

## **190127-1 Luke Series, 22, 1-23, Passover & The Lord's Supper – Craig Thurman**

According to Mt. 26.2 the end of the foregoing prophecy of Christ brings us to just before our Sunday.

*Mt 26:2 Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.*

Because error has so thoroughly pervaded the realm of Christendom regarding the last days of Christ, which lead to his crucifixion and resurrection, you will find no commentaries, and very few contemporary messages which agree with the word of God. Though the Friday crucifixion and Sunday resurrection oppose the word of God, most blindly follow this error, and frankly, don't care.

Those who will keep to the Scriptures should be able to conclude that Passover began on our Tuesday evening. According to the Biblical and Jewish accounting of days, this would have been Israel's Wednesday evening, which then would come into the day of Wednesday, which was the day that our Lord Jesus was crucified. A linear graph is provided below showing the unfolding of the events from Passover and to the day after our Lord's resurrection.

Though the gospel accounts vary in some ways on the unfolding of some of the events which follow, we know that the chief priests, scribes and elders were conspiring to kill Jesus. Mary, the sister of Martha and Lazarus, brought an alabaster box of precious ointment and poured it on his head (Mt.26.7), and anointed his feet wiping them with her hair (Jn.12.3). At this some of the disciples, and the Scriptures particularly naming Judas Iscariot as one of these, complained that she acted wastefully because the ointment could have been sold and the proceeds given to help the poor. (Jn.12.4) But Jesus rebukes them all. (Jn.12.7, 8) In my opinion, this appears to be the *straw that breaks the camel's back*. Judas actively seeks for an opportunity to betray the Lord. (Mt.26.14; Mk.14.10; Lk.22.3, 4; Jn.13.2) Frankly, he has had enough of this Christ and His doctrine.

In this chapter (ch. 22) we come now to the time for the observance of Passover, and the Day of Unleavened Bread (a Sabbath day, not 7<sup>th</sup> day Sabbath). The

Passover Lamb is killed in the evening. The next evening will begin the Feast of Unleavened Bread, which begins with a Sabbath day.

*Ex.12.15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.*

*16 And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.*

*Nu 28:16 And in the fourteenth day of the first month is the passover of the LORD.*

*17 And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.*

*18 In the first day shall be an holy convocation; ye shall do no manner of servile work therein ...*

These are tedious details to try to keep clear in our minds, but they are right and we should remember them. Even given the great mind of the apostle Paul, he kept notes of his studies. (2Ti.4.13). I would encourage you to make careful notes in your Bibles so that when you come to these places you are reminded of the truth. By doing so our minds will become cleared of the error and established in the truth of God's word.

***1 ¶ Now the feast of unleavened bread drew nigh, which is called the Passover.***

So, the beginning of the day of Passover, which began in the evening was near, which would lead into the Sabbath which begins the Feast of Unleavened Bread. (This is why the disciples hurried to have the body of our Lord buried, because the Sabbath of Unleavened was fast approaching. [Lk.23.54])

*Joh 19:31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for*

*that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.*

*Deu.21.22 And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:*

*23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.*

1 Ἦγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη πάσχα

**2 And the chief priests and scribes sought how they might kill him; for they feared the people.**

*sought, ἐζήτουν, 3ppl. imperf. act of ζητέω; the imperfect communicates the idea that these sought for and continued seeking for some way to have Jesus killed.*

The imperfect verb:

‘It implies that a certain thing was going on at a specified time, but excludes the assertion that the end of the action was attained.’ *A Manual Grammar of the Greek New Testament*, Dana and Mantey.

*might kill, ἀνέλωσιν, 3ppl. aor. subj. act. of ἀναίρέω, ἀνά again, re-, up + αἰρέω, to choose; ἀναίρέω, is to take away, to slay, kill, to put to death.*

In other words Israel’s popular religious leaders and the media sought for some opportunity by which they could have Jesus killed without upsetting the people for it.

2 καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν  
ἐφοβοῦντο γὰρ τὸν λαόν

**3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.**

The twelve is with reference to those apostles which the Lord Jesus has chosen for this peculiar office. This is a special office. There might be others called apostles, which term is used in a broader sense (Ac.14.14; 1Th.2.6; Re.2.2; in Gr., 2Co.8.23, *messengers*; of Barnabas, Silas, Timothy, Titus, and probably others), but these were never considered as being of this special office. The official apostolic office was limited to twelve apostles over Israel (Mt.19.28), and one apostle over the Gentiles. (Ro.11.13) This office was limited to certain men that will live during the time of the first church of Jerusalem, and no longer. Their era is recorded in the book we know as 'The Acts of the Apostles.' And though these men will die, these same shall sit on thrones in the resurrection rendering judgment under Jesus Christ's kingship. (The Pentecostals with their apostles don't tell the people that do they? Well, now you know the whole truth of the matter.)

3 Εἰσῆλθεν δὲ ὁ Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα

**4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.**

*communed with*, συνελάλησεν, 3ps. aor. ind. of συλλαλέω, *συν* fellow, together, with + λαλέω to speak or talk; συλλαλέω, tss. to talk, talk with, to speak, commune with, to confer with.

*captains*, στρατηγοῖς, dat. pl. στρατηγός; only by Luke in the gospel and Acts and tss. either *captain* (there are captains of the temple) or *magistrate* (magistrates of the nations).

4 καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ τοῖς στρατηγοῖς τὸ πῶς αὐτόν παραδῶ αὐτοῖς

**5 And they were glad, and covenanted to give him money.**

were glad, ἐχάρησαν, 3rd pl. aor. ind. pass. of χαίρω, to be glad, rejoice, to joy, greet, or hail.

What Judas Iscariot had done caused these men to become joyful. Wicked things bring wicked people joy.

5 καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι

**6 And he promised, and sought opportunity to betray him**  
a good time  
convenience

he promised, ἐξωμολόγησεν, 3rd ps. aor. of ἐξομολογέω, ἐκ of, from out, out of, forth + ὁμολογέω, to profess, confess, promise, and even give thanks; ἐξομολογέω, to confess, thank, promise.

opportunity, εὐκαιρίαν, acc. sing. of εὐκαιρία, εὖ good, well + καιρός, time, convenience, season, opportunity, and together a good time; the verb, εὐκαιρέω, is tss. to have leisure, to spend time, to have convenience; the adv. εὐκαίρως, is tss. conveniently, in season.

**unto them in the absence of the multitude.**  
without [being present, so to avoid  
tumult, Thayer]

in the absence of, ἄτερ, only Lk.22.6, 35, meaning without.

*Then entered Satan into Judas surnamed Iscariot ...*

Of the twelve the word of God reveals that Satan only entered into Judas Iscariot. He entered into none other but he. And into Judas Satan entered, not once, but twice.

First, by Jn.13.2 we know that what occurred here in this account was because Satan put the thought into the heart of Judas Iscariot ... to betray him.

*Joh 13:2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him ...*

John refers to this moment, and Luke tells us what that thought produced. Judas' thoughts inclined his will so that he went and committed the act of selling our Lord Jesus into the hands of his enemies.

The second time Satan enters into Judas is when he carries out the traitorous deed to lead the enemies of the Lord to the place of the garden of Gethsamane. (Jn.13.27) And remember Judas then kisses the Lord, which is a sign to those with him that this is the man they seek. (Mt.26.48, 49)

While it could be said that Satan *used* Peter to withstand the Lord Jesus, it is not the same as that which Satan worked in Judas.

*Mr 8:33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men. (cf. Mt.16.23;Lk.4.8)*

There are instances when Satan gets the advantage of us because we fail to yield to the grace of God.

Acts 5.3, Ananias & Saphira, *why hath Satan filled thine heart to lie to the Holy Ghost ...?* (Peter never questioned whether these two were the children of God.);

2Co.2.10, 11, Satan gets advantage of us when we will not forgive one another;

1Co.7.5, Satan gets advantage over married Christians for prolonged periods of celibacy.

There can be instances when Satan works to destroy our bodies through loss of health. (cf. Job; 1Co.5.5, *for the destruction of the flesh*; 2Co.12.7, *a messenger of Satan to* ) Satan might be allowed to take away wealth,

health, even our life, or the lives of our loved ones. (Job chs. 1, 2) These things are all true. But by the word of God no child of God is shown to be possessed of Satan or of devils *after* faith in Christ. (For example, in Lk.8.2 there are several women that were noted for being released from Satanic possession.)

There are some in Scripture noted for extraordinarily, dastardly, wicked acts; especially opposed to the Lord, His work, and His people. Scripture never shows a Christian, even under the worst of assaults by Satan, being possessed by Satan or by demons.

Though in the unseen realm Christians ought to be able to recognize that Satan enters into some so that they can do things which others would not normally do. Cain was of that wicked one. (1Jn3.12)

Satan has a seed (Ge.3.15; Jn.8.44): Cain, Nimrod, Balaam, king Saul, Absalom, Judas, false teachers, false prophets, antichrists, the Antichrist: these are all are marked by Scripture to be children of the devil. They are not, nor have they ever been, children of God.)

6 καὶ ἐξωμολόγησεν καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου

**7 ¶ Then came the day of unleavened bread, when the passover must be killed.**

*be killed*, θύεσθαι, pres. infin. pass. of θύω, tss. *to kill, sacrifice*. Most often this refers to killing animals for food or sacrifice: to animals (13); to people (1, Jn.10.10).

In other words the time was near, that is, 6:00p, when they could observe Passover.

7 Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων ἐν ἧ ἔδει θύεσθαι τὸ πάσχα

**8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.**

So, Peter and John spend the closing parts of Tuesday afternoon preparing to find the place and obtain the things necessary for the Passover meal. They are preparing for the Passover meal. But Passover itself is called the day of preparation because Israel was to remove all leaven from their houses in preparation for the weeklong feast of unleavened bread. (Mt.27.62)

*Mr 15:42 And now when the even was come (which is Passover), because it was the preparation, that is, the day before the Sabbath (of Unleavened Bread) ...*

8 καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπὼν Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν

**9 And they said unto him, Where wilt thou that we prepare?**

9 οἱ δὲ εἶπον αὐτῷ Ποῦ θέλεις ἐτοιμάσωμεν

**10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.**

10 ὁ δὲ εἶπεν αὐτοῖς Ἰδοὺ, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν οὗ εἰσπορεύεται

**11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?**

11 καὶ ἐρεῖτε τῷ οἰκοδεσπότη τῆς οἰκίας λέγει σοι ὁ διδάσκαλος Ποῦ ἐστὶν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω

**12 And he shall shew you a large upper room furnished: there make ready.**

*shall shew, δείξει, 3ps. fut. ind. act. of δείκνυμι, shall show, meaning to present.*

*furnished*, ἐστρωμένον, acc. sing. neut. part. perf. pass. of στρώννυμι; KJV, tss. *to spread* (their garments), *to strawed* (branches in the way), *to furnish* (a room), *to make* (a bed).

This is the first mention of a large upper room. Whether this is the same as that in which the disciples assembled in Ac.1.13 can't be stated with certainty, though it is possibly the same.

Here the Gr. ἀνώγειον, and Acts is ὑπερῶον; upper versus higher chambers. I think these are synonymous.

12 κάκεῖνος ὑμῖν δείξει ἀνώγειον μέγα ἐστρωμένον ἐκεῖ ἐτοιμάσατε

**13 And they went, and found as he had said unto them: and they made ready the passover.** prepared

*made ready*, ἠτοιμάσαν, 3ppl. aor. ind. act. of ἐτοιμάζω, hetoimadzō, tss. *to prepare, make ready, to provide*; the noun (treated like a verbal noun, gerund), ἔτοιμος, is tss. *ready, prepared, readiness*.

13 ἀπελθόντες δὲ εὗρον καθὼς εἶρήκεν αὐτοῖς καὶ ἠτοιμάσαν τὸ πάσχα

**14 And when the hour was come, he sat down, and the twelve apostles with him.**

So, at 6:00p it was Wednesday evening, according to the Biblical account and the time when Passover was observed by them. In this evening Christ would eat Passover, institute the church ordinance of the Lord's Supper, come into the garden at the Mount of Olives, be apprehended, and through the night suffer mock trials, be beaten, and finally crucified sometime at the third hour, which brings us close to the noon hour.

*Mr 15:25 And it was the third hour, and they crucified him. (a time between 9:00a and noon)*

John's gospel states that the crucifixion was *about the sixth hour*.

*Joh 19:14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!*

So our Lord Jesus was crucified at almost noon. It was during the sixth hour that darkness covered the land until the 9<sup>th</sup> hour. So this darkness was during the entire time that our Lord Jesus hanged on the tree.

*Mt 27:45 Now from the sixth hour there was darkness over all the land unto the ninth hour.*

Tuesday day: Day of Preparation.

Wednesday evening: Passover, washing the disciples' feet, Lord's Supper, come to Gethsamane, the arrest of the Lord, his beatings, mock trials, Pilate and Herod's exchanges & into the very early morning hours. (Jn.18.28)

Wednesday day: Christ vs Barsabas release, & crucifixion sometime during the 3<sup>rd</sup> hour, which was between 9:00a-12:00p, which John puts at *almost the sixth hour* (Mk.15.25; Jn.19.14), which very shortly thereafter a supernatural darkness came over the land until He died at or about the 9<sup>th</sup> hour (Mt.27.46; Lk.23.44), & buried just before the evening hour when the Sabbath of Unleavened Bread began.

Thursday evening: Begins the official Sabbath observance of Unleavened Bread: **1<sup>st</sup> night in tomb**

Thursday morning: Sabbath of Unleavened Bread; on this day the chief priests & Pharisees request Pilate seal the tomb and set guards to prevent anyone from stealing the body of the Lord Jesus. (Mt.27.64): **1 day in tomb**.

Friday evening: **2<sup>nd</sup> night in tomb**

Friday morning: **2<sup>nd</sup> day in tomb**

Disciples are still barred from the tomb by the Roman guard.

Saturday evening: **3<sup>rd</sup> night in tomb**

Saturday morning: **3<sup>rd</sup> day in tomb**

As of 3:00p, the prophecy of Christ being *in the heart of the earth* is fulfilled. It has been objected to by many that Christ cannot be three full days and nights in the heart of the earth and be said to rise the third day. (Mt.12.40) That difficulty is removed when we discern between the times that our Lord Jesus died on the cross and at that time entered *into the heart of the earth* (Mt.12.40) from the time when His body was placed in the tomb. Since our Lord Jesus raised from the dead anytime between 3:00-6:00p on our Saturday afternoon he fulfilled both prophecies perfectly.

He was *discovered* risen from the dead in the very early morning hours of the first day of the week. But His resurrection had been for some time already, during the evening we call Saturday.

*Jn.20.1 ¶ The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.*

*Mt.28.1 ¶ In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.*

*Mk.16.1 ¶ And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.*

*2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.*

14 Καὶ ὅτε ἐγένετο ἡ ὥρα ἀνέπεσεν καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ

**15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:**

Verses 15-18 concerns the Passover meal.

15 καὶ εἶπεν πρὸς αὐτούς Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν

**16 For I say unto you, I will not any more eat thereof,**

aor. subj. pass.

**until it be fulfilled in the kingdom of God.**

should be accomplished

*it is fulfilled, πληρωθῆ, 3ps. aor. subj. pass. of πληρώ; tss. fulfilled, full come, filled, expired, supplied, complete, accomplished.*

This is spoken concerning the eating of the Passover lamb with its bitter herbs, and unleavened bread.

The apostles observed Passover because they were Israelites (vss.15-18) not because they were the church. They have a dual relationship, which believing Gentiles do not have. They are both citizens of the nation of Israel and apostles of the church. This distinction must be made. So many Christians no longer make this distinction.

And Jesus continuing with the Passover observance meal ...

16 λέγω γὰρ ὑμῖν ὅτι οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως ὅτου πληρωθῆ ἔν τῇ βασιλείᾳ τοῦ θεοῦ

**17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:**

7 καὶ δεξάμενος ποτήριον εὐχαριστήσας εἶπεν Λάβετε τοῦτο καὶ διαμερίσατε ἑαυτοῖς

**18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom aor. subj.**

**of God shall come.**

should come (parallel to verse 16, *be fulfilled*)

Again, so that we're clear, the things that our Lord Jesus said to this point concerned the things related to Passover. The term *fruit of the vine* is here applied to the Passover.

Until now, nothing in all of Scripture, ever revealed what was drank at the Passover meal. This reference to the fruit of the vine refers to whatever liquids the grape produces. As Christians we are obliged to define by the word of God what this unique phrase, *fruit of the vine*, means. Too many Christians do not realize that the word of God tells us what the grape produces. That is found in Nu.6.3.

*Nu.6.3 He [the one that shall take the vow of a Nazarite) shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.*

liquor is archaic for *juice*.

Passover is now ended. Christ reinforced that He would no longer eat Passover until the kingdom of God come. He will personally eat with Israel this Passover, which is a memorial ordinance for the nation of Israel. And

they will know then who and what Passover represented. Now we come into the Lord's Supper ordinance.

18 λέγω γὰρ ὑμῖν ὅτι οὐ μὴ πίω ἀπὸ τοῦ γεννήματος τῆς ἀμπέλου ἕως ὅτου ἡ βασιλεία τοῦ θεοῦ ἔλθῃ

**19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.**

*which is given, διδόμενον, nom. sing. neut. part. pres. pass. of δίδωμι, to give; this form of the Greek verb is only used by Luke: ... which is being given*

The only bread there was unleavened bread. All leaven was being purged from Israel on this day. And the only bread allowed in the Passover meal was unleavened bread.

*Ex 12:8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.*

*Nu 9:11 The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.*

19 καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων, Τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν

**20 Likewise also the cup after supper, saying,**

*... after supper* tells us that the Passover meal was ended when Christ began to instruct the apostles. The phrase, μετὰ τὸ δειπνῆσαι, is also found in 1Co.11.25, and there tss.

*1Co 11:25 After the same manner also he took the cup, saying ...* μετὰ τὸ δειπνῆσαι *when he had supper, meaning, after supper*

*after the same manner, ὡσαυτως, adv. tss. likewise, in like manner, after the same manner, even so.*

The Scriptures inform the children of God that the Lord's Supper will have either wine, vinegar of wine, or juice because these are all products of the grape. (Nu.6.3, and comp. to the Septuagint [LXX])

The cup contains the very same element that was employed in the Passover meal, and that is the *fruit of the vine*.

It is a remarkable perversion of the word of God and a dishonor to the Lord and this ordinance that He instituted on this day, to think to deduce from this a use of things like coca-cola and peanuts. Such blind arrogance!

***This cup is the new testament in my blood, which is shed for you.***  
in your behalf

*Mt 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.*

*Mr 14:24 And he said unto them, This is my blood of the new testament, which is shed for many.*

These all say that the cup of the Supper stands as a representation of the New Covenant that our Lord Jesus initiated only by His shed blood. Our Lord was not renewing the old covenant with His shed blood. The shed blood of animal initiated the old covenant.

*Ex 24:8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.*

The shedding of the blood of Christ put away the old covenant and initiated the new.

Ro.7.1-6, the law has no more jurisdiction over those who being in Christ died with Christ.

*Col.2.13 ¶ And you (Gentiles), being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;*

*14 Blotting out the handwriting of ordinances that was against us (both, Jew and Gentiles), which was contrary to us, and took it out of the way, nailing it to his cross;*

*15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. (Christ overthrowing the dark powers in the heavenlies by His death on the cross.)*

*Eph.2.12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:*

*13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.*

*14 ¶ For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;*

*15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;*

*16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:*

*17 And came and preached peace to you which were afar off, and to them that were nigh.*

*18 For through him we both have access by one Spirit unto the Father.*

The new covenant is not an old covenant renewed. The new covenant is *another covenant*. It is not the same. The old covenant was put away and a new was installed in its place. The old covenant never perfected anyone because men were impotent on account of the corruption of their nature. But the new imposes a living principle in the heart.

*Heb 7:19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.*

...

*22 By so much was Jesus made a surety of a better testament.*

...

*8.7 For if that first covenant had been faultless, then should no place have been sought for the second.*

*8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:*

...

*10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:*

*11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.*

When Jesus said 'This cup is the N.T. in His blood' He means that when we observe that Supper together as a church, not as individuals in our homes, or in hospitals, or in prisons, or on a battle field, we are reminded that by His shed blood we were made recipients of the new covenant; not because of works, and technically speaking, not even because of faith. Emphasis is placed upon His shed blood. Without Christ's death there would be no new covenant. There could be no everlasting life dispensed to sinners. We received life because God came into covenant with Himself.

20 ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον

**21 ¶ *But, behold, the hand of him that betrayeth me is with me on the table.***

Our Lord Jesus chose this man to be an apostle knowing that he would do the things that he would. (Ps.41.9; 69.25; 109.8; even the disciples came to understand that Judas was the one to whom the Scriptures referred. [Acts 1.16, 20])

21 πλὴν ἰδοῦ, ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης

**22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!**

*was determined, ὠρισμένον, acc. sing. neut. part. perf. pass. of ὀρίζω, tss. to determine, ordain, declare, limit. (Ac.17.26; Acts 10.42; Ro.1.4; He.4.7)*

Who determined this for the Son of man but God? The Son of God was limited in His experience so that He would suffer the death of the cross.

*Ac 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain ...*

Men are limited by God to perform His will.

*Acts 4.27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,  
28 For to do whatsoever thy hand and thy counsel determined before to be done. (determined before, Gr. προορίζω)*

Everyone acts according to the determinate counsel of God. Yet this does not negate man's accountability before God for his actions. Some object by saying it is unfair for God to judge men who are limited to do only the will of God.

*Ro.9.15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.  
16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.  
17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.  
18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.*

*19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?*

*20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?*

*21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?*

God being God determines what man will do and not do. It can't be any other way. In that determination it is only the grace of God that makes any difference in some. He has determined that some shall be the sons of God. And all others are determined to be children of the devil. (Jn.8.44; Acts 13.10)

22 καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὠρισμένον πλην οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται

***23 And they began to enquire among themselves, which of them it was that should do this thing.***

At this the disciples begin to be very sorrowful.

*Mt 26:22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?*

...

*Mt 26:25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.*

How those who are truly touched with the grace of God have a personal sense of their own depravity. Frankly, I think Judas only asked because the others had. He knew that he was the one. I can only imagine that Judas was not only shocked at Jesus' answer, but all the more determined to betray the Lord at this point. The gospel of John records,

*Jn.13.27 And after the sop Satan entered into him (Judas). Then said Jesus unto him, That thou doest, do quickly.*

23 καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἶη ἐξ αὐτῶν ὁ τοῦτο μέλλον πράσσειν

