

Book Three
THE KING CROWNED
Chapter Four
THE LAST SUPPER

By Stephen H. Funck, May 9, 2016

It was the day before the great slaughter of Passover Lambs. The day the “Pious ones” sacrificed their lambs.¹ They rejected the Temple Priesthood and everything about them, even claimed the Passover was on the wrong day. Others who lived a distance away and were not able to come to Jerusalem took advantage of this and ordered lambs to be delivered. Runners could make delivery 80 miles away. The officials complained proper procedures were not followed but also recognized the more lambs done this day took away from the two hundred thousand they had to do the following day.

After midday, when the sun began to go down, the Essenes began to slaughter their lambs. Yeshua announced that he was finished speaking. The great crowds protested. They wanted Him to continue. Yeshua told them to watch and pray. The Kingdom of God was among them. He led his followers out of the Temple. Judas stayed back to talk to his new friends about Yeshua. They wanted him to arrange a private meeting between Yeshua and the Chief Priest. At the olive press Peter and John asked Yeshua if they would celebrate Passover at Lazarus’s home or if the people there would come down to the olive press. Yeshua said it would be at neither and it would be today. He told them to go into the city. They would meet a man carrying water, follow him to the house he enters and tell the master of the house, they would be celebrating Passover there this evening. He has a large upper room already prepared.²

As they were walking into the city John said to Peter, “None of this makes sense.”

Peter replied, “Why today? Passover is tomorrow. We’re not pious ones.”

“I do not know. The Master always has reasons for doing what he does.”

“I was getting comfortable at the olive press and Lazarus’ home is so grand for the rest.”

“It is such a wonderful change from all the times before when we came.”

“We have the the finest housing of all.”

“Well we’re not in a palace yet.”

“Men don’t carry water.”

“We will find a large upper room prepared and waiting. There isn’t a corner left anywhere for one circle to eat. It would take a whole great house to hold us all.”

They entered the lower gate by the Siloam Pool and started up the road. They caught up to a man carrying a jar of water. He was dressed all in white, Essene. “Well, we found him. Let’s see where he goes.”

“Why are you following me? Go away.”

“No harm, sir. Our master told us to find a man carrying water and follow him to his house.”

¹ Essenes called themselves the pious ones. <http://en.wikipedia.org/wiki/Essenes>

² Luke 22:7-13 http://en.wikipedia.org/wiki/Last_Supper The traditional location had a large Essene community. <http://www.centuryone.org/apostles.html> BARGIL PIXNER <http://www.centuryone.org/pixner-q-a.html>

“What does he want with us?”

“I know this will sound strange, but he said we would find a large room prepared for our Passover.”

“It is the guest house for our people from Alexandria. We are celebrating Passover this evening. No room for you.”

“We have to ask the steward of the house.”³

When they got to the very large house, the man went before them and told the steward they expected to use it for the passover of their group that night. The steward fell down with his face to the ground. “Almighty God, Creator and ruler of heaven and earth, You direct all the affairs of men and angels.”

“Master, what are you talking about. What is wrong?”

“While you were getting the water another messenger came. Our high priest fell. He is badly hurt. They cannot leave him behind. They are not going to get here today.”

“How did these men know?”

“God’s will. The house is theirs. Who is their master?”

“The one many call a prophet, Yeshua of Nazareth.”

“They say he has the power of God with him.”

“He is not one of us.”

“Do you know he is the brother of our James the Righteous⁴?”

Yeshua told the followers to make ready to celebrate Passover that evening. They would take everything into the city. Men took twenty eight lambs to the Temple for sacrifice. Women prepared the charioist, matzoth, karpas for the seder and the food for the banquet. Everyone was talking. “What was going on?” “Why today instead of tomorrow?” “It was supposed to be tomorrow.” “What did the Master know?” “What did he have planned for tomorrow?” “Where are they going?” They filled in Judas about what was going on when he returned from the Temple. He told them the men he was talking with were very interested in meeting Yeshua.

Yeshua’s followers were mystified. If anything they were more excited. Passover in Jerusalem, there is nothing more wonderful. Surrounded with the millions of joyous people. Praising God for giving them freedom, saving them, Moses and Aaron, the miracles of the plagues, the Angel of Death passing over their houses, killing the first born of Egypt, killing the Pharaoh’s son. The Lord God, King of Heaven is the Redeemer of Israel, Savior from every evil. This was the foretaste of the Heavenly Courts where they will praise Him forever with all the Heavenly Host.

Peter and John made the arrangements with the steward. It would be a tight fit, some might have to be just outside the upper room. When they returned to the olive press, everyone was asking them about the house and why it was available. Miracle after miracle. They knew the Master had great plans. He was going to reveal himself. Everyone in Jerusalem, the rulers, the Romans, the whole world would see he is the promised Messiah.

The people at Lazarus’ house came down the Mount joined in. It was quite a happy parade down the Kidron, around the corner and up the Hinnom. All along they passed between packed campsites. Many recognized Yeshua and his followers and asked where they were going? They were puzzled by the answers. The procession climbed the steep ascent to the wall and entered the city through the gate of the Essenes.⁵

³ <http://en.wikipedia.org/wiki/Cenacle> Saint Mark's Syrian Orthodox Church <http://sor.cua.edu/ChMon/HLand/YerusalemSMark.html>

⁴ http://en.wikipedia.org/wiki/James_the_Just

⁵ The gate of the Essenes <http://www.centuryone.org/essene.html>

The steward and his staff, housekeeper Mary and her son John Mark⁶ were waiting. They had heard a great amount about Yeshua, but had never seen him themselves. He was not one of the pious ones. He was celibate but did not say others should be. He did not separate himself from the sinners, but welcomed all. He even worshipped in the Temple services the authorities led. He was not strict enough. Mary and her son were instructed to stay near him and observe everything.

As they came in the house, the messenger was in the courtyard. "Amahl, my son."

"Mother?"

"I have so prayed for you."

"He is the baby from Bethlehem?"

"Yes. How has God blessed you? You have grown so I hardly recognized you."

"I am here. He is called Yeshua of Nazareth, not Bethlehem?"

"We never returned to Bethlehem. How did you come here?"

"When they heard the babies were killed in Bethlehem they were frightened. They sold the camels and split up. One went back to Sheba the other for Babylon. Me, they sold to a man, years later joined the pious ones in Alexandria who have this house." Mother Mary held him in her arms and he wept.⁷

As they came to the house some of the followers excused themselves. They had to return to their positions. Joanna's two maidservants nearly got in trouble for giggling, seeing their mistress preparing food and carrying burdens. Her man servant took them aside and sharply warned them. They could be dismissed for insulting her. She wanted to do the work herself. In her position she could not go anywhere without them.⁸ Nicodemus had night duty at the Temple.⁹ They told Jesus how much they wanted to stay. He understood they could not. He told them, "Believe, the Kingdom of Heaven is here now."

The room held everyone. Actually they squeezed much tighter together than normal and there were circles in the doorways. Yeshua sat with his back to a sidewall. The twelve made a circle a bit larger than the normal ten. Mother Mary, Mary Magdalene, Lazarus and family, the circles of the families of the twelve were closest to the master. The room buzzed with excitement. For some this was their third Passover with Yeshua. For many it was their second. Yet all knew this year Yeshua was going to do something marvelous. They were celebrating tonight.

Yeshua asked Peter to announce the beginning of the Passover. He then asked his mother to say the blessing for the festival candles. She had the leading women at every circle join with her saying, "Blessed are You, O Lord our God, King of the universe, who has sanctified us with Your commandments and commanded us to kindle the festival lights." They lit the lamps in every circle. Mary lit the lamps for Yeshua's circle. She was

⁶ http://en.wikipedia.org/wiki/Mary_mother_of_John_Mark http://en.wikipedia.org/wiki/Mark_the_Evangelist <http://www.catholic-saints.net/saints/st-mark.php> Many Essenes were priests. In the preface to his Gospel in manuscripts of the Vulgate, Mark is represented as Jewish priest: "Mark the Evangelist, who exercised the priestly office in Israel, a Levite by race".

⁷ See Book 1 Chapter 6

⁸ http://en.wikipedia.org/wiki/Joanna_wife_of_Chuza [http://en.wikipedia.org/wiki/Susanna_\(disciple\)](http://en.wikipedia.org/wiki/Susanna_(disciple))

⁹ <http://en.wikipedia.org/wiki/Nicodemus>

with her family, Clophas' family. Everyone replied, "Praised are You, Adonai our God, King of the Universe who has sustained us, maintained us and enabled us to reach this moment in life."¹⁰

Yeshua asked the leading men at the circles join him in the blessing of the first cup. "Praised are You, Lord of the Universe, who has created the fruit of the vine. Praised are You, Adonai our God, Who chose us to be Your People, teaching us holiness through Your commandments, giving us holidays for joy, festivals for celebration, commanding this Passover, this re-enactment of our going out from Egypt. You have chosen us, You have shared Your holiness with us. Praised are You, Adonai, Who fills Israel and the year with holiness."

As the cup was shared around the circles all said, "Praised are you, Adonai, our God, sovereign of the universe, who has created the fruit of the vine." Then they passed water around for all to wash their hands Then they took a piece of parsley and dipped it in salt water and ate, saying, "Blessed are You, O Lord our God, King of the universe, Creator of the fruit of the earth." In each circle, there were three matzoth. The leader took the middle one, broke it and hid a broken piece while the children closed their eyes.

While this was happening, Yeshua was going around His circle washing His disciples feet. The people nearby nudged each other, wondering what that was all about. After Yeshua's circle broke the middle matzoh, Yeshua with full voice announced, "We were slaves in Egypt and the Lord freed us from Egypt with a mighty hand. Had not the Holy One liberated our people from Egypt, then we, our children, and our children's children would still be enslaved." He raised the cup for all to see. "This covenant with our ancestors and us has saved us through out history, the Holy Blessed One kept saving us."

All joined together saying, "A wandering Aramean was my father, who went down to Egypt and sojourned there, few in number. And there we multiplied becoming a great people, strong and numerous. But the Egyptians dealt ill with us and afflicted us, setting us to hard labour. Finally, when we cried out to Adonai, the God of our ancestors, Adonai heard our voice, saw our affliction, saw our toil and our oppression. Then Adonai brought us out from Egypt with a strong hand and an outstretched arm; with great awe, marvelous signs and with wonders."

Yeshua said "Blood" and the room resounded with "Blood". That was repeated for the rest of the ten plagues: Frogs, Lice, Beasts, Cattle Plague, Boils, Hail, Locusts, Darkness, Slaying of First Born. Without prompting they all sang the DAYENU. "It Would Have Been Sufficient".

Had He given Sabbath to us --
This day's for rest, not for commerce
But not brought us to Mount Sinai, Dayenu
Had he brought us to Mount Sinai
Through the desert, it was so dry
And not given us the Torah, Dayenu
Had he given us the Torah
Where we sang and danced the Hora
And not led us into Israel, Dayenu
Had he led us into Israel
And not built for us the Temple, Dayenu
Had he built for us the Temple
So to pray we do assemble
But had not made wine, Dayenu.

¹⁰ This is from a seder I prepared for congregational use. It is intended to be closer to a Galilean peasant version, instead of the formal version that became standard. It is in the supplements.

Yeshua asked the leading men to join with him as he raised the piece of lamb. They all said, “The lamb is to remind us that the Holy One passed over the houses of our ancestors in Egypt, as it is written, ‘you shall say that it is the sacrifice of the Lord’s Passover, for He passed over the houses of the people of Israel in Egypt when He slew the Egyptians, but spared our houses’.”

“The matzah is to remind us that before the dough which our forefathers prepared for bread had time to ferment, the supreme King of Kings, the Holy One, revealed Himself to them and redeemed them. We read, ‘They baked matzah of the unleavened dough which they had brought out of Egypt, for it had not leavened because they were thrust out of Egypt and could not linger, nor had they prepared any food for the journey’.”

“The maror is to remind us that the Egyptians embittered the lives of our forefathers in Egypt. ‘They made their lives bitter with hard labor, with mortar and brick, and with every kind of work in the field. All the labor which the Egyptians forced upon them was harsh’.”

“Therefore we are obligated, to thank, sing praise, glorify, exalt, honor, bless, elevate and raise our voices for joy to the Holy One, Blessed be He, Who performed all these miracles for our ancestors and therefore for us! You brought us from human servitude to freedom, from sorrow to joy, for a time of mourning to a festive day, from deep darkness to great light and from slavery to redemption! In Your presence we renew our singing as in ancient days: Sing praise to God.”

When Israel came forth out of Egypt, the house of Jacob from a people of strange language;
Judah became His sanctuary, Israel His dominion.
The sea saw it, and fled; the Jordan turned backward.
The mountains skipped like rams, the hills like young sheep.
What aileth thee, O thou sea, that thou fleest? thou Jordan, that thou turnest backward?
Ye mountains, that ye skip like rams; ye hills, like young sheep?
Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;
Who turned the rock into a pool of water, the flint into a fountain of waters.¹¹

Then the assembly shared the second cup and the leading men said, “Praised are You, Adonai, Lord of the Universe, who has created the fruit of the vine.” Again they passed the water around the circles washing their hands. This time they said, “Blessed are You, O Lord our God, King of the universe, Who has sanctified us with Your commandments, and commanded us concerning the washing of hands.” Lifting up the matzah, they said, “Praised are You, Adonai, Lord of the Universe, Who brings forth sustenance from the earth.” They dipped the bread into the maror and ate as the leaders said, “Praised are You, Adonai, Lord of the Universe, Who sanctified us with His commandment to eat the bitter herb.”

The ceremonial actions before the festival meal were finished. Now was the time for eating and conversation. This was the greatest banquet of the year. All the best foods. The greatest time of celebration of the great salvation of the past. Moses, Passover, freedom from the Egyptians, crossing the Red Sea, the covenant of Sinai, taking over the promised land. They talked of the past and talked about now. They were living in the great day of the Lord. The Messiah had come. They were eating with Him. They heard His voice, saw His miracles, even raising Lazarus from the dead. There were millions here from all over the world. They were going to see the fulfillment of God’s salvation for all people. The people saw Judas go out. The room bubbled with

¹¹ [Psalm 114 JPS](#)

excitement, joy. They were bursting with the fullness of God. No one ever had experienced such joy, anticipation of glory.

The eating was over. It was time for the children to find the afikoman. Each took a bite. The last taste of the banquet meal to remember. Yeshua said to His circle that it was His body, given for them. Keep doing this in remembrance of Him. They all poured the third cup of wine, the cup of blessing. Those near Yeshua heard Him say it was His blood of a new covenant. More puzzlement. Then Yeshua announced the Seder was finished. His group began to get up and leave. They were not going to look for Elijah, drink Elijah's cup. They weren't going to finish the Seder celebration.

They packed everything up and began to head back, singing. That was always the way the seder ends. John Mark asked if he could follow them and continue to watch. They were going to get back much sooner than they expected. Everyone was wondering what was going to happen. The full moon above made it easy to walk through the valleys in the dark. Happy chatter all the way, speculating on the events of the next morning. The closer they got to the olive press those near Yeshua realized he was getting quieter, as if something was bothering him.

The party divided at the olive press and the rest headed up the Mount to Bethany. Yeshua closely embraced His mother. She was surprised He held her so close so long. He kissed her goodbye, disquiet deep within. She followed the rest up to Lazarus' home, looked back for a final glimpse. He was watching her. She would spend the night in prayer. For what?

John came to Yeshua and asked, This was such a special day and evening before the morrow, if they could say the Amidah in addition to the Aleinu and Shema. He had been bothered by the fact they had not finished the Seder. Yeshua smiled and agreed. John got the other disciples and they gathered all the people around.

My Lord, open my lips,
and my mouth shall declare Your praise.

Blessed are You, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob, the great, mighty and fearful God—God Most High—who bestows bountiful kindnesses, who creates all things, who remembers the love of the Fathers and brings a redeemer for their children's children for the sake of Thy name in love. King, Helper, Savior, and Shield; blessed are You Lord, Shield of Abraham.

Thou art mighty forever, O Lord: You resurrect the dead; You are powerful to save. Sustaining the living in loving-kindness, resurrecting the dead in abundant mercies, You support the falling, heal the sick, set free the captives, and keep faith to all that sleep in the dust. Who is like You, master of mighty powers over life and death. Who may be compared unto You, the King who brings death and restores life and causing salvation to spring forth. You are trustworthy to revive the dead. Blessed are You Lord, who revives the dead.

You are holy and Your Name is holy, and holy beings praise You daily for all eternity. Blessed are You Lord, the holy God.

You graciously bestow knowledge upon man and teach mortals understanding. Graciously bestow upon us from You, wisdom, understanding and knowledge. Blessed are You Lord, who graciously bestows knowledge.

Cause us to return, our Father, to Your instruction (Torah); draw us near, our King, to Your service; and bring us back to You in whole-hearted repentance. Blessed are You Lord, who desires penitence.

Pardon us, our Father, for we have sinned; forgive us, our King, for we have transgressed; for You are a good and forgiving God. Blessed are You Lord, gracious One who pardons abundantly.

Behold our affliction and wage our battle; redeem us speedily for the sake of Your Name, for You God are the mighty redeemer. Blessed are You Lord, Redeemer of Israel.

Heal us, O Lord, and we will be healed; help us and we will be saved; for You are our praise. Grant complete cure and healing to all our wounds; for You, Almighty King, are a faithful and merciful healer. Blessed are You Lord, who heals the sick of Your people Israel.

Bless for us, Lord our God, this year and all the varieties of its produce for good; and bestow blessing upon the face of the earth. Satisfy us from Your bounty and bless our year like other good years, Blessed are You Lord, who blesses the years.

Sound the great trumpet for our freedom; raise a banner to gather our exiles, and bring us together from the four corners of the earth into our land. Blessed are You Lord, who gathers the dispersed of His people Israel.

Restore our judges as in former times, and our counsellors as in the beginning; remove from us sorrow and sighing. Reign over us, O Lord alone, with loving kindness and mercy, establish our innocence by the judgment. Blessed are You Lord, King who loves righteousness and justice.

May Your mercies be aroused, Lord our God, upon the righteous, upon the pious, upon the elders of Your people, the House of Israel, upon the remnant of their sages, upon the righteous proselytes and upon us. Bestow a goodly reward upon them who truly confide in Your name; and assign us our portion with them forever; and may we not come to shame for that we have trusted in You. Blessed are You Lord, the support and security of the righteous.

Return in mercy to Jerusalem Your city and dwell therein as You have promised; speedily establish therein the throne of David Your servant, and rebuild it, soon in our days, as an everlasting edifice. Blessed are You Lord, who rebuilds Jerusalem.

Speedily cause the sprout of David Your servant to flourish, and increase his power by Your salvation, for we hope for Your salvation all day. Blessed are You Lord, who causes the power of salvation to flourish.

Hear our voice, Lord our God; merciful Father, have compassion upon us and accept our prayers in mercy and favor, for You are God who hears prayers and supplications; do not turn us away empty-handed from You, our King, for You hear the prayer of Your people. Blessed are You Lord, who hears prayer.

Look with favor, Lord our God, on Your people Israel and pay heed to their prayer; restore the service to Your Sanctuary and accept with love and favor Israel's sacrifices and prayer; and may the service of Your people Israel always be acceptable to You. May our eyes behold Your return to Zion in mercy. Blessed are You Lord, who restores His Divine Presence to Zion.

We acknowledge that You are the Lord our God and God of our fathers forever. You are the strength of our life, the shield of our salvation in every generation. We will give thanks to You and recount Your praise, evening, morning and noon, for our lives which are committed into Your hand, for our souls which are entrusted to You, for Your miracles which are with us daily, and for Your continual wonders and beneficences. You are the Beneficent One, for Your mercies never cease; the Merciful One, for Your kindnesses never end; for we always place our hope in You. And for all these, may Your Name, our King, be continually blessed, exalted and extolled forever and all time. ¹²

Then the all said the Aleinu:

It is incumbent upon us to give praise to the Lord of the Universe, to glorify Him who formed creation, for He hath not made us to be like the nations of the lands, nor hath He made us like the families of the earth; He hath not set our portion with theirs, nor our lot with their multitude; . . . for they prostrate themselves before vanity and folly, and pray to a god who can not help. . . . But we bend the knee and prostrate ourselves and bow down before the King of the Kings of Kings, the Holy One, blessed be He! For it is He who stretched forth the heavens and laid the foundations of the earth, and the seat of His glory is in the heavens above, and His mighty

¹² <http://en.wikipedia.org/wiki/Amidah> Jesus knew this standard synagog prayer.

dwelling-place is in the loftiest heights. 'He is our God, and there is none other.' In truth, He is our King, there is none besides Him, as it is written in His Torah: 'And thou shalt know this day and lay it to thine heart that the Lord is God in heaven above and upon the earth beneath: and there is none other.'

Therefore do we wait for Thee, O Lord our God, soon to behold Thy mighty glory, when Thou wilt remove the abominations from the earth, and idols shalt be exterminated; when the world shall be regenerated by the kingdom of the Almighty, and all the children of flesh invoke Thy name; when all the wicked of the earth shall be turned unto Thee. Then shall all the inhabitants of the world perceive and confess that unto Thee, every knee must bend, and every tongue be sworn. Before Thee, O Lord our God, shall they kneel and fall down, and unto Thy glorious name give honor. So will they accept the yoke of Thy kingdom, and Thou shall be King over them speedily forever and aye. For Thine is the kingdom, and to all eternity Thou wilt reign in glory, as it is written in Thy Torah: 'The Lord shall reign forever and aye.' And it is also said: 'And the Lord shall be King over all the earth; on that day the Lord shall be One and His name be One.'¹³

They covered their eyes with their right hands and said the Shema, which they all said every morning and evening.

Hear, O Israel, the Lord is our God, the Lord is One. Blessed be the name of the glory of His kingdom forever and ever. You shall love the Lord your God with all your heart, with all your soul, and with all your might. And these words which I command you today shall be upon your heart. You shall teach them thoroughly to your children, and you shall speak of them when you sit in your house and when you walk on the road, when you lie down and when you rise. You shall bind them as a sign upon your hand, and they shall be for a reminder between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

And it will be, if you will diligently obey My commandments which I enjoin upon you this day, to love the Lord your God and to serve Him with all your heart and with all your soul, I will give rain for your land at the proper time, the early rain and the late rain, and you will gather in your grain, your wine and your oil. And I will give grass in your fields for your cattle, and you will eat and be sated. Take care lest your heart be lured away, and you turn astray and worship alien gods and bow down to them. For then the Lord's wrath will flare up against you, and He will close the heavens so that there will be no rain and the earth will not yield its produce, and you will swiftly perish from the good land which the Lord gives you. Therefore, place these words of Mine upon your heart and upon your soul, and bind them for a sign on your hand, and they shall be for a reminder between your eyes. You shall teach them to your children, to speak of them when you sit in your house and when you walk on the road, when you lie down and when you rise. And you shall inscribe them on the doorposts of your house and on your gates - so that your days and the days of your children may be prolonged on the land which the Lord swore to your fathers to give to them for as long as the heavens are above the earth.

The Lord spoke to Moses, saying: Speak to the children of Israel and tell them to make for themselves fringes on the corners of their garments throughout their generations, and to attach a thread of blue on the fringe of each corner. They shall be to you as tassels, and you shall look upon them and remember all the commandments of the Lord and fulfill them, and you will not follow after your heart and after your eyes by which you go astray - so that you may remember and fulfill all My commandments and be holy to your God. I am the Lord your God who brought you out of the land of Egypt to be your God; I, the Lord, am your God. True.¹⁴

¹³ <http://en.wikipedia.org/wiki/Aleinu> There is some question if Jesus knew this prayer, especially the second paragraph.

¹⁴ <http://en.wikipedia.org/wiki/Shema> Jesus, everyone prayed this morning and evening.

After such a strange seder, they felt that at least things were normal. Judas had gone to the Temple looking for the men he had made arrangements with. The watch at the gate would not let him in. He wasn't sure where to go. The Chief Priest was the one who wanted the private meeting. He went to his palace. The gatekeeper there was not encouraging but did say they would send the message inside. Finally some men came and escorted him in. They did know about the invitation and arrangements, even knew the gift he had been promised for making the contact. He told them that he had heard that Yeshua would be staying at the olive press that night and not going up to Bethany. They wanted him to promise it would be so. He could not be as positive as they demanded. He waited.

He did not know that a great scurrying of contacts was going on. He was invited into the great hall to meet with Joseph ben Caiaphas, Annas and other high officials. He bowed to the ground and apologized, he did not know how to conduct himself. An assistant asked him to repeat where Yeshua would be and asked how they would recognize him in the dark. Judas said he would go with them and introduce them. They were concerned that Yeshua's supporters would resist. They did not want any trouble. He was asked to wait in the courtyard until they were ready.

Now they knew where Yeshua was, how to arrest him? With him could be 50 followers with knives and some swords, maybe more. The olive press was in a cave at the bottom edge of the pilgrim camps. The whole Mount of Olives had tens of thousands of people. They had to be careful and prepared. The Master of the Temple Guard was adamant that the arrest was their proper action. The Tribune of the Army was firm in noting the large number of armed men near by and the danger of major conflict. Hopefully, they could be quick in and out before awaking everyone and being attacked. It was agreed to send a small number, two squads of Guard and two of soldiers for the initial contact. They would go with Malchus and Judas, the centurion and bugler. Three more squads¹⁵ of soldiers would station themselves between the entrance to the cave and the camps above. They expected most would be sleeping inside the cave.

Where would they find Yeshua? If he was inside and they had to find him and drag him out, it could be very messy. If they had to go inside, the optio¹⁶ and bugler would stay outside and call for the reserve squads. A number of others wanted to go along They would all bring weapons of some sort. The Tribune was unhappy, some of the volunteers sounded like they wanted to make a celebration out of this. He decided to have the rest of the century close and two cohorts ready, one just north and one south. The master of the guard said he would station two cohorts at the Eastern Gate. It would take a while for all to be in position. After the arrest they would bring him in the Eastern Gate, the shortest route, across the Temple to Annas' house, while the Sanhedrin assembled at the palace.

Yeshua spoke with a few of his closest disciples and went off toward the Temple wall by himself. It was bathed in the bright moonlight, high, very high above him. Everyone else finally bedded down for the night. Most were inside the great cave where the press was. Some could not fit in and camped on the grounds above.

Judas fell asleep waiting. He was surprised to see how many were going with him and that there were so many soldiers. Going out the gate, he realized a very large number of soldiers joined in behind. They were very quiet for soldiers. As they came up the Kidron and were turning onto the road up the Mount, he saw ahead another large group of soldiers waiting. He was getting very uncomfortable. He knew the Sanhedrin had posted all over that Yeshua was wanted for blasphemy - a death sentence. All week he had been making the leadership

¹⁵ <http://en.wikipedia.org/wiki/Contubernium>

¹⁶ <http://en.wikipedia.org/wiki/Optio>

more and more angry. He knew. He knew they wanted Yeshua. He had arranged for Yeshua to meet the council and reveal who He really was. He, Judas, had set up the great revelation of Yeshua's Messianic conquest. He, not one of the other disciples, would be remembered forever for this.

The standard understanding of the Last Supper is that of an intimate meal with Jesus and His twelve Disciples. This Chapter portrays that as a very large gathering. The essay in King of Kings Supplements discusses that.

From Seder to Holy Communion - How many were with Jesus at his Last Supper?

http://thesignofconcord.com/Fr_Seder_to_H.php

Some Christian Congregations and families celebrate the seder today. The following is formatted for that use.

The Galilean Seder adapted with the Last Supper for present day celebration.

<http://thesignofconcord.com/uploads/getPart.pdf>

Questions:

Why was the room, house, available for the Last Supper?

Why was His Last Supper on Thursday, before the day the Lambs were sacrificed?

How did Jesus modify the seder from what is known today?

Jesus' words and actions are recorded in the Gospels. What else was going on?

Even if Jesus went off with the twelve alone, what would the group be thinking, feeling?

How was the arrest carried out? The possibility of major conflict was great.

The Gospels record the events of Jesus life. They do not include the background information everyone knew at the time they were written. This is one of a series of stories that includes that background faithful to what is known about the history and culture. I hope this provokes-in a good way-the reader to think deeply about the Scriptural account. Go to my web site for more. <http://thesignofconcord.com>. These are in the section titled "King of Kings". There is also a section titled "King of Kings Supplements" with additional information.

If you do not think this reflects the culture and historic situation, how would you tell the story?

Many thanks to my patient wife Lynne for repeatedly proofreading.

This is meant for non technical readers. The footnotes are links to the documentation.

Scriptures are from Jewish Publication Society of America 1917 Version. The New Testament quotes are ESV.