leavened or unleavened bread, but this night only unleavened bread.

On all other nights we eat all kinds of herbs, but this night only bitter herbs. Why do we dip the herbs twice?

On all other nights we eat meat roasted, stewed, or boiled, but on this night why only roasted meat?

- **Answer by the father** (recounting the history of Israel from Abraham till Moses and the giving of the Law)<sup>7</sup>:

Acts 7:2-38 (with some lacunae) is read. It is interesting that Stephen’s speech so closely parallels the kinds of things that the *paterfamilias* would say at the Passover (though with some interesting twists to it) that one wonders if this was indeed the message that Stephen, as head of his own home, would recite at Passover (for at 7:39 Stephen goes beyond what was to be recited and begins to pronounce his indictment against the religious leaders).

- All food and wine is returned to the table, including the lamb.
- Father now explains the significance of the lamb, bitter herbs, and unleavened bread.
- **Singing of the first half of the Hallel Psalms:** Psalms 113-114.

Done in one of two ways: father singing the lines with the family saying “Hallelujah” after each verse, or all singing the psalms together. We will do the latter. [NIV]

Psa. 113:1 Praise the LORD. Praise, O servants of the LORD, praise the name of the LORD.

Psa. 113:2 Let the name of the LORD be praised, both now and forevermore.

Psa. 113:3 From the rising of the sun to the place where it sets, the name of the LORD is to be praised.

Psa. 113:4 The LORD is exalted over all the nations, his glory above the heavens.

Psa. 113:5 Who is like the LORD our God, the One who sits enthroned on high,

Psa. 113:6 who stoops down to look on the heavens and the earth?

Psa. 113:7 He raises the poor from the dust and lifts the needy from the ash heap;

Psa. 113:8 he seats them with princes, with the princes of their people.

Psa. 113:9 He settles the barren woman in her home as a happy mother of children. Praise the LORD.

Psa. 114:1 When Israel came out of Egypt, the house of Jacob from a people of foreign tongue,

Psa. 114:2 Judah became God’s sanctuary, Israel his dominion.

Psa. 114:3 The sea looked and fled, the Jordan turned back;

Psa. 114:4 the mountains skipped like rams, the hills like lambs.

Psa. 114:5 Why was it, O sea, that you fled, O Jordan, that you turned back,

Psa. 114:6 you mountains, that you skipped like rams, you hills, like lambs?

Psa. 114:7 Tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob,

Psa. 114:8 who turned the rock into a pool, the hard rock into springs of water.

- **Prayer over the Second Cup:**

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<sup>7</sup> The command to recount Israel’s history is recorded in Exod 10:2; 12:26-27; and 13:8.

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npgh yrp arwb mlwuh ilm wnyhla yy hta iwrp

“Blessed are you, O Lord our God, king of the universe, who has created the fruit of the vine. . . .

**Exodus 6:6b:** “I will deliver you from their bondage”

mtdbum mkta ytlxhw

- **Second hand-washing:** This hand-washing is done out of respect for the unleavened bread that is about to be eaten.
- **The Paschal Lamb, *charoseth* with vegetables, and two of the unleavened bread wafers are served.**
- **Prayer over the bread** (by the father):

“Blessed are you, O Lord our God, King of the universe, who brings forth bread from the earth. Blessed are you, O Lord our God, King of the universe, who has sanctified us with your commandments, and commanded us to eat unleavened bread.”

- **Breaking of the bread:**

The host breaks the guest of honor’s bread and they dip it together in the *charoseth* and bitter herbs. The guest in turn breaks his neighbor’s bread and they dip it together, and so on down the line.

- **The meal may now be eaten.**

After drinking the second cup of wine, any wine that has already been drunk may now be drunk non-ritually.

- **The Third Cup: Prayer and consumption**

*After* the meal, the third cup is poured. The last of the unleavened bread wafers is blessed, broken, and eaten:

“Blessed are you, O Lord our God, King of the universe, who brings forth bread from the earth. Blessed are you, O Lord our God, King of the universe, who has sanctified us with your commandments, and commanded us to eat unleavened bread.”

**All participants** recite the post-meal grace together, and then the prayer over the wine.

“The name of the Lord be blessed from now until eternity. Let us bless him of whose gifts we have partaken: Blessed be our God of whose gifts we have partaken, and by whose goodness we exist.”

“Blessed are you, O Lord our God, king of the universe, who has created the fruit of the vine. . . .

**Then the father** recites the third verb from Exodus 6:6:

“**I will redeem** you with an outstretched arm and with great judgments.”

myldg myf n uwrzb mkta ytlagw

Then the wine is drunk.

\*No non-ritual wine may be drunk between the third and the fourth cup.

- **The Fourth Cup and the final Hallel Psalms:**

The fourth cup of wine is poured and blessed by all:

“Blessed are you, O Lord our God, king of the universe, who has created the fruit of the vine. . . .

**Then the father** recites the fourth verb from Exodus 6:6-7:

“Then **I will take** you as my people, and I will be your God; and you shall know that I am the Lord your God, who brought you out from under the burdens of the Egyptians.”

**Psalms 115-118 are now sung** as a closing hymn [NIV, slightly modified]

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Psa. 115:1 Not to us, O LORD, not to us but to your name be the glory, because of your love and faithfulness.

Psa. 115:2 Why do the nations say, "Where is their God?"

Psa. 115:3 Our God is in heaven; he does whatever pleases him.

Psa. 115:4 But their idols are silver and gold, made by the hands of men.

Psa. 115:5 They have mouths, but cannot speak, eyes, but they cannot see;

Psa. 115:6 they have ears, but cannot hear, noses, but they cannot smell;

Psa. 115:7 they have hands, but cannot feel, feet, but they cannot walk; nor can they utter a sound with their throats.

Psa. 115:8 Those who make them will be like them, and so will all who trust in them.

Psa. 115:9 O house of Israel, trust in the LORD — he is their help and shield.

Psa. 115:10 O house of Aaron, trust in the LORD — he is their help and shield.

Psa. 115:11 You who fear him, trust in the LORD — he is their help and shield.

Psa. 115:12 The LORD remembers us and will bless us: He will bless the house of Israel, he will bless the house of Aaron,

Psa. 115:13 he will bless those who fear the LORD — small and great alike.

Psa. 115:14 May the LORD make you increase, both you and your children.

Psa. 115:15 May you be blessed by the LORD, the Maker of heaven and earth.

Psa. 115:16 The highest heavens belong to the LORD, but the earth he has given to man.

Psa. 115:17 It is not the dead who praise the LORD, those who go down to silence;

Psa. 115:18 it is we who extol the LORD, both now and forevermore. Praise the LORD.

Psa. 116:1 I love the LORD, for he heard my voice; he heard my cry for mercy.

Psa. 116:2 Because he turned his ear to me, I will call on him as long as I live.

Psa. 116:3 The cords of death entangled me, the anguish of the grave came upon me; I was overcome by trouble and sorrow.

Psa. 116:4 Then I called on the name of the LORD: "O LORD, save me!"

Psa. 116:5 The LORD is gracious and righteous; our God is full of compassion.

Psa. 116:6 The LORD protects the simplehearted; when I was in great need, he saved me.

Psa. 116:7 Be at rest once more, O my soul, for the LORD has been good to you.

Psa. 116:8 For you, O LORD, have delivered my soul from death, my eyes from tears, my feet from stumbling,

Psa. 116:9 that I may walk before the LORD in the land of the living.

Psa. 116:10 I believed; therefore I said, "I am greatly afflicted."

Psa. 116:11 And in my dismay I said, "All men are liars."

Psa. 116:12 How can I repay the LORD for all his goodness to me?

Psa. 116:13 I will lift up the cup of salvation and call on the name of the LORD.

Psa. 116:14 I will fulfill my vows to the LORD in the presence of all his people.

Psa. 116:15 Precious in the sight of the LORD is the death of his saints.

Psa. 116:16 O LORD, truly I am your servant; I am your servant, the son of your maidservant; you have freed me from my chains.

Psa. 116:17 I will sacrifice a thank offering to you and call on the name of the LORD.

Psa. 116:18 I will fulfill my vows to the LORD in the presence of all his people,

Psa. 116:19 in the courts of the house of the LORD — in your midst, O Jerusalem. Praise the LORD.

Psa. 117:1 Praise the LORD, all you nations; extol him, all you peoples.

Psa. 117:2 For great is his love toward us, and the faithfulness of the LORD endures forever. Praise the LORD.

Psa. 118:1 Give thanks to the LORD, for he is good; his love endures forever.

Psa. 118:2 Let Israel say: "His love endures forever."

Psa. 118:3 Let the house of Aaron say: "His love endures forever."

Psa. 118:4 Let those who fear the LORD say: "His love endures forever."

Psa. 118:5 In my anguish I cried to the LORD, and he answered by setting me free.

Psa. 118:6 The LORD is with me; I will not be afraid. What can man do to me?

Psa. 118:7 The LORD is with me; he is my helper. I will look in triumph on my enemies.

Psa. 118:8 It is better to take refuge in the LORD than to trust in man.

Psa. 118:9 It is better to take refuge in the LORD than to trust in princes.

## Appendix B

### Detail description of the passover supper at the time of Christ

Psa. 118:10 All the nations surrounded me, but in the name of the LORD I cut them off.

Psa. 118:11 They surrounded me on every side, but in the name of the LORD I cut them off.

Psa. 118:12 They swarmed around me like bees, but they died out as quickly as burning thorns; in the name of the LORD I cut them off.

Psa. 118:13 I was pushed back and about to fall, but the LORD helped me.

Psa. 118:14 The LORD is my strength and my song; he has become my salvation.

Psa. 118:15 Shouts of joy and victory resound in the tents of the righteous: "The LORD's right hand has done mighty things!"

Psa. 118:16 The LORD's right hand is lifted high; the LORD's right hand has done mighty things!"

Psa. 118:17 I will not die but live, and will proclaim what the LORD has done.

Psa. 118:18 The LORD has chastened me severely, but he has not given me over to death.

Psa. 118:19 Open for me the gates of righteousness; I will enter and give thanks to the LORD.

Psa. 118:20 This is the gate of the LORD through which the righteous may enter.

Psa. 118:21 I will give you thanks, for you answered me; you have become my salvation.

Psa. 118:22 The stone the builders rejected has become the chief cornerstone;

Psa. 118:23 the LORD has done this, and it is marvelous in our eyes.

Psa. 118:24 This is the day the LORD has made; let us rejoice and be glad in it.

Psa. 118:25 O LORD, save us; O LORD, grant us success.

Psa. 118:26 Blessed is he who comes in the name of the LORD. From the house of the LORD we bless you.

Psa. 118:27 The LORD is God, and he has made his light shine upon us. With boughs in hand, join in the festal procession up to the horns of the altar.

Psa. 118:28 You are my God, and I will give you thanks; you are my God, and I will exalt you.

Psa. 118:29 Give thanks to the LORD, for he is good; his love endures forever.