

Greetings:

The study that Pastor Pat brings on Sunday mornings is a reflection of the study for that week. It represents a lot of research. Not all of what he has prepared is communicated. In an attempt to continue the learning process, he is making available his study notes to the congregation.

They are edited, but not “book” ready. To the critical eye mistakes can be found. So he asks that you take the material with humility, teach-ability, and charity.

Enjoy and if you should have any questions or corrections, please do not hesitate to email him at [pastorpat@waukeshabile.org](mailto:pastorpat@waukeshabile.org).

**Date:** March 20, 2011

**Title:** The Passover - The Darkness before Dawn

**Text:** Mark 14:12-26

**Theme:** Jesus Christ in His person and work infuses all of life with hope, healing, and wholeness. He alone is the fullest and final paschal lamb.

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Waukesha Bible Church is a family of families seeking to live in **the Storyline of the Bible**. She is determined by design to have a **God-centered, Christ-exalting worship; a Word-centered teaching** focused on personal **discipleship** through intentional and systematic instruction; a **Global-impacting mission** that resolves to be a **church planting church**; and a **Grace-based fellowship** where disciples are invited to live under a **reigning grace** characterized by a **Gospel-driven sanctification** that celebrates a divine **monergism** to the Christian life.

## Becoming the People of the Resurrection Lent - 2011

Date: March 20, 2011  
 Title: The Passover - The Darkness before Dawn  
 Text: Mark 14:12-26  
 Theme: Jesus Christ in His person and work infuses all of life with hope, healing, and wholeness. He alone is the fullest and final paschal lamb.

Introduction: "As Jesus' death approaches, he instructs his disciples more fully in the meaning of his mission. In the context of the Passover, Jesus shows that his own mission provides a new act of redemption (vv. 17-20, 26). By identifying his own mission with the Passover, Jesus indicates that he has come to enact the new redemption and new exodus promised by the biblical prophets."

<http://www.biblegateway.com/resources/commentaries/IVP-NT/Matt/Meaning-Jesus-Death>

"Jesus begins as the leader of the meal with his men, but suddenly swerves from the safe track of the ritual of Passover to the middle of a denominational mine field. It is sad that the last meal of Christ, a meal to unite all of his disciples, has over time become a dividing point for his church."

[http://onefamilyoutreach.com/bible/Mark/mk\\_14\\_1-72.htm#One%20who%20is%20eating%20with%20me](http://onefamilyoutreach.com/bible/Mark/mk_14_1-72.htm#One%20who%20is%20eating%20with%20me)

The imagery present in the meal speaks to solidarity and deliverance. The partaking of this common meal speaks to our organic unity within the one body of Jesus Christ. Unfortunately, the theological interpretation of the table has made it a place of division and not one of unity.

### Views of baptism and the Lord's Supper

TRADITION OF INTERPRETATION	<b>The Lord's Supper</b> "This is my body" (Matt 26:26)
<b>Non-sacramental</b> (e.g., Baptist, Assembly of God, most non-denominational churches)	Merely symbolic and commemorative of the blood and body of Christ; salvation does not come through the Lord's Supper; Jesus meant the wine and bread <i>represent</i> his blood and body (this is considered Reformed in a broad sense)
<b>Calvinistic</b> (many Presbyterian and Reformed churches, a few of which practice paedocommunion)	The symbol of salvation is an aid to faith in the gospel, so that the benefits of Christ's death are received through faith alone; baptism and the Lord's Supper are true sacraments; Jesus meant the wine and bread <i>represent</i> his blood and body
<b>Lutheran</b>	The blood and body of Christ are literally, but not locally,* present in the wine and bread to aid faith in the gospel, so that the benefits of Christ's death are received through faith alone; Jesus meant the wine and bread <i>really are</i> his blood and body
<b>Late Roman Catholic</b>	The wine and bread become the blood and body of Christ, so that they are no longer wine and bread, but should be honored as God; Jesus meant <i>what appear to be</i> the wine and bread <i>really are</i> his blood and body

“In the [ordinance], Jesus elevates the mundane to the level of a mystery. He takes an ancient ritual and makes it shockingly contemporary and personal: ‘This is my body, this is my blood.’”

The Passover was the main feast of the Jewish religious year. It was to be held on the fourteenth day of the first month of the Jewish calendar, **Ex. 12:6; Lev. 23:5**. The first month of their calendar roughly corresponds with April on our modern calendar.

The Passover was a feast designed to commemorate the night God “*passed over*” Israel when the death angel destroyed the first born of Egypt during the last of ten plagues God sent to judge Egypt. The Passover was also called “*The Feast of Unleavened Bread*”, because no yeast or leavened bread was to be used or even kept in the house during the days of the feast.

### **THE BIG PICTURE:**

<p>Mark 14:12 ¶ On the first day of Unleavened Bread, when the Passover lamb was being sacrificed, His disciples *said to Him, "Where do You want us to go and prepare for You to eat the Passover?"</p> <p>13 And He *sent two of His disciples and *said to them, "Go into the city, and a man will meet you carrying a pitcher of water; follow him;</p> <p>14 and wherever he enters, say to the owner of the house, "The Teacher says, "Where is My guest room in which I may eat the Passover with My disciples?"</p> <p>15 "And he himself will show you a large upper room furnished and ready; prepare for us there."</p> <p>16 The disciples went out and came to the city, and found it just as He had told them; and they prepared the Passover.</p> <p>17 When it was evening He *came with the twelve.</p> <p>18 As they were reclining at the table and eating, Jesus said, "Truly I say to you that one of you will betray Me—one who is eating with Me."</p> <p>19 They began to be grieved and to say to Him one by one, "Surely not I?"</p> <p>20 And He said to them, "It is one of the twelve, one who dips with Me in the bowl.</p> <p>21 "For the Son of Man is to go just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born."</p> <p>22 While they were eating, He</p>	<p>Matthew 26:17 ¶ Now on the first day of Unleavened Bread the disciples came to Jesus and asked, "Where do You want us to prepare for You to eat the Passover?"</p> <p>18 And He said, "Go into the city to a certain man, and say to him, 'The Teacher says, "My time is near; I am to keep the Passover at your house with My disciples.'"</p> <p>19 The disciples did as Jesus had directed them; and they prepared the Passover.</p> <p>20 Now when evening came, Jesus was reclining at the table with the twelve disciples.</p> <p>21 As they were eating, He said, "Truly I say to you that one of you will betray Me."</p> <p>22 Being deeply grieved, they each one began to say to Him, "Surely not I, Lord?"</p> <p>23 And He answered, "He who dipped his hand with Me in the bowl is the one who will betray Me.</p> <p>24 "The Son of Man is to go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born."</p> <p>25 And Judas, who was betraying Him, said, "Surely it is not I, Rabbi?" Jesus *said to him, "You have said it yourself."</p> <p>26 ¶ While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, "Take, eat; this is My body."</p> <p>27 And when He had taken a cup and given thanks, He gave it to them, saying, "Drink from it,</p>	<p>Luke 22:7 ¶ Then came the first day of Unleavened Bread on which the Passover lamb had to be sacrificed.</p> <p>8 And Jesus sent Peter and John, saying, "Go and prepare the Passover for us, so that we may eat it."</p> <p>9 They said to Him, "Where do You want us to prepare it?"</p> <p>10 And He said to them, "When you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house that he enters.</p> <p>11 "And you shall say to the owner of the house, 'The Teacher says to you, "Where is the guest room in which I may eat the Passover with My disciples?"'</p> <p>12 "And he will show you a large, furnished upper room; prepare it there."</p> <p>13 And they left and found everything just as He had told them; and they prepared the Passover.</p> <p>14 When the hour had come, He reclined at the table, and the apostles with Him.</p> <p>15 And He said to them, "I have earnestly desired to eat this Passover with you before I suffer;</p> <p>16 for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God."</p> <p>17 And when He had taken a cup and given thanks, He said, "Take this and share it among yourselves;</p> <p>18 for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes."</p> <p>19 And when He had taken</p>	<p>John 13:1 ¶ Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.</p> <p>2 During supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him,</p> <p>3 Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God and was going back to God,</p> <p>4 *got up from supper, and *laid aside His garments; and taking a towel, He girded Himself.</p> <p>5 Then He *poured water into the basin, and began to wash the disciples' feet and to wipe them with the towel with which He was girded.</p> <p>6 So He *came to Simon Peter. He *said to Him, "Lord, do You wash my feet?"</p> <p>7 Jesus answered and said to him, "What I do you do not realize now, but you will understand hereafter."</p> <p>8 Peter *said to Him, "Never shall You wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me."</p> <p>9 Simon Peter *said to Him, "Lord, then wash not only my feet, but also my hands and my head."</p> <p>10 Jesus *said to him, "He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you."</p> <p>11 For He knew the one who was betraying Him; for this</p>
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<p>took some bread, and after a blessing He broke it, and gave it to them, and said, "Take it; this is My body."</p> <p>23 And when He had taken a cup and given thanks, He gave it to them, and they all drank from it.</p> <p>24 And He said to them, "This is My blood of the covenant, which is poured out for many."</p> <p>25 "Truly I say to you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."</p> <p>26 After singing a hymn, they went out to the Mount of Olives.</p>	<p>all of you;</p> <p>28 for this is My blood of the covenant, which is poured out for many for forgiveness of sins.</p> <p>29 "But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."</p> <p>30 After singing a hymn, they went out to the Mount of Olives.</p>	<p>some bread and given thanks, He broke it and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."</p> <p>20 And in the same way He took the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood."</p> <p>21 ¶ "But behold, the hand of the one betraying Me is with Mine on the table."</p> <p>22 "For indeed, the Son of Man is going as it has been determined; but woe to that man by whom He is betrayed!"</p> <p>23 And they began to discuss among themselves which one of them it might be who was going to do this thing.</p> <p>24 And there arose also a dispute among them as to which one of them was regarded to be greatest.</p>	<p>reason He said, "Not all of you are clean."</p> <p>12 So when He had washed their feet, and taken His garments and reclined at the table again, He said to them, "Do you know what I have done to you?"</p> <p>13 "You call Me Teacher and Lord; and you are right, for so I am."</p> <p>14 "If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet."</p> <p>15 "For I gave you an example that you also should do as I did to you."</p> <p>16 "Truly, truly, I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him."</p> <p>17 "If you know these things, you are blessed if you do them."</p>
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### **The Storyline:**

His death is imminent. "To get a feel for the nearness of Jesus' arrest, it seems that we are less than 36 hours before that horrible event. Jesus has a few more things He must do before He allows Himself to be taken by unlawful hands."

[http://www.westpalmbeachchurchofchrist.com/articles/mark/mark\\_14-12\\_26.html](http://www.westpalmbeachchurchofchrist.com/articles/mark/mark_14-12_26.html)

### **The Problem:**

"14:12-16: These verses identify the Last Supper as a Passover meal in the strict sense that it took place on the 15th of Nisan; the other synoptic gospels follow Mark's chronology. John 19:14, however, places Jesus' death on the afternoon of the 14th of Nisan and thus makes the Last Supper a pre-Passover meal. John's chronology is more likely correct, since it is dubious that the chief priests and scribes would have acted as they did on the first day of Passover. The effect of Mark's making the Last Supper a Passover meal was to draw Jesus' death more closely into the great Passover themes of sacrifice and liberation. [NJBC]"

<http://montreal.anglican.org/comments/archive/bpasnm.shtml>

### **Questions:**

The Holy Spirit is calling to us from this passage to consider three ideas.

**To Know:** The Holy Spirit desires for us to know Jesus as the fulfillment of all promises and pictures.

**To Choose:** The Holy Spirit desires for us to choose to trust Him as our only Savior from sin and death.

**To Feel:** The Holy Spirit desires for us to feel the joy of deliverance from sin and adoption into His family.

## Outline:

The unique elements making up the preparation speak to something significant.

### I. The unique preparation ([vv. 12-16]“a man carrying a jar of water”)

One might conceive of Jesus' foreknowledge concerning the nameless man with the water-pitcher who will lead the two disciples to the dining room simply as a mark of his omniscience or deeper awareness. That may well be so, but it may also be observed that this episode is like that of the woman with the jar of oil of nard in the preceding episode and like the episode at the beginning of chapter 11 when two disciples are dispatched to fetch the ass upon which Jesus is to ride as he enters Jerusalem: **there is a drama of destiny being played out here, one that involves numerous "bit parts" to be carried out by nameless and faceless actors.** Indeed, throughout the Passion sequence of Mk 14-15 the reader/listener can hardly fail to note that Jesus alone throughout this entire sequence is fully cognizant of what is happening and what it means, while so many others merely play out their parts and "read their scripts" rather mechanically, without any notion that they are contributing to an eventful climax of some sort. [Emphasis added]

<http://artsci.wustl.edu/~cwconrad/Mark/mk14notes.html#anchor2239281>

All of the various pieces and parts contribute to the Story's overarching fulfillment. None of us know what part we are playing in the fulfillment of God's Story, but each of us can have confidence that we are part of the story and that our lives are always infused with significance and meaning. There are four notable preparations taking place.

### A. The picture carrying man (v. 13)

“A man . . . carrying a jar of water: perhaps a prearranged signal, for only women ordinarily carried water in jars. The Greek word used here, however, implies simply a person and not necessarily a male.” <http://www.usccb.org/nab/bible/mark/mark14.htm>

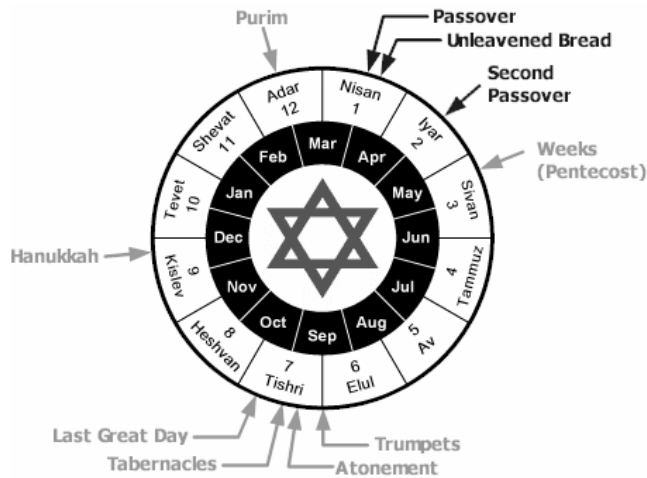
“In 14:13, that a man would *carry a jar of water* is unusual: men carried water in skins and women in terra-cotta jugs, so identifying the man would be easy. Was this meeting pre-arranged, or is it an example of Jesus' foreknowledge? The two disciples speak of Jesus as “The Teacher” (14:14), so possibly the house owner is a follower of Jesus. The “room” (14:15) would be a guest room, furnished with rugs, cushions and perhaps a low table. 14:16 does not mention the disciples' surprise, so it is likely that the meeting was pre-arranged.” <http://montreal.anglican.org/comments/archive/bpasnm.shtml>

### B. The provided room (v. 14)

**“This required getting a suitable lamb and finding lodging in Jerusalem where the meal could be eaten. The population of the city swelled during the feast, so lodging could be difficult to find.** The *Passover* was celebrated each year in commemoration of the Israelites' deliverance from Egypt; thus it was a feast celebrating redemption (see [Exod 12](#)). The Passover lamb was roasted and eaten after sunset in a family group of at least ten people (*m. Pesahim*

7.13). People ate the meal while reclining (see the note on *table* in 14:18). It included, besides the lamb, unleavened bread and bitter herbs as a reminder of Israel's bitter affliction at the hands of the Egyptians. Four cups of wine mixed with water were also used for the meal. For a further description of the meal and the significance of the wine cups, see E. Ferguson, *Backgrounds of Early Christianity*, 523-24." [Emphasis added]

<http://net.bible.org/#!bible/Mark+14:10>



There are three Feast (*hag*) times of the year, during which one must appear before the Eternal at the appointed place. **Passover** and **Unleavened Bread** are to be observed "in the place which the Eternal thy God shall choose," **Deuteronomy 16:6-8**. The Feast of Weeks (**Pentecost**) is a time of rejoicing "in the place which the Lord thy God hath chosen to place His name," **verses 10-11**. The Feast of Tabernacles is a seven-day feast "in the place which the Lord shall choose," **verses 13-15**.

**Deuteronomy 16:16** summarizes: "Three times in a year shall all thy males appear before the Lord thy God in the place which He shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty." The word for these three "feast" times is *hag*. This word is *never* used specifically in reference to the Day of Trumpets or the Day of Atonement. These three feast times are times to appear before God, *not* to go about our daily work. This is a command of the Almighty God.

Where is the place to observe these three feast times in this age?

In the wilderness, it was at the door of the tabernacle of the congregation, **Exodus 29:42-43**. In the promised land, the place was originally Shiloh, **I Samuel 1:3**, and **Judges 21:19**. Later the proper place was at the Temple in Jerusalem. The Temple was destroyed in A.D. 70. Jesus knew the hour would come when worship of God at His feast times would be at places other than Jerusalem, **John 4:21-24**. The place is not as important as worshiping God in Spirit and in Truth. The New Testament Church kept the feasts in localized areas, **Acts 20:5-6**.

So today there is NOT *one* place where God has chosen to place His name. He places His name on His people, the children of God, **John 17:11, 21-23**. Where they are gathered together, God is in their midst, **Matthew 18:20**. Brethren of like faith should make every effort to meet together in the worship of God, **Hebrews 10:24-25**. It should be a place where the cares of this life, this world's influences, do not interfere with the spiritual aspect of the Feast. Such a place will indeed be blessed by the Almighty.

<http://www.giveshare.org/HolyDay/3pilgrimagefeasts.html>

### C. The purged room of leaven (vv. 15, 16)

Based on the text of Exodus 12, those who kept Passover sought to meticulously remove all leaven from their dwelling. We can only assume this was part of their preparation for the keeping of Passover.

<sup>14</sup> “Now this day will be a memorial to you, and you shall celebrate it as a feast to the LORD; throughout your generations you are to celebrate it as a permanent ordinance. <sup>15</sup> Seven days you shall eat unleavened bread, **but on the first day you shall remove leaven from your houses**; for whoever eats anything leavened from the first day until the seventh day, **that person shall be cut off from Israel**. <sup>17</sup> You shall also observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt; therefore you shall observe this day throughout your generations as a permanent ordinance. <sup>18</sup> In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening. <sup>19</sup> **Seven days there shall be no leaven found in your houses; for whoever eats what is leavened, that person shall be cut off from the congregation of Israel, whether he is an alien or a native of the land**. <sup>20</sup> **You shall not eat anything leavened; in all your dwellings you shall eat unleavened bread**” (Exod. 12:14-20).

Although I do not believe we can ever make ourselves worthy of the Lord’s Table, I do believe the table affords an opportunity to ask God for His help in our fight against sin. No amount of self-examination or individual promises will ever make you more acceptable before the Father. Nothing you do can merit His blessing or cause Him to love you any more than He already does. All of this and more is already yours in Christ and in Christ alone.

### D. The paschal lamb

“The paschal lamb was slain at 6 P.M., beginning of the fifteenth of the month (Ex 12:6), but the preparations were made beforehand on the fourteenth (Thursday).” (*A.T. Robertson Word Pictures* on Mark 14:12). The Passover lambs at this period were slaughtered at the Temple in the late afternoon and carried home by families to the place where they were to share the Seder as a household.

In his commentary on this passage in the gospel of Mark, William Barclay says (333, 334),

There were certain things which were necessary, and these are the things which the disciples would have to prepare and get ready.

(1) There was the lamb, and the lamb was to remind them of how their houses had been protected by the badge of blood when the Angel of Death passed through Egypt.

(2) There was the unleavened bread which was to remind them of the bread they had eaten in haste when they escaped from slavery.

(3) There was a bowl of salt water, to remind them of the tears they had shed in Egypt and of the waters of the Red Sea through which they had miraculously passed to safety.

(4) There was a collection of bitter herbs--horse radish, chicory, endive, lettuce, horehound--to remind them of the bitterness of slavery in Egypt.

(5) There was a paste called *Charosheth*, which was a mixture of apples, dates, pomegranates and nuts, and which was to remind them of the clay of which they had made bricks in Egypt. Through it there were sticks of cinnamon to remind them of the straw with which the bricks had been made.

(6) There were four cups of wine. The cups contained a little more than half a pint of wine, but three parts of wine were mixed with two of water. The four cups, which were drunk at different stages of the meal, were to remind them of the four promises in Exodus 6:6, 7,

"I will bring you out from under the burdens of the Egyptians. I will rid you of their bondage. I will redeem you with an outstretched arm. I will take you to me for a people, and I will be your God."

Such were the preparations which had to be made for the Passover.

## II. The unique prophecy ([vv. 17-21] "one of you will betray me")

All of the disciples knew they had beating within them the heart of betrayal thus the question, "Surely not I"? "One of you will betray me, one who is eating with me: contrasts the intimacy of table fellowship at the Passover meal with the treachery of the traitor; cf. Psalm 41:10."

<http://www.usccb.org/nab/bible/mark/mark14.htm>

"Yet Judas would not be the only one to betray Jesus; the context reminds us that all of us are capable of denying the Lord (vv. 33, 35; 26:69--27:10). The joyous occasion of Passover becomes a sorrowful one (26:22; compare 17:23; 18:31; 19:22) by the announcement of betrayal. By dipping with Jesus in the bowl containing the sauce of bitter herbs (Matt. 26:23 [see further Exodus 12:8]), the betrayer had shown himself a treacherous person indeed; rising against one with whom one had eaten violated the sanctity of tradition (compare Ps 41:9)."

<http://www.biblegateway.com/resources/commentaries/IVP-NT/Matt/Meaning-Jesus-Death>

"Jesus knows in advance of Judas' plot (14:18). Each disciple denies involvement to another (14:19). **The treachery is enormous: the traitor is a member of the community**, one who dips "bread into the [common] bowl" (14:20) with Jesus. (This verse may allude to Psalm 41:9: "Even my bosom friend in whom I trusted, who ate of my bread, has lifted the heel against me." It is surprising that, if this is a Passover meal, the contents of the bowl are not mentioned; elsewhere, Mark is keen to show Jesus as an observant Jew.)"

<http://montreal.anglican.org/comments/archive/bpasnm.shtml>

This element of Mark's narrative of the "last supper" is commonly understood as Jesus' comment on Judas specifically and his warning about Judas' fate. But the fact is that Judas never appears in Mark's gospel after he leads the leaders of the Sanhedrin to Gethsemane to

arrest Jesus; Mark either does not know or chooses not to relate the doom of Judas after his betrayal of Jesus. This implies that the present incident in Mark's narrative is not intended as a foretelling of Mark's doom; **for this reason and because Jesus' assertion about the betrayer does not reveal any specific name, I think that the evangelist intends to show that every one of Jesus' disciples is put on notice about the seriousness of his commitment;** I think too that this may have been originally an element of the ritual celebration of the "Lord's Supper," an admonition by the celebrant to all participants that there is or may be a traitor in their midst and that each should examine his or her conscience while participating. Viewed in this manner, Jesus' statement is not a specific comment about Judas but an admonition to all to give heed to the dimensions of the commitment they have undertaken. [Emphasis added]

<http://artsci.wustl.edu/~cwconrad/Mark/mk14notes.html#anchor2239281>

"In the original Greek, the disciples simply turn to Jesus and emphatically ask; "I?" [GSN1473 ego] This is a primary pronoun, used only in emphatic statements. It is as if every man (except Peter) turned to Jesus and said; "Do you mean me, Lord?" Almost every man in that room (save the one who would deny Jesus) knew that **within their heart lay the seed of betrayal.** Every man in that room must have murmured doubts about Jesus' direction. Each person there must have realized that the potential for evil was not buried as deeply in their heart as they wished it would be. Every one of them had to examine their own actions and private discussions - and none of them (except Christ's denier) would answer with any surety; 'It is not I!'" [Emphasis added]

[http://onefamilyoutreach.com/bible/Mark/mk\\_14\\_1-72.htm#One%20who%20is%20eating%20with%20me](http://onefamilyoutreach.com/bible/Mark/mk_14_1-72.htm#One%20who%20is%20eating%20with%20me)

"*One who dips with me in the bowl.* The point of Jesus' comment here is not to identify the specific individual per se, **but to indicate that it is one who was close to him - somebody whom no one would suspect. His comment serves to heighten the treachery of Judas' betrayal.**" [Emphasis added]

<http://net.bible.org/#!/bible/Mark+14:10>

If the truth were publically known, we betray our Lord every day. We betray Him in our forgetfulness and in the multitude of little choices we make when we chose the temporal over the eternal and when we look to the shadow and abandoned the substance.

- III. The unique picture/provision ([vv. 22-24] "this is my body; this is my blood of the covenant")
  - A. The elements represent who Christ is and what He will do.

No one sitting with Him thought the bread and wine became His actually body and blood. He was still with them in physical, tangible form. I think He spoke in metaphor and assumed His audience would understand as much. What was to them future, Paul will speak of as a memorial of remembrance (1 Cor. 11).

The Last Supper was a symbolic act, like the triumphal entry and "cleansing" of the temple (E. Sanders 1993:263). Interpreting the elements of the Passover feast (the bread, the bitter herbs and so on) was a standard part of Passover tradition (Jeremias 1966a:56), but instead of using

standard explanations Jesus interprets two elements (those representative of food and drink in blessings at Jewish meals) in a strikingly new way. That the bread *is* Jesus' body means that it "represents" it (compare the Aramaic in Martin 1982:153). We should interpret his words here no more literally than the disciples would have taken the normal words of the Passover liturgy: "This is the bread of affliction which our ancestors ate when they came from the land of Egypt." (Even had that bread not been eaten already, one might fear it a trifle stale after some thirteen centuries!) That Jesus was also in his body at the time he uttered the words further militates against interpreting the bread as literally equivalent to his body (Moffatt 1938:168). <http://www.biblegateway.com/resources/commentaries/IVP-NT/Matt/Meaning-Jesus-Death>

B. Those who partook joined with Him in what He was doing.

"As has been noted in the discussion earlier of the two episodes of feeding of multitudes (Mk 6, 8) the language describing Jesus' movements with the bread is closely parallel here and in those episodes: Jesus picks up the loaf, blesses it, gives thanks, then distributes it to his disciples. I have argued previously that the parallel is deliberate and that Mark intends his readers to understand those episodes as representative of celebrations in memory of this event of Passion week which is institutional for the ritual practice."

<http://arts.wustl.edu/~cwconrad/Mark/mk14notes.html#anchor2239281>

**14:22-25: The re-enactment of the Last Supper in the subsequent life of the Church recalls the past event, celebrates the present communion of God's people, and looks forward to the liberation and reunion of Christians with Jesus in the 'kingdom of God'.** [CAB] The bread and wine are interpretations in the light of Old Testament sacrificial traditions (see Exodus 24:8 and Isaiah 53:12) and the hope for the messianic banquet in God's kingdom. The disciples are invited to share in Jesus' sacrificial death. Exodus 24:8 says: "Moses took the blood and dashed it on the people, and said, 'See the blood of the covenant that the LORD has made with you in accordance with all these words'". Isaiah 53:11-12 foretells: "... The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors". [Emphasis added]

C. Something new/different is beginning.

14:24: "my blood of the covenant": This is an allusion to Exodus 24:8, quoted above. [NJBC]

14:24: "for many": An allusion to Isaiah 53:12 (one of the Servant Songs) and gives the action a sacrificial dimension. [NJBC]

14:24: See also Hebrews 9:20; Matthew 20:28; Mark 1:4; Exodus 24:6-8. In the background of Jesus' words are several important ideas in Judaism:

- one's sins lead to death;
- God has rescued his people, as from Egypt, and may be trusted to deliver from death itself;
- in mercy God forgives those who obey him;

- God will make a new covenant: see Jeremiah [31:31-34](#). [NOAB]

Jesus speaks of his blood as being the mediating reality in a new relationship between God and humankind. In [10:45](#), Jesus speaks of “his life [as] a ransom for many”. A “ransom” is given to gain release. There Jesus speaks of his life and death as achieving freedom for “many”, i.e. with no specified limit to *a few*, but does not spell out details. See also Luke [4:18](#); [13:29](#); 1 Timothy [2:5-6](#). [NOAB]

“Is shed (to ekcunnonenon). Lit., is being shed. This present participle is significant. To the Lord's mind the sacrifice is already being offered.” <http://www.godrules.net/library/vincent/vincentmar14.htm>

#### IV. The unique promise ([v. 25] “I will never again drink . . . until”)

Every wedding celebration is a shadow of heaven’s joy. The reason as to why weddings are celebratory is because they speak to greater truths.

[14:25](#): “until that day when I drink it new in the kingdom of God”: This places the Last Supper in the context of the messianic banquet (see [6:35-44](#), the feeding of the five thousand, and [8:1-10](#), the feeding of the four thousand). Rather than seeing the Last Supper (and the Eucharist) as an isolated event, it is important to connect it with Jesus' earlier meals with tax collectors and sinners (see [2:16](#)) and to the future eschatological banquet. [NJBC]

“The head of the household, who had been reclining, would now sit up to bless (give thanks for) the bread before the meal. After the meal, Jesus interprets the third or fourth of the Passover meal's four cups: this represents *the blood of the covenant* (compare Ex 24:8). After partaking of this cup, Jesus utters what resembles a traditional vow of abstinence (compare Num 6:4; 30:2; 11QTemple 53-54), in this case vowing not to drink wine until the coming of his reign (Jeremias 1966a:182-85).

<http://www.biblegateway.com/resources/commentaries/IVP-NT/Matt/Meaning-Jesus-Death>

Although the air within the room is dark with betrayal and death, there is hope. Jesus speaks of “coming again” and “drinking it new in the kingdom of God”.

#### V. The unique praise ([v. 26] “after singing a hymn”)

[14:26](#): A Passover meal ended with the singing of Psalms [115-118](#), the second part of the Hallelujah psalms. [NOAB]

After a few hours of discussion, here perhaps abbreviated, a household would sing the remaining hymns of the Hallel (Ps 113--18), undoubtedly the *hymn* to which Matthew 26:30 refers (Daube 1963:45; Ellington 1979).” <http://www.biblegateway.com/resources/commentaries/IVP-NT/Matt/Meaning-Jesus-Death>

The order of the meal is as follows:

- They drank a cup of red wine mixed with water, Luke 22:17.
- There was a ceremonial washing of hands which symbolized the need for spiritual and moral cleansing.
- They ate the bitter herbs, which symbolized their bondage in Egypt.
- They drank a second cup of wine, at which time the head of the household explained the meaning of Passover.
- **They would then sing the first two of the Hallel Psalms**, Psalms 113-114.
- Next, the lamb was brought out, and the head of the household distributed pieces of it with the unleavened bread. The unleavened bread symbolized haste. There was no time to allow the dough to rise before the journey would begin.
- They drank a third cup of wine.
- Then, **they would conclude the meal by singing the rest of the Hallel Psalms**, Psalm 115-118.

*“After singing a hymn. The Hallel Psalms (Pss 113-118) were sung during the meal. Psalms 113 and 114 were sung just before the second cup and 115-118 were sung at the end of the meal, after the fourth, or *hallel* cup.”* <http://net.bible.org/#!/bible/Mark+14:10>

Read: Psalms 113, 114

#### VI. The unique Passover (1 Cor. 5:7).

Place Paul’s admonition in the context of the Passover/Last Supper and see if it does not open up to you?

<sup>1</sup>“It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father's wife. <sup>2</sup> You have become arrogant and have not mourned instead, so that the one who had done this deed would be removed from your midst. <sup>3</sup> For I, on my part, though absent in body but present in spirit, have already judged him who has so committed this, as though I were present. <sup>4</sup> In the name of our Lord Jesus, when you are assembled, and I with you in spirit, with the power of our Lord Jesus, <sup>5</sup> I have decided to deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord Jesus. <sup>6</sup> Your boasting is not good. **Do you not know that a little leaven leavens the whole lump of dough?** <sup>7</sup> **Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed.** <sup>8</sup> **Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth**” (1 Cor. 5:1-8).

Jesus Christ is the antitype. He fulfills the promises and pictures the text speaks of so often.

Read: Psalms 115-118

**Shepherding the Sheep:** (What's the NEXT STEP?)

1. Do you see Jesus as the fulfillment of God's redemptive activity?
2. If you have never confessed your rebellion against God and accepted His provision, then I invite you to do so today.
3. As believers this is a healthy platform to purge from our own lives those "weights and the sins that so easily entangle us" (Heb. 12:1, 2) and look to Jesus the author and finishers of our faith.

***CAB***

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