

WORK-IN-PROGRESS (JANUARY 12, 2016) PARALLEL CHART FOR

Paper 179 — The Last Supper

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Most endnotes and Urantia Book cross-references have been deleted to enhance readability.

Sources for Paper 179, in the order in which they appear

- (1) David Smith, M.A., D.D., *Our Lord's Earthly Life* (New York: George H. Doran Company, 1925)
Note: This source is coded **Smith2**.
- (2) Rev. Alfred **Edersheim**, M.A.Oxon, D.D., Ph.D., *The Life and Times of Jesus the Messiah* (Volume Two) (New York: Longman, Green, & Co., Eighth Edition, Revised, 1899)
- (3) Wm. Arnold Stevens and Ernest Dewitt Burton, **A Harmony of the Gospels for Historical Study: An Analytical Synopsis of the Four Gospels** (New York: Charles Scribner's Sons, 1904, 1932)
- (4) Walter Russell **Bowie**, *The Master: A Life of Jesus Christ* (New York: Charles Scribner's Sons, 1928)
- (5) J. Middleton **Murry**, *Jesus—Man of Genius* (New York: Harper & Brothers Publishers, 1926)
- (6) Charles **Fiske** and Burton Scott **Easton**, *The Real Jesus: What He Taught: What He Did: Who He Was* (New York and London, Harper & Brothers Publishers, 1929)
- (7) David Smith, M.A., D.D., *The Days of His Flesh: The Earthly Life of Our Lord and Saviour Jesus Christ*, Eighth Edition, Revised (New York: Harper & Brothers, 1910)

Note: This source is coded **Smith1**.

Key

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.

- (c) Tan highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and the UB writer pointedly differ from each other.
- (e) Blue indicates UB-specific terminology and concepts. (What to highlight in this regard is debatable. The highlights are tentative.)

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[?]

PAPER 179 — THE LAST SUPPER

179:0.1 During the afternoon of this Thursday, when Philip reminded the Master about the approaching Passover and inquired concerning his plans for its celebration, he had in mind the Passover supper which was due to be eaten on the evening of the next day, Friday. It was the custom to begin the preparations for the celebration of the Passover not later than noon of the preceding day. And since the Jews reckoned the day as beginning at sunset, this meant that Saturday's Passover supper would be eaten on Friday night, sometime before the midnight hour.¹

179:0.2 The apostles were, therefore, entirely at a loss to understand the Master's announcement that they would celebrate the Passover one day early. They thought, at least some of them did, that he knew he would be placed under arrest before the time of the Passover supper on Friday night and was therefore calling them together for a special supper on this Thursday evening. Others thought that this was merely a special occasion which was to precede the regular Passover celebration.

179:0.3 The apostles knew that Jesus had celebrated other Passovers without the lamb; they knew that he did not personally participate in any sacrificial service of the Jewish system. He had many times partaken of the paschal lamb as a guest,²

[See endnote.]

but always, when he was the host, no lamb was served.³

It would not have been a great surprise to the apostles to have seen the lamb omitted even on Passover night, and since this supper was given one day earlier, they thought nothing of its absence.

179:0.4 After receiving the greetings of welcome extended by the father and mother of John Mark, the apostles went immediately to the upper chamber while Jesus lingered behind to talk with the Mark family.

179:0.5 It had been understood beforehand that the Master was to celebrate this occasion alone with his twelve apostles; therefore no servants were provided to wait upon them.

1. THE DESIRE FOR PREFERENCE

179:1.1 When the apostles had been shown upstairs by John Mark, they beheld a large and commodious chamber, which was completely furnished for the supper, and observed that the bread, wine, water and herbs were all in readiness on one end of the table.

[See Appendix A, Edersheim's diagram of the table and surrounding divans.]

Except for the end on which rested the bread and wine, this long table was surrounded by thirteen reclining couches, just such as would be provided for the celebration of the Passover in a well-to-do Jewish household.

THE LAST SUPPER ([Smith2](#) 379)

It was the Jewish custom that when guests assembled they were received by a slave who took off their sandals and **laved their feet** in cool water; and though the necessity of privacy prevented the hospitality which had furnished the room from providing also an attendant, a **basin** and a **towel** and a **jar of water** had been set in readiness in the expectation that one of the Twelve would perform the service for the Master and the rest. These met the eyes of the disciples as they entered,

and they looked at each other

and whisperingly debated which of them should discharge the menial office (S2 383-84).

179:1.2 As the twelve entered this upper chamber, they noticed, just inside the door, the **pitchers of water**, the **basins**, and **towels** for **laving their dusty feet**; and since no servant had been provided to render this service,

the apostles began to look at one another as soon as John Mark had left them,

and each began to think within himself, Who shall wash our feet?

And each likewise thought that it would not be he who would thus seem to act as the servant of the others.

179:1.3 As they stood there, debating in their hearts, they surveyed the seating arrangement of the table, taking note of the higher divan of the host with one couch on the right and eleven arranged around the table on up to opposite this second seat of honor on the host's right.

179:1.4 They expected the Master to arrive any moment, but they were in a quandary as to whether they should seat themselves or await his coming and depend on him to assign them their places.

V, X: THE PASCHAL SUPPER—THE INSTITUTION OF THE LORD'S SUPPER.
 (Edersheim² 491)

There is, we believe, ample evidence that [Judas] not only claimed, but actually obtained, the chief seat at the table next to the Lord.

This ... was not, as is generally believed, at the right, but at the left of Christ, not below, but above Him, on the couches or pillows on which they reclined (E2 493).

[Luke 22:24 And there arose also a contention among them, which of them was accounted to be greatest,]

From the Gospel-narratives we infer, that St. John must have reclined next to Jesus, on His Right Hand, since otherwise he could not have leaned back on His bosom (E2 493).

[Compare Edersheim² 494-95.]

While they hesitated,

Judas stepped over to the seat of honor,

at the left of the host,

and signified that he intended there to recline as the preferred guest.

This act of Judas immediately stirred up a heated dispute among the other apostles.

Judas had no sooner seized the seat of honor than

John Zebedee laid claim to the next preferred seat, the one on the right of the host.

Simon Peter was so enraged at this assumption of choice positions by Judas and John that, as the other angry apostles looked on, he marched clear around the table and took his place on the lowest couch, the end of the seating order and just opposite to that chosen by John Zebedee.

Since others had seized the high seats, Peter thought to choose the lowest, and he did this, not merely in protest against the unseemly pride of his brethren, but with the hope that Jesus, when he should come and see him in the place of least honor, would call him up to a higher one, thus displacing one who had presumed to honor himself.

179:1.5 With the highest and the lowest positions thus occupied, the rest of the apostles chose places, some near Judas and some near Peter, until all were located.

[See Appendix A, Edersheim's diagram of who sat where at the table.]

They were seated about the U-shaped table⁴ on these reclining divans in the following order: on the right of the Master, John; on the left, Judas, Simon Zelotes, Matthew, James Zebedee, Andrew, the Alpheus twins, Philip, Nathaniel, Thomas, and Simon Peter.

179:1.6 They are gathered together to celebrate, at least in spirit,

[T]he Pascha was, indeed, a Sacrifice, yet one distinct from all others. It was not of the Law, for it was instituted before the Law had been given or the Covenant ratified by blood; nay, in a sense it was the cause and the foundation of all the Levitical Sacrifices and of the Covenant itself (E2 492).

an institution which antedated even Moses

and referred to the times when their fathers were slaves in Egypt.

This supper is their last rendezvous with Jesus, and even in such a solemn setting,

[Even if we had not further indications of it, we should instinctively associate such a strife with the presence of Judas (E2 493).]

under the leadership of Judas the apostles are led once more to give way to their old predilection for honor, preference, and personal exaltation.

179:1.7 They were still engaged in voicing angry recriminations when the Master appeared in the doorway, where he hesitated a moment as a look of disappointment slowly crept over his face. Without comment he went to his place, and he did not disturb their seating arrangement.

179:1.8 They were now ready to begin the supper, except that their feet were still unwashed, and they were in anything but a pleasant frame of mind. When the Master arrived, they were still engaged in making uncomplimentary remarks about one another, to say nothing of the thoughts of some who had sufficient emotional control to refrain from publicly expressing their feelings.

2. BEGINNING THE SUPPER

XXXI: THURSDAY.—THE LAST DAY WITH THE DISCIPLES. (*A Harmony of the Gospels* 196)

§133. THE LAST SUPPER. Matt. 26:17-30.
Mark 14:12-26. Luke 22:7-30. John 13:1-30.

179:2.1 For a few moments after the Master had gone to his place, not a word was spoken. Jesus looked them all over and, relieving the tension with a smile,

Luke 22:14 And when the hour was come, he sat down, and the apostles with him. 15 And he said unto them,

With desire I have desired to eat this passover with you

before I suffer:

said:

“I have greatly desired to eat this Passover with you.

I wanted to eat with you once more

before I suffered,

and realizing that my hour has come, I arranged to have this supper with you tonight, for, as concerns the morrow, we are all in the hands of the Father, whose will I have come to execute.

16 for I say unto you, I shall not eat it,
until it be fulfilled in the kingdom of God.

[The cup, in which ... the wine had been mixed with water before it was ‘blessed,’ had passed round (Edersheim² 497).]

17 And he received a cup,

and when he had given thanks, he said,

Take this, and divide it among yourselves:

18 for I say unto you, I shall not drink from henceforth of the fruit of the vine,

until the kingdom of God come.

I shall not again eat with you
until you sit down with me in the kingdom which my Father will give me when I have finished that for which he sent me into this world.”

179:2.2 After the wine and the water had been mixed,

they brought the cup to Jesus, who,
when he had received it from the hand of Thaddeus,
held it while he offered thanks.

And when he had finished offering thanks, he said:

“Take this cup and divide it among yourselves
and, when you partake of it, realize that

I shall not again drink with you the fruit of the vine

since this is our last supper.

When we sit down again in this manner,
it will be in the kingdom to come.”

179:2.3 Jesus began thus to talk to his apostles because

John 13:1 Now before the feast of the passover, Jesus knowing that his hour was come

that he should depart out of this world unto the Father, having loved his own that were in the world, he loved them unto the end.

he knew that his hour had come.

He understood that the time had come when he was to return to the Father,

and that his work on earth was almost finished.

The Master knew he had revealed the Father's love on earth and had shown forth his mercy to mankind, and that he had completed that for which he came into the world, even to the receiving of all power and authority in heaven and on earth.

2 And during supper, the devil having already put into the heart of Judas Iscariot, Simon's *son*, to betray him,

Likewise, he knew Judas Iscariot had fully made up his mind to deliver him that night into the hands of his enemies.

He fully realized that this traitorous betrayal was the work of Judas, but that it also pleased Lucifer, Satan, and Caligastia the prince of darkness.

But he feared none of those who sought his spiritual overthrow any more than he feared those who sought to accomplish his physical death. The Master had but one anxiety, and that was for the safety and salvation of his chosen followers.

3 Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God,

And so, with the full knowledge that the Father had put all things under his authority,

the Master now prepared to enact the parable of brotherly love.

3. WASHING THE APOSTLES' FEET

179:3.1 After drinking the first cup of the Passover,

[The next part of the ceremonial was for the Head of the Company to rise and 'wash hands.' ...

Now this was done *twice* during the Paschal Supper: the first time by the Head of the Company alone, immediately after the first cup; the second time by all present, at a much later part of the service, immediately before the actual meal ... (Edersheim² 497).]

it was the Jewish custom for the host to arise from the table and wash his hands.

Later on in the meal and after the second cup, all of the guests likewise rose up and washed their hands.

Since the apostles knew that their Master never observed these rites of ceremonial hand washing, they were very curious to know what he intended to do when, after they had partaken of this first cup,

4 riseth from supper,

he arose from the table

and silently made his way over to near the door, where the water pitchers, basins, and towels had been placed.

And their curiosity grew into astonishment as they saw

and layeth aside his garments;

the Master remove his outer garment,

and he took a towel, and girded himself.

gird himself with a towel,

5 Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

and begin to pour water into one of the foot basins.

Imagine the amazement of these twelve men, who had so recently refused to wash one another's feet, and who had engaged in such unseemly disputes about positions of honor at the table, when they saw him

6 So he cometh to Simon Peter.

make his way around the unoccupied end of the table to the lowest seat of the feast, where Simon Peter reclined,

and, kneeling down in the attitude of a servant, make ready to wash Simon's feet.

As the Master knelt, all twelve arose as one man to their feet; even the traitorous Judas so far forgot his infamy for a moment as to arise with his fellow apostles in this expression of surprise, respect, and utter amazement.

179:3.2 There stood Simon Peter, looking down into the upturned face of his Master. Jesus said nothing; it was not necessary that he should speak. His attitude plainly revealed that he was minded to wash Simon Peter's feet. Notwithstanding his frailties of the flesh, Peter loved the Master. This Galilean fisherman was the first human being wholeheartedly to believe in the divinity of Jesus *and* to make full and public confession of that belief. And Peter had never since really doubted the divine nature of the Master. Since Peter so revered and honored Jesus in his heart, it was not strange that his soul resented the thought of Jesus' kneeling there before him in the attitude of a menial servant and proposing to wash his feet as would a slave. When Peter presently collected his wits sufficiently to address the Master, he spoke the heart feelings of all his fellow apostles.

179:3.3 After a few moments of this great embarrassment,

He saith unto him,

Peter said,

Lord, dost thou wash my feet?

"Master, do you really mean to wash my feet?"

7 Jesus answered and said unto him,

What I do thou knowest not now;

but thou shalt understand hereafter.

8 Peter saith unto him,

Thou shalt never wash my feet.

And then, looking up into Peter's face,

Jesus said:

"You may not fully understand what I am about to do,

but hereafter you will know the meaning of all these things."

Then Simon Peter, drawing a long breath, said,

"Master, you shall never wash my feet!"

And each of the apostles nodded their approval of Peter's firm declaration of refusal to allow Jesus thus to humble himself before them.

179:3.4 The dramatic appeal of this unusual scene at first touched the heart of even Judas Iscariot; but when his vain-glorious intellect passed judgment upon the spectacle, he concluded that this gesture of humility was just one more episode which conclusively proved that Jesus would never qualify as Israel's deliverer,⁵ and that he had made no mistake in the decision to desert the Master's cause.

179:3.5 As they all stood there in breathless amazement,

Jesus answered him,

Jesus said:

"Peter, I declare that,

If I wash thee not, thou hast no part with me.

if I do not wash your feet, you will have no part with me

in that which I am about to perform."

When Peter heard this declaration, coupled with the fact that Jesus continued kneeling there at his feet, he made one of those decisions of blind acquiescence in compliance with the wish of one whom he respected and loved. As it began to dawn on Simon Peter that there was attached to this proposed enactment of service some signification that determined one's future connection with the Master's work, he not only became reconciled to the thought of allowing Jesus to wash his feet but,

[... and at that the disciple gave way and, with characteristic impetuosity, bounded to the opposite extreme (Smith¹ 441).] [See also Edersheim² 500.]

9 Simon Peter saith unto him,

Lord, not my feet only, but also my hands and my head.

10 Jesus saith to him,

He that is bathed needeth not save to wash his feet, but is clean every whit:

and ye are clean, but not all.

11 For he knew him that should betray him; therefore said he, Ye are not all clean.

[[Instead of] the customary explanation of the supper He substituted an acted parable (Smith² 386).]

in his characteristic and impetuous manner,

said:

“Then, Master, wash not my feet only but also my hands and my head.”

179:3.6 As the Master made ready to begin washing Peter's feet,

he said:

“He who is already clean needs only to have his feet washed.

You who sit with me tonight are clean—but not all.

But the dust of your feet should have been washed away before you sat down at meat with me.

And besides, I would perform this service for you as a parable to illustrate the meaning of a new commandment which I will presently give you.”

179:3.7 In like manner the Master went around the table, in silence, washing the feet of his twelve apostles, not even passing by Judas.

12 So when he had washed their feet, and taken his garments, and sat down again,

he said unto them,

Know ye what I have done to you?

13 Ye call me, Master, and, Lord:

and ye say well; for so I am.

14 If I then, the Lord and the Master, have washed your feet,

ye also ought to wash one another's feet.

15 For I have given you an example, that ye also should do as I have done to you. 16 Verily, verily, I say unto you,

A servant is not greater than his lord; neither one that is sent greater than he that sent him.

17 If ye know these things,

When Jesus had finished washing the feet of the twelve,

he donned his cloak, returned to his place as host,

and after looking over his bewildered apostles,

said:

179:3.8 "Do you really understand what I have done to you?

You call me Master,

and you say well, for so I am.

If, then, the Master has washed your feet,

why was it that you were unwilling to wash one another's feet?

What lesson should you learn from this parable in which the Master so willingly does that service which his brethren were unwilling to do for one another?

Verily, verily, I say to you:

A servant is not greater than his master; neither is one who is sent greater than he who sends him.

You have seen the way of service in my life among you,

blessed are ye if ye do them.

and blessed are you who will have the gracious courage so to serve.

But why are you so slow to learn that the secret of greatness in the spiritual kingdom is not like the methods of power in the material world?

179:3.9 "When I came into this chamber tonight, you were not content proudly to refuse to wash one another's feet, but you must also fail to disputing among yourselves as to who should have the places of honor at my table. Such honors the Pharisees and the children of this world seek, but it should not be so among the ambassadors of the heavenly kingdom. Do you not know that there can be no place of preferment at my table? Do you not understand that I love each of you as I do the others? Do you not know that the place nearest me, as men regard such honors, can mean nothing concerning your standing in the kingdom of heaven?"

You know that

Luke 22:25 And he said unto them, The kings of the Gentiles have lordship over them;

and they that have authority over them are called Benefactors.

26 But ye shall not be so:

but he that is the greater among you, let him become as the younger;

and he that is chief, as he that doth serve.

the kings of the gentiles have lordship over their subjects,

while those who exercise this authority are sometimes called benefactors.

But it shall not be so in the kingdom of heaven.

He who would be great among you, let him become as the younger;

while he who would be chief, let him become as one who serves.

SOURCE OR PARALLEL

URANTIA PAPER 179

27 For which is greater, he that sitteth at meat, or he that serveth?

is not he that sitteth at meat?

but I am in the midst of you as he that serveth.

28 But ye are they that have continued with me in my temptations; 29 and I appoint unto you a kingdom, even as my Father appointed unto me, 30 that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.

[Compare: The table was furnished with the roasted flesh of a lamb ..., and with unleavened bread, and moreover with bitter herbs ..., and the charoseth, a paste of dry fruits grated and moistened with vinegar ... (Smith2 383).]

Who is the greater, he who sits at meat, or he who serves?

Is it not commonly regarded that he who sits at meat is the greater?

But you will observe that

I am among you as one who serves.

If you are willing to become fellow servants with me in doing the Father's will,

in the kingdom to come you shall sit with me in power,

still doing the Father's will in future glory."

179:3.10 When Jesus had finished speaking, the Alpheus twins brought on the bread and wine,

with the bitter herbs and the paste of dried fruits,

for the next course of the Last Supper.

4. LAST WORDS TO THE BETRAYER

179:4.1 For some minutes the apostles ate in silence, but under the influence of the Master's cheerful demeanor they were soon drawn into conversation, and ere long the meal was proceeding as if nothing out of the ordinary had occurred to interfere with the good cheer and social accord of this extraordinary occasion. After some time had elapsed, in about the middle of this second course of the meal, Jesus, looking them over, said: "I have told you how much I desired to have this supper with you, and knowing how the evil forces of darkness have conspired to bring about the death of the Son of Man, I determined to eat this supper with you in this secret chamber and a day in advance of the Passover since I will not be with you by this time tomorrow night. I have repeatedly told you that I must return to the Father.

Now has my hour come, but it was not required that

one of you should betray me into the hands of my enemies."

179:4.2 When the twelve heard this,

having already been robbed of much of their self-assertiveness and self-confidence by the parable of the feet washing and the Master's subsequent discourse,

Matt. 26:21 and as they were eating, he said, Verily I say unto you, that one of you shall betray me.

[[I]t proves how humbled they were by the thought of their behaviour at the outset and the Master's subsequent rebuke that instead of suspecting one another each suspected himself ... (Smith2 390).]

John 13:[22] The disciples looked one on another, doubting of whom he spoke.

Matt. 26:[22] and began to say unto him every one, Is it I, Lord?

they began to look at one another

while in disconcerted tones they hesitatingly inquired, "Is it I?"

Luke 22:22 For the Son of man indeed goeth, as it has been determined:

but woe unto that man through whom he is betrayed!

Mark 14:[18] *even* he that eateth with me.

Matt. 26:[23] He that dipped his hand with me in the dish, the same shall betray me.

Matt. 26:25 And Judas, who betrayed him, answered and said,

Is it I, Rabbi?

He saith unto him, Thou hast said.

John 13:25 He leaning back, as he was, on Jesus' breast saith unto him,

Lord, who is it?

And when they had all so inquired, Jesus said:

"While it is necessary that I go to the Father,

it was not required that one of you should become a traitor to fulfill the Father's will.

This is the coming to fruit of the concealed evil in the heart of one who failed to love the truth with his whole soul. How deceitful is the intellectual pride that precedes the spiritual downfall!

My friend of many years,

who even now eats my bread,

will be willing to betray me, even as he now dips his hand with me in the dish."

179:4.3 And when Jesus had thus spoken, they all began again to ask, "Is it I?"

And as Judas, sitting on the left of his Master, again asked,

"Is it I?"

Jesus, dipping the bread in the dish of herbs, handed it to Judas,

saying, "You have said."

But the others did not hear Jesus speak to Judas.

John, who reclined on Jesus' right hand, leaned over and asked the Master:

"Who is it?

26 Jesus therefore answereth,

He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, *the son* of Simon Iscariot.

[... Christ would first hand to Judas the sop, ... beginning with him as the chief guest at the table, without thereby exciting special notice (**Edersheim²** 494).]

24 Simon Peter therefore beckoneth to him, and saith unto him,

Tell *us* whom it is of whom he speaketh.

We should know who it is that has proved untrue to his trust."

Jesus answered:

"Already have I told you,
even he to whom I gave the sop."

But it was so natural for the host to give a sop to the one who sat next to him on the left that none of them took notice of this,

even though the Master had so plainly spoken.

But Judas was painfully conscious of the meaning of the Master's words associated with his act, and he became fearful lest his brethren were likewise now aware that he was the betrayer.

179:4.4 Peter was highly excited by what had been said,

and leaning forward over the table, he addressed John,

"Ask him who it is, or if he has told you,
tell me who is the betrayer."

179:4.5 Jesus brought their whisperings to an end by saying: "I sorrow that this evil should have come to pass and hoped even up to this hour that the power of truth might triumph over the deceptions of evil, but such victories are not won without the faith of the sincere love of truth.

[[T]he treachery of one of their number might have led them to doubt whether Christ had really Divine knowledge.... [H]is clear prediction of it would ... confirm their faith in Him ... (Edersheim2 502).]

I would not have told you these things at this, our last supper, but I desire to warn you of these sorrows and so prepare you for what is now upon us.

I have told you of this because I desire that you should recall, after I have gone, that I knew about all these evil plottings, and that I forewarned you of my betrayal.

And I do all this only that you may be strengthened for the temptations and trials which are just ahead."

179:4.6 When Jesus had thus spoken, leaning over toward Judas,

27 And after the sop, then entered Satan into him. Jesus therefore saith unto him,

What thou doest, do quickly.

he said:

"What you have decided to do, do quickly."

And when Judas heard these words,

he arose from the table and hastily left the room, going out into the night

to do what he had set his mind to accomplish.

When the other apostles saw Judas hasten off after Jesus had spoken to him,

28 Now no man at the table knew for what intent he spake this unto him. 29 For some thought, because Judas had the bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor.

they thought he had gone to procure something additional for the supper or to do some other errand for the Master since they supposed he still carried the bag.

179:4.7 Jesus now knew that nothing could be done to keep Judas from turning traitor. He started with twelve—now he had eleven. He chose six of these apostles, and though Judas was among those nominated by his first-chosen apostles, still the Master accepted him and had, up to this very hour, done everything possible to sanctify and save him, even as he had wrought for the peace and salvation of the others.

[It was a **last appeal** to the traitor, and it would have rejoiced the Master had he signified even by a look that his heart was **softened**.

But he gave no token of contrition.... Thus hardening his heart, he sealed his doom (**Smith2** 391).]

V, X: THE PASCHAL SUPPER—THE INSTITUTION OF THE LORD'S SUPPER.
(**Edersheim2** 491)

[H]ad all [Judas's] former feelings towards Jesus turned, although temporarily, into actual **hatred** which every Word and **Warning** of Christ

179:4.8 This supper, with its tender episodes and **softening** touches, was Jesus' **last appeal** to the deserting Judas,

but it was of no avail.

Warning,

even when administered in the most tactful manner and conveyed in the most kindly spirit, as a rule,

only intensified? (E2 507)

only intensifies hatred

and fires the evil determination to carry out to the full one's own selfish projects, when love is once really dead.

5. ESTABLISHING THE REMEMBRANCE SUPPER

§133. THE LAST SUPPER. Matt. 26:17-30.
Mark 14:12-26. Luke 22:7-30. John 13:1-30.

[[The third Cup] was called, as by St. Paul, ‘the Cup of Blessing,’ partly, because a special ‘blessing’ was pronounced over it (Edersheim² 511).]

Matt. 26:[27] And he took a cup [ERV mg.: Some ancient authorities read *the cup*],

and gave thanks, and gave to them, saying,

Drink ye all of it;

Luke 22:[20] This cup is the new covenant in my blood, *even* that which is poured out for you.

Matt. 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine,

until that day when I drink it new with you in my Father’s kingdom.

179:5.1 As they brought Jesus

the third cup of wine, the “cup of blessing,”

he arose from the couch

and, taking the cup in his hands,

blessed it, saying:

“Take this cup, all of you,

and drink of it.

This shall be the cup of my remembrance.

This is the cup of the blessing of a new dispensation of grace and truth.

This shall be to you the emblem of the bestowal and ministry of the divine Spirit of Truth.

And I will not again drink this cup with you

until I drink in new form with you in the Father’s eternal kingdom.”

179:5.2 The apostles all sensed that something out of the ordinary was transpiring as they drank of this cup of blessing in profound reverence and perfect silence.

XIV: THE LAST SUPPER, AND GETH-
SEMANE (Bowie 271)

The old passover commemorated the emergence of a people out of an old land of bondage into a new land and a larger life. It began with a force that seemed insignificant but grew to be great.

So it should be now, but in a vaster way. That little fellowship in the upper room should be the beginning of a new world of experience for those men, and for uncounted others (B 275).

§133. THE LAST SUPPER. Matt. 26:17-30.
Mark 14:12-26. Luke 22:7-30. John 13:1-30.

Luke 22:19 And he took bread, and when he had given thanks,

he brake it, and gave to them,

Matt. 26:[26] and said, Take, eat;

this is my body.

The old Passover commemorated the emergence of their fathers from a state of racial slavery into individual freedom;

now the Master was instituting a new remembrance supper as a symbol of

the new dispensation wherein the enslaved individual emerges from the bondage of ceremonialism and selfishness into the spiritual joy of the brotherhood and fellowship of the liberated faith sons of the living God.

179:5.3 When they had finished drinking this new cup of remembrance,

the Master took up the bread and, after giving thanks,

broke it in pieces and, directing them to pass it around,

said: "Take this bread of remembrance and eat it.

I have told you that I am the bread of life.

And this bread of life is the united life of the Father and the Son in one gift.

The word of the Father, as revealed in the Son, is indeed the bread of life."

XIV: THE LAST SUPPER, AND GETH-
SEMANE (Bowie 271)

Here, as in all the other great moments of his life, his spirit soared upon the great wings of an instinctive symbolism.... It has been said of him before that "he spake to them in parables, and without a parable spake he not unto them."

It was his chosen way of speech because even the heaviest and most prosaic minds could not chain a parable down into their precise arithmetic of religious form. If they understood anything at all, they had to understand a meaning which was suggested, and not defined—

When they had partaken of the bread of remembrance, the symbol of the living word of truth incarnated in the likeness of mortal flesh, they all sat down.

179:5.4 In instituting this remembrance supper,

the Master, as was always his habit, resorted to parables and symbols.

He employed symbols because he wanted to teach certain great spiritual truths in such a manner as to make it difficult for his successors to attach precise interpretations and definite meanings to his words. In this way he sought to prevent successive generations from crystallizing his teaching and binding down his spiritual meanings by the dead chains of tradition and dogma.

In the establishment of the only ceremony or sacrament associated with his whole life mission, Jesus took great pains to

suggest his meanings rather than to commit himself to precise definitions.

He did not wish to destroy the individual's concept of divine communion by establishing a precise form;

SOURCE OR PARALLEL

URANTIA PAPER 179

a meaning which could not be used to cramp men into a literal pattern,

but set their imaginations free to follow on high, living ways (B 275).

His own followers have gone back to the mind of the Scribes.... The words which for him were spirit must come down and be put into a code as exact and unyielding as any the rabbis used to make (B 276).

The Last Supper has rightly become a sacrament. It is observed, as it ought to be, as a rendezvous with Jesus.

And he is there. But he is there not through force of those corporeal things which ecclesiasticism talks of. He is there in that which is indeed his *Real Presence*—the presence of the spirit which made him what he was (B 276).

neither did he desire to limit the believer's spiritual imagination by formally cramping it.

He rather sought to set man's reborn soul free upon the joyous wings of a new and living spiritual liberty.

179:5.5 Notwithstanding the Master's effort thus to establish this new sacrament of the remembrance, those who followed after him in the intervening centuries saw to it that his express desire was effectively thwarted in that

his simple spiritual symbolism of that last night in the flesh has been reduced to precise interpretations and subjected to the almost mathematical precision of a set formula.

Of all Jesus' teachings none have become more tradition-standardized.

179:5.6 This supper of remembrance, when it is partaken of by those who are Son-believing and God-knowing, does not need to have associated with its symbolism any of man's puerile misinterpretations regarding the meaning of the divine presence, for upon all such occasions the Master is *really present*.

The remembrance supper is the believer's symbolic rendezvous with Michael.

When you become thus spirit-conscious, the Son is actually present,

and his spirit fraternizes with the indwelling fragment of his Father.

179:5.7 After they had engaged in meditation for a few moments, Jesus continued speaking: "When you do these things, recall the life I have lived on earth among you and rejoice that I am to continue to live on earth with you and to serve through you. As individuals, contend not among yourselves as to who shall be greatest. Be you all as brethren. And when the kingdom grows to embrace large groups of believers, likewise should you refrain from contending for greatness or seeking preferment between such groups."

179:5.8 And this mighty occasion took place in the upper chamber of a friend. There was nothing of sacred form or of ceremonial consecration about either the supper or the building. The remembrance supper was established without ecclesiastical sanction.

179:5.9 When Jesus had thus established the supper of the remembrance, he said to the twelve:

[24 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.

25 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. 11:24-25).]

"And as often as you do this, do it in remembrance of me.

And when you do remember me, first look back upon my life in the flesh, recall that I was once with you, and then, by faith, discern that you shall all sometime sup with me in the Father's eternal kingdom.

This is the new Passover which I leave with you, even the memory of my bestowal life, the word of eternal truth; and of my love for you, the outpouring of my Spirit of Truth upon all flesh."

[The supper was ended and they sang a Psalm. Probably it was the Passover psalm—the same 118th Psalm which had been running in Jesus' mind when he disputed in the Temple, the great psalm of victory out of defeat (Murry 343).]

179:5.10 And they ended this celebration of the old but bloodless Passover in connection with the inauguration of the new supper of the remembrance,⁶ by singing, all together, the one hundred and eighteenth Psalm.

1. *Compare:* From the Jewish reckoning [the night before Passover] would ... be called Friday night, for the Jewish day Friday began at sunset of what we call Thursday (Fiske & Easton 166, footnote).

2. *Compare:* If Christ was in Jerusalem at any Passover before His Public Ministry began, He would, of course, have been a guest at some table, not the Head of a Company (which must consist of at least ten persons). Hence, He would not have been the offerer of the Paschal Lamb (Edersheim 2 490-91).

3. "He had many times partaken of the paschal lamb as a guest, but always, when he was the host, no lamb was served." If this is a general statement of Jesus' Passover experiences throughout his life, then it is contradicted by 127:3.4, which describes Jesus' hosting a Passover supper which included a lamb:

Jesus [then in his eighteenth year] took James to Bethany for the Passover supper. Simon [the father of Lazarus, Martha and Mary] had been laid to rest with his fathers, and Jesus presided over this household as the head of the Passover family, having brought the paschal lamb from the temple.

Further, 127:6.7 says that Jesus hosted the traditional Passover supper while living with his family in Nazareth:

At home with the children he continued, year by year, to eat the Passover "according to the law of Moses."

(*Note:* It is questionable whether actual Passover suppers were held outside Jerusalem or its vicinity in Jesus' time, since a lamb slaughtered in the Temple was required.)

4. *Note:* From 179:1.1:

When the apostles had been shown upstairs by John Mark, they beheld a large and commodious chamber, which was completely furnished for the supper, and observed that the bread, wine, water and herbs were all in readiness on one end of the table. Except for the end on which rested the bread and wine, this long table was surrounded by thirteen reclining couches, just such as would be provided for the celebration of the Passover in a well-to-do Jewish household.

In this initial description of the table, there is no indication at all that the table was U-shaped. The U-shape must refer not to the shape of the table but to the seating arrangement. Edersheim describes the seating arrangement as "in the form of an elongated horseshoe," which left free one end of the table, on which the bread, wine, water and herbs

were placed.

5. *Compare*: When the Saviour's hands were bathing [Judas's] soiled feet, and wiping them with the towel, the heart of Judas thrilled through and through with the impulse then and there to confess his sin. But he would not humble himself. He hardened his heart against repentance . . . Judas was now offended at Christ's act in washing the feet of His disciples. If Jesus could so humble Himself, he thought, He could not be Israel's king (Ellen G. White, *The Desire of Ages* [1898], p. 645).

6. [I]t was most fitting He should have offered this one Pascha, partaken of its commemorative Supper, and connected His own New Institution with that to which this Supper pointed. This joining of the Old with the New ... seems to cast light on the words with which He followed the expression of His longing to eat that one Pascha with them: 'I say unto you, I will not eat any more thereof, until it be fulfilled in the Kingdom of God' (Edersheim² 491).

APPENDIX A

494

THE CROSS AND THE CROWN.

BOOK

V



the table from behind the guests. Hence, as a matter of necessity, the free end of the table, which was not covered with a cloth, would protrude beyond the line of those who reclined around it. We can now form a picture of the arrangement. Around a low Eastern table, oval or rather elongated, two rows of single divans, covered with a cloth, and standing or else suspended, the single divans or pillows are ranged in the form of an elongated horseshoe, leaving free one end of the table,

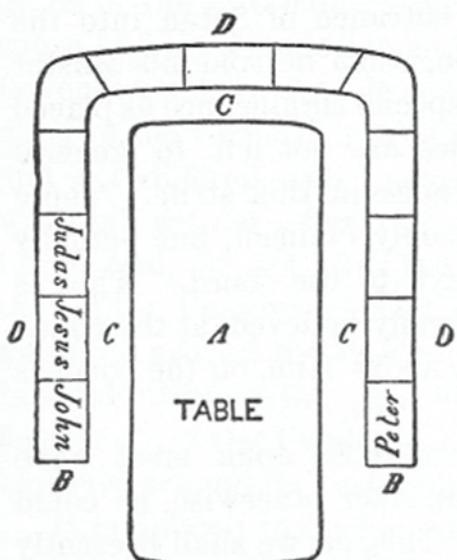
somewhat as in the accompanying woodcut. Here A represents the table, B B respectively the ends of the two rows of single divans on which each guest reclines on his left side, with his head (c) nearest the table, and his feet (d) stretching back towards the ground.

So far for the arrangement of the table. Jewish documents are equally explicit as to that of the guests. It seems to have been quite an established rule^a that, in a company of more than two, say

of three, the chief personage or Head—in this instance, of course, Christ—reclined on the middle divan. We know from the Gospel-narrative that John occupied the place on His right, at that end of the divans—as we may call it—at the head of the table. But the chief place next to the Master would be that to His left, or above Him. In the strife of the disciples, which should be accounted the greatest, this had been claimed, and we believe it to have been actually occupied, by Judas. This explains how, when Christ whispered to John by what sign to recognise the traitor,^b none of the other disciples heard it. It also explains, how Christ would first

hand to Judas the sop, which formed part of the Paschal ritual, beginning with him as the chief guest at the table, without thereby exciting special notice. Lastly, it accounts for the circumstance that, when Judas, desirous of ascertaining whether his treachery was known, dared to ask whether it was he, and received the affirmative answer,^c no one at table knew what had passed. But this could not have been the case, unless Judas had occupied the place next to Christ; in this case, necessarily that at His left, or the post of chief honour. As regards Peter, we can quite understand how, when the Lord with such loving words rebuked their self-seeking and taught them of the greatness of Christian humility, he should, in his im-

^a Ber. 46 b;
Tos. Ber.
v.; Jer.
Taan, 68 a,
towards
the bottom



^b St. John
xiii. 26

114:4.3

^c St. Matt.
xxvi. 25

114:4.3

115:1.4