

THE PRIVILEGE OF SERVING Sunday School- March 24, 2013

Unifying Topic: THE LORD'S SUPPER

Lesson Text

I. Anticipating A Future Meal (Luke 22:14-19)

II. The Betrayer Among Them (Luke 22:20-23)

III. True Greatness (Luke 22:24-30)

The Main Thought: But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. (Luke 22:26), KJV).

Unifying Principle: Humans seek to exaggerate their own importance, How can we overcome the burning desire to serve ourselves first and others later? Jesus says those who serve others will eat the bread and sip the wine at the table he has set for them in heaven.

Lesson Aim: To teach students about the nature of the Last Supper and how that meal should shape the way we view the Lord's Supper.

Life Aim: To show learners ways in which they can express humility, forgiveness, and service as exemplified by Christ.

22:14 And when the hour was come, he sat down, and the twelve apostles with him.

22:15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

22:16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

22:17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

22:18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

22:19 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.

22:20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

22:21 But, behold, the hand of him that betrayeth me is with me on the table.

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

22:23 And they began to enquire among themselves, which of them it was that should do this thing.

22:24 And there was also a strife among them, which of them should be accounted the greatest.

22:25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

22:26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

22:27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

22:28 Ye are they which have continued with me in my temptations.

22:29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

22:30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

HISTORY:

Chapter 22 The Jewish Leaders Plan to Kill Jesus

1 It was almost time for the Jewish Festival of Unleavened Bread, called the Passover. 2 The leading priests and teachers of the law wanted to kill Jesus. But they were trying to find a quiet way to do it, because they were afraid of what the people would do.

Judas Agrees to Help Jesus' Enemies

3 One of Jesus' twelve apostles was named Judas Iscariot. Satan entered him, 4 and he went and talked with the leading priests and some of the soldiers who guarded the Temple. He talked to them about a way to hand Jesus over to them. 5 The priests were very happy about this. They promised to give Judas money for doing this. 6 He agreed. Then he waited for the best time to hand him over to them. He wanted to do it when no one was around to see it.

The Passover Meal

7 The Day of Unleavened Bread[a] came. This was the day when the Jews always killed the lambs for the Passover.

8 Jesus said to Peter and John, "Go and prepare the Passover meal for us to eat." 9 They said to him, "Where do you want us to prepare the meal?" He said to them, 10 "When you go into the city, you will see a man carrying a jar of water. Follow him. He will go into a house. 11 Tell the owner of the house, 'The Teacher asks that you please show us the room where he and his followers can eat the Passover meal.' 12 Then the owner will show you a large

room upstairs that is ready for us. Prepare the meal there." **13** So Peter and John left. Everything happened the way Jesus said. So they prepared the Passover meal *Easy-to-Read Version (ERV)*.

Luke 22:14-19 Anticipating A Future Meal

22:14 *"And when the hour was come, he sat down, and the twelve apostles with him."* Sundown marked the official beginning of Passover. In a broader sense, *"the hour was come"* meant the suffering and death of Jesus. The Passover was eaten in a reclining position as were other festive meals. Jesus and the twelve apostles sat down which meant they reclined at the table.

22:15 *"And he said unto them, With desire I have desired to eat this passover with you before I suffer:"*— Jesus wanted very much to eat the Passover meal with them, for He wanted to prepare them for what was to come; His suffering.

- The Passover represented the founding of the nation of Israel—the beginning of Israel's deliverance from slavery, when the Lord brought judgment by killing the firstborn in every Egyptian house but **"passed over"** the Israelite houses where the Lord of the Passover lamb had been applied.
- Jesus Himself was now about to become the true Passover Lamb who would be sacrificed for the sins of His people, and thus this Passover meal would be the last before coming together again in the future. His parting would bring solemn sorrow.
- Jesus knew the meal would richly symbolize the giving of His body and His blood which was at a great price.

22:16 *"For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."* This tells us that there is a future banquet in the kingdom to come; Jesus will eat with them again. Therefore, He makes the promise not to eat until God's kingdom is fulfilled; in a future time; until the Messianic banquet; a promise of sitting with Him in His glorious kingdom, of being a part of the new heaven and earth.

- The Passover meal itself looked forward to the Marriage Supper of the Lamb in heaven.

22:17 *"And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:"*—Luke mentions two cups (v.20). The Passover Jewish feast involved the sharing of 4 cups of diluted red wine. This was the first of the 4 cups (the cup of thanksgiving) and was preliminary to the institution of the Lord's Supper. Jesus gave thanks as He took the cup. It represented the time of His eating and drinking with His disciples. They all took it to divide among themselves. Christ spoke the words about His body and His blood when He offered the fourth and last cup.

22:18 *"For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come."* He makes a promise not to drink the wine until God's kingdom comes. We always pray *"your kingdom come your will be done on earth as it is in heaven."* Matthew says *"until that day when I drink it anew with you in my father's kingdom"* 26:29.

22:19 *"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."* Now Jesus takes the bread, gives thanks before breaking it and divides it among the disciples. The bread symbolically represents His broken body on the cross. His body will be given in respect to sacrifice *"for you"*, meaning, He is sacrificing His body for all of man's deliverance; doing something in the place of someone else. Jesus' body will be the once-and-for-all fulfillment of the ceremonies surrounding the Passover Lamb. He lets them know to do this celebration to honor Him. He was tying the Lord's Supper to the Passover Feast. Under the Old Testament the broken bread pictured the sufferings of the Israelites. Now, under the New Testament, the bread was to picture the broken body of Christ.

- They were to remember how God delivered Israel from Egyptian bondage.
- They were to remember how the Lord's body was broken in sacrifice for man.

Luke 22:20-23 The Betrayer Among Them

22:20 *"Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."* After supper *"Likewise"*, meaning in the same manner as he did the bread, the same is done with the cup.

- They were to remember how the Lord's blood liberated them from earthly and sinful slavery. The Lord's Supper is to remind the disciples how the blood of the Lamb keeps them safe from the terrible hand of God's judgment.
- They were to remember how the blood of Christ makes it possible for Him to return and to liberate them into the eternal presence of God's glory.

Now this is the third (the cup of blessing) of the 4 cups in the Passover celebration after the Lord's Supper. Jesus identified the cup as His blood of the New Testament. The cup symbolically represents His spilled blood on the cross; His blood which was shed or poured out in death for many.

- He simply meant that His blood establishes a New Covenant; allows a new relationship between God and man.

- His blood takes the place of the sacrifice of animals. Faith in His blood and His sacrifice is the way man is now to approach God. The Old Testament believer believed that God accepted him because of the sacrifice of the animal. Now under the New Testament, the believer believes that God accepts him because of the sacrifice of Christ.

22:21 *"But, behold, the hand of him that betrayeth me is with me on the table."* Jesus also used the Supper to make three appeals.

1. Jesus used the Supper to appeal to a sinner. Judas had forsaken Jesus. He was already unfaithful to the Lord. Although the other disciples were confused by Jesus' words. It seems to be that everybody's hands were on the table. Judas thought his sin was hid and unknown, but Jesus knew.

22:22 *"And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!"* The events for the Son of man had already been determined by God, however...woe to the betrayer.

2. Jesus used the Supper to warn the sinner. Jesus said, *"Woe unto that man."* The word *"woe"* means wrath and sorrow, anger and pity. It was a grieving denunciation, a heartrending pronouncement of judgment.

¹God had foreknowledge of Judas Iscariot betraying Jesus, but it was not pre-determined. Judas had of his own free will allowed Satan to enter him. Judas did this through lust for money.

22:23 *"And they began to enquire among themselves, which of them it was that should do this thing."* They couldn't believe what Jesus was saying and they began inquiring among themselves as to which one of them would betray Jesus; who would do such a thing?

3. Jesus used the Supper to stir the searching of hearts. The disciples were stirred to ask, Is it I? (Matt.26:22). They looked at themselves. They were not accusing one another, rather each one feared lest he be so weak he might fall.

No one knew but Jesus and Judas.

Luke 22:24-30 True Greatness

22:24 *"And there was also a strife among them, which of them should be accounted the greatest."* If there was not a lot going on, strife arises among the disciples—who is the greatest? The word *"strife"* (*philoneikia*) means being eager and ready to argue and contend; being alert to strive for one's position. It conveys the idea of giving no ground, of standing up no matter what, of being stubborn, of resisting regardless of circumstances.

- The disciples were still thinking about an earthly kingdom. They thought Jesus was about to lead an uprising against the Romans and free Palestine, establishing the Messiah's kingdom in Israel. The Messiah would rule over the whole earth in behalf of God.
- The disciples were in the upper room jockeying for position. As in most societies, the highest in position sat on the right of the host and the next highest on the left. Since Jesus was about to set up His kingdom, now was the time to seize the positions of rule and power in His kingdom; now was the time to assume the seats of honor and authority in His presence.

22:25 *"And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors."* Jesus speaks to them of the world's attitude about greatness (the kings of the Gentiles) involving two key concepts: lordship and authority and them wanting to be called benefactors (workers of good).

1. There is the concept that greatness is holding authority over people or lording it over them. They want to rule or manage people, exercise authority over them, and control their lives. Men seek position and wealth for the sake of power.
2. There is the concept of being known and called a *"benefactor"* (*euergetai*), a man who gives and helps others. The benefactor wants to be called, recognized and honored for his help and contribution. He desires to be known as a great man, a man who is generous, thoughtful, concerned, and honorable.

22:26 *"But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve."* Jesus lets them know that they are not like the benefactors or those of the world.

- True greatness does not seek to hold authority nor to lord it over people. It does not seek position for the sake of authority and power, nor to give and help for the sake of being known and called a benefactor.
- True greatness is not self-centered and selfish, not worldly-minded. Jesus did not forbid a man from holding a position of greatness or authority. What He was doing was giving instructions to the person who is *"greatest among you."* There are two key concepts:
 1. There is the concept of acting as the youngest, that is, of taking the last seat, of assuming the lowliest position. Age was looked up to and honored. Jesus was saying that the person who was truly great was the person who

¹ <http://www.lovetheLord.com/books/luke/52.html>

<http://www.pitwm.net/pitwn-sundayschool.html>

took the lowest seat and last place, the person who did not seek the recognition and honor, the credit and esteem because he held some position or had some special work or made some unusual gift or given extra-ordinary help.

2. There is the concept of acting as a servant. The chief person is to serve just as a table waiter serves his guests at a banquet. The table waiter in Jesus' day was a *"bond-slave"* (*doulos*). The bond-slave was bound every moment of his life, always serving no matter the hour or call or difficulty. The truly great person looks for people to help and for ways to help them, whether at work, home, play, or church. He is always seeking those who need a visit, care, attention, company, food, clothing, shelter, or money. He seeks for the sake of ministering.

22:27 *"For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth."* Jesus is showing them here that even though He is their leader, He is serving them at tables. Jesus' followers are actually His servants and, yet, the Master is serving them.

3. There is the concept of following the example of the Lord. Of course, we think the man that sits at the table is greater than the man who serves. He holds a higher position, but he is not to act like it, lording it over the servant. He is to behave like the Lord serving and ministering to men, even to the servants who are waiting upon him.

22:28 *"Ye are they which have continued with me in my temptations."* Jesus gave assurance to His disciples who proved themselves; stood by Him; continued with Him in His temptations (His trials). He was a *"Man of Sorrows."* Christ's entire life and ministry were filled with temptations (4:1-13); hardships (9:58); sorrows (19:41), and agonies (v.44)—not to mention the sufferings of the cross which He knew were yet to come. They had seen the enemy come against Him and yet He is without sin.

22:29 *"And I appoint unto you a kingdom, as my Father hath appointed unto me;"*— To these faithful disciples He gave a great promise and bestowed, appointed, assigned unto them a kingdom. That's what the Father had done for Jesus. We receive what Jesus has because we are joint heirs of Christ. The promise was set and fixed in eternity. It could not be revoked nor altered in any form or fashion. The faithful disciples were to rule as citizens of the Lord's kingdom.

22:30 *"That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."* The faithful disciples would be able to eat and drink and sit at "My" (the Lord's) table with Him. They would also be rewarded with twelve thrones, each one governing one of the twelve tribes of Israel. They are made ruler over the twelve tribes of Israel. When? In the regeneration when the new order of things shall be set up under the rule and reign of Christ.

SUMMARY:

The Lord's Supper

14 The time came for them to eat the Passover meal. Jesus and the apostles were together at the table. **15** Jesus said to them, "I wanted very much to eat this Passover meal with you before I die. **16** I will never eat another Passover meal until it is given its full meaning in God's kingdom." **17** Then Jesus took a cup of wine. He gave thanks to God for it and said, "Take this cup and give it to everyone here. **18** I will never drink wine again until God's kingdom comes." **19** Then he took some bread and thanked God for it. He broke off some pieces, gave them to the apostles and said, "This bread is my body that I am giving for you. Eat this to remember me." **20** In the same way, after supper, Jesus took the cup of wine and said, "This wine represents the new agreement from God to his people. It will begin when my blood is poured out for you." [b]

Who Will Turn Against Jesus?

21 Jesus said, "But here on this table is the hand of the one who will hand me over to my enemies. **22** The Son of Man will do what God has planned. But it will be very bad for the one who hands over the Son of Man to be killed." **23** Then the apostles asked each other, "Which one of us would do that?"

Be Like a Servant

24 Later, the apostles began to argue about which one of them was the most important. **25** But Jesus said to them, "The kings of the world rule over their people, and those who have authority over others want to be called 'the great providers for the people.' **26** But you must not be like that. The one with the most authority among you should act as if he is the least important. The one who leads should be like one who serves. **27** Who is more important: the one serving or the one sitting at the table being served? Everyone thinks it's the one being served, right? But I have been with you as the one who serves. **28** "You men have stayed with me through many struggles. **29** So I give you authority to rule with me in the kingdom the Father has given me. **30** You will eat and drink at my table in that kingdom. You will sit on thrones and judge the twelve tribes of Israel *Easy-to-Read Version (ERV)*."

APPLICATION:

Jesus Christ is our example, showing us that it is a privilege to serve.

<http://www.pitwm.net/pitwn-sundayschool.html>