

# Family Worship Booklet



God tells us that Ezra read from the book of the Law,  
day after day, and that the people of God  
were filled with joy!

## Friday – Luke 22:24-30 – The greatest?

A similar discussion had come up before in Luke 9:46, Matthew 18:1-5 and Mark 8:34-37, but Luke is the only one who records another such discussion as taking place this evening. So, the question is not 'did it happen?' but at what point in the evening did it occur? Considering what John writes in John 13, it seems most likely that it takes place sometime before Jesus washes their feet. So, it probably began shortly after they had just entered the Upper Room. We can picture it, can't we? They've arrived, and their feet are dusty. Ordinarily, there would have been a servant to wash the guests' feet, but this is a private function, so no servants are present. There is a basin with water and towels (John 13:4,5), so it's only a matter of one or two of them volunteering. The problem is that none of them do.

What Luke records in these verses probably occurs at this point, as Jesus steps in and washes their feet and his own, to their shame, John 13:4.

Jesus' words must have cut them to the core. To be seemingly likened to Gentile kings, men who lorded it over their people, granting themselves grandiose titles as they did, would not have been regarded as a compliment. But then Jesus turns the point on its head and says - that's not who you are. He tells them that they are to manifest their greatness by the measure of their servant-heartedness. It's a wonderfully liberating truth, but sadly many who see themselves as great leaders in the Christian church today know little or nothing of it. Then he commends them, which shows the gentle love the Lord has for them by acknowledging their faithfulness to him. They have stood with him through the trials that have come his way, and through the opposition and hatred he has experienced during his three years of public ministry. And for doing so by faith, they will be rewarded with something far greater than the self-appointed title of a gentile, pagan king. They will be assigned a place in the eternal Kingdom the Father is preparing for him. They shall dine as kings at the Royal Table of the King (verses 16 and 18). Then they shall rule with him as kings as he has promised them, "Jesus said to them, "Truly, I say to you, in the new world, when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel." (Matthew 19:28).

Q1. What discussion arose among the disciples?

Q2. What gave rise to it?

Q3. What did Jesus say to them?

#### **Thursday – Luke 22:21-30 – The betrayer.**

Once again, we must address the issue of Luke's chronology or timeline of events. Matthew 26:21-25, Mark 14:18-21, and John 3:18-30 make it clear that before he instituted the Lord's Supper, Jesus declared that one of them would betray him. On the other hand, Luke places it after the Supper has been celebrated. So, which is it? Well, Matthew, Mark and John were there, Luke wasn't. And the fact is that, as we have seen on several occasions in our study of Luke's gospel, while he gets the facts of what took place correct, his ordering of their timing is not always consistent with the other gospels. Should that be a problem for us? No, the man wrote as he was carried along by the Holy Spirit, and it's apparent that he was more focused on the content than on timing details. And it's not just that he is a bit forgetful when it comes to such details. There is a possible rational reason for what he does. It is possible/probable that Luke adds in the fact of the betrayal at this point, that is, after he has given the details of the Lord's Supper, because it tells us how Jesus will be brought to the sacrificial death symbolized in the Supper.

In considering the chronology, we mustn't miss the critical point; these words of Jesus, about there being a betrayer in their midst, are shocking to read, but what must it have been like for those listening to them? Here are the disciples just about to experience the first Lord's Supper, when they will be confronted for the first time with a tangible, symbolic representation of Jesus' death, and they will do so having been told that it's going to be one of them who will betray him. It's unreal, unbelievable; but of course, it's true. And if that is the case for the disciples, what must it have been like for Jesus? When he told Peter and John to follow the man with the water jar on his head to the house they were now sitting in, he knew what Judas would do. As the thirteen of them had reclined at the table and enjoyed the Passover meal together, sharing in the various elements of it, including the singing of the Hallel, Jesus knew full well the deal Judas had entered into with the men of the Sanhedrin, and what it would mean.

Judas is a second Ahithophel, the man who turned traitor on David and then hanged himself (2 Samuel chapter 16:15-ch17:23). Judas is the man prophesied about in Psalm 14:9 and Psalm 55:12-14, and yet that in no way absolves him of responsibility for his own words, choices and ultimately his deeds.

Q1. How can we explain that Luke seemingly places Jesus' comment about the betrayer after the Supper has been taken?

Q2. How did the disciples react knowing that one of them was a betrayer?

Q3. Was Judas responsible for what he would do?

#### **Monday – Luke 22:7-13 – Passover with the Disciples.**

This was the first day of the Jewish festival of Unleavened Bread. The term 'Passover' speaks to the lamb (Exodus 12) that the priests slaughtered in the Temple Court on Thursday afternoon. Jesus and the twelve apostles are in Bethany (Matthew 26:6). Jesus tells Peter and John what they must do to prepare so that they all can participate in the meal together. When they respond by asking him 'where?', he gives them precise instructions. Jesus knows where he is going to observe this, his last Passover. But why does he send just two of them? Because only two men were allowed to bring the lamb into the Temple Court.

So, Peter and John left and they found the man carrying a water jar on his head. This was unusual because, typically, it was a woman's task, not a role men fulfilled. Having found the man, they don't engage with him but follow him as Jesus had told them to. They were obedient to Jesus' commands, even in the small things. When the man carrying the water enters a house, Peter and John do the same, where they speak to the 'master' of the house and ask him a simple question, again as per Jesus' instructions. It's a question about the location of the guest room where they will observe the Passover. But note, as instructed, they are asking on behalf of the 'Teacher'. Upon hearing the question, the homeowner doesn't ask for proof; he shows them to a large room on the upper floor of the house, one that is furnished for such an event. What's surprising is that such a room is still available. Jerusalem would have been filled with tens of thousands of people, and every possible room of this size in the city would have been booked out for months beforehand. The Passover was a huge religious and cultural event in the annual Jewish calendar. If you and your family hadn't prepared well for it, the prospect of finding somewhere suitable on Thursday morning or afternoon would have been almost impossible. However, we are dealing with the Lord of all creation here, and just as we read in Luke 9:29, about Jesus directing two of the disciples to go and get the unbroken colt which he would ride into Jerusalem, now everything is in hand. Nothing is a matter of 'chance' or 'coincidence'. The Father has ordained everything before the beginning of creation. However, there may be something else here. Has Jesus kept the whereabouts of this room unknown, aware of what Judas has agreed to do? It's worth a thought.

Q1. What festival is being observed?

Q2. Do the disciples know what to do? Who tells them what they are to do?

Q3. What does this tell us about who is in control of all things?

## Tuesday – Luke 22:14-23 – Jesus institutes the Lord’s Supper.

The hour has come, and Jesus is with the twelve disciples in the Upper Room. He’s reclining at the table, as was the common practice, something we have seen in our study of Luke on previous occasions. Something else we have encountered with Luke is that he doesn’t always give us a timeline of events. So, to piece that together, we need to look at the other gospels as we work through this.

The first thing that happens when the main meal has finished is that Jesus washes his disciples’ feet; John tells us this in his gospel chapter 17, verses 1-17. Then he tells the disciples how much he has wanted to eat this Passover with them. He is not simply exchanging a pleasantry with them; it’s a statement of great passion. Jesus literally says, “with desire did I desire to eat this Passover with you before I suffer”. It’s not that he is fearful that something might have happened to him to have prevented him from being able to do so. Not at all. Nothing was ever going to stop him from being in this room eating this Passover with these men; what he is expressing here is his love for them and the fact that they are sharing this meal with him. But why is it so important to him? Because of the eternal significance of what this meal will become. This is the last Passover Jesus will share with these men he has known, provided for, protected, taught, and loved until they and we are all gathered in heaven for the great feast of the Lamb. This Passover speaks of suffering and substitutionary death; the next great feast of the Lamb will declare his eternal power and glory.

Some have wanted to make an issue of the fact that Luke says that Jesus took the cup and then the bread, whereas Matthew speaks first of Jesus taking up the bread and then the cup (Matthew 26:25), as does Mark (Mark 14:22ff). It’s a non-issue. After the formal part of the Passover meal is over, and the men are eating freely of the food still on the table, Jesus does something that had never happened before. Millions of Passover meals had been observed since that first night it was taken in Egypt, but nothing like that had ever been seen or heard. In the chronology of the event, as recorded by Matthew and Mark, Jesus takes the bread, a thin sheet of unleavened bread, and he gives thanks for it. Then he broke it, and he gave it to the disciples to eat with the words, “This is my body, which is given for you”, a clear reference to the soon-to-be imminent shattering of his body and ultimate death, as an atonement sacrifice for the sin of his people.

Q1. Who is in the Upper Room, and what are they all doing?

Q2. What is the first thing John tells us that Jesus does?

Q3. How does Jesus express his desire to be with them?

Q4. After the meal, what does Jesus do?

## Wednesday – Luke 22:14-23 – Jesus institutes the Lord’s Supper.

Yesterday we read and considered how the Lord Jesus, after the Passover meal, instituted something new, something never seen before. First, he took bread, and having given thanks for it, he handed it to his disciples so they would eat it. This act symbolizing the Lord’s broken body must have spoken powerfully to the disciples, even if they did not fully understand all the ramifications of it as they partook of the broken piece of bread they were handed.

In the chronology of Matthew and Mark, and the account of it recorded for us by Luke, Jesus takes a cup filled with wine, and just as he had done with the bread, he gives thanks for it and then he hands the cup to the men and invites them to partake of it. As they begin to do so, he informs them that he will not drink the fruit of the vine until the kingdom of God comes. Another clear statement about the imminency of his death. The content of the cup represents one thing – his shed blood that cleanses his people from their sins. Note, I say *represents*. At no time in the sacrament do the elements become the literal body and blood of Christ, nor do the actual physical body and blood of Christ become present with or under the bread and wine. Both of these understandings of what happens when partaking of the elements are unbiblical, and therefore not true.

The institution of this sacrament by the Lord Jesus, in this Upper Room on the night he celebrated the Passover with the disciples, has been observed by his church throughout the past 2,000 years. Scripture refers to it by several names: the ‘Lord’s Supper’ (1 Corinthians 11:20), the ‘Lord’s Table’ (1 Corinthians 10:21), the ‘breaking of bread’ (Acts 2:42), the ‘Communion’ (1 Corinthians 10:16), and the ‘thanksgiving’ from the act of giving thanks that forms an important part of its observance (1 Corinthians 11:24). Whatever name has been used, the proper way to understand it is not merely as an act of memorial but rather as one of confession. Those who, by their public profession of faith in the church, partake of it are not just remembering the Lord’s death; although they are doing that, they are doing more. They are confessing that the Lord Jesus died for their sins and that he lives and will return to raise them from the grave until everlasting life.

Q1. After Jesus had distributed the bread, given thanks for it and broken it, what did he do?

Q2. Do the elements of bread and wine become anything?

Q3. Is this merely a memorial meal?