

contents, "the fruit of the vine," and not merely the container (cf. Luke 22:17,18; Matt. 26:27,28).

2. Since "wine" is not employed at all in this connection, fresh unfermented grape juice fulfills every condition of "cup" and "fruit of the vine." It is a more perfect symbol than fermented wine.

3. "When he had given thanks" - thus it is "the cup of blessing."

C. This is my blood: "And he said unto them, This is my blood of the covenant, which is poured out for many" (24).

1. The cup symbolized the "blood of the covenant," a covenant sanctified by a once-for-all-time-sacrifice (Heb. 9:25,28; 10:28,29), which would endure to the end of time (Matt. 28:18-20).

2. It was "poured out" "for remission of sins" (Matt. 26:28) "for many."

D. Until the kingdom come: "Verily I say unto you, I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God" (25). "Until the kingdom of God shall come" (Luke 22:18).

1. He would not again eat the elements of the passover, but would eat with his disciples again, in a new manner, in his kingdom (Matt. 26:29; cf. 18:20; & Rev. 3:20: "Sup with him").

2. The supper was to be observed in his kingdom, when it came, by its citizens (Luke 22:29,30; cf. 1 Cor. 11:17-34).

E. The Lord's supper is a powerful proclamation of Christ (1 Cor. 11:26).

#### CONCLUSION -

I. In selling his Master, Judas sold himself. All servants of unrighteousness do the same (Romans 6:16).

II. Satan entered Judas, before he betrayed the Lord, when Jesus identified him as the traitor to Peter (John 13:26,27).

III. Satan enters us when we yield to him and fail to resist his deceptive power (James 4:7; Eph. 4:27; 1 Cor. 10:12,13).

#### STUDIES IN MARK--LESSON FORTY-ONE

##### The Lord's Supper Instituted

Mark 14:12-26; Matthew 26:17-30; Luke 22:14-22

#### INTRODUCTION -

I. The first Passover was eaten "in haste" (Exodus 12:11) by the children of Israel the evening before they were delivered from Egyptian bondage, as commanded by God through Moses (Exodus 12:21-28). The feast, to commemorate the passing of the death angel over the Israelites when the firstborn of all the Egyptians was slain, consisted of a sacrificial lamb, unleavened bread, and bitter herbs (Ex. 12:1-14,43-51; Deut. 12:1-9; 16:1-17). The memorial was intended to last until the law of Moses, of which system it was a vital part, came to an end (Matt. 5:18; Col. 2:14-16).

II. The last Passover was observed on Thursday evening, the night Jesus was betrayed, after which he instituted the Lord's supper.

A. The triumphant entry was on Sunday; on Monday he cursed the fig tree, entered and cleansed the temple. Tuesday was "the day of many questions;" his activities on Wednesday are not reported. Preparation for the passover were made Thursday afternoon, "in a large upper room, furnished" (Luke 22:12), according to detailed instructions given by Jesus.

B. All the twelve, including Judas, were present with Jesus.

III. The Christian enjoys, in the Lord's supper, a monumental heritage, a blessed privilege, and a great sacred opportunity.

#### DISCUSSION -

I. PREPARATION FOR THE PASSOVER FEAST (14:12-16).

A. The first day of unleavened bread: "And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover" (12)? (the 14th of Nisan).

1. Not the first day of the seven on which they ate unleavened bread, but the day on which the paschal lamb was slain in preparation for it.

2. Cf. Exodus 12:14-20. Many believe John 19:14,31, is conclusive that Jesus was crucified on Thursday, the day of Preparation, rather than Friday; which, if true, means he ate the Passover Wednesday.

B. Two disciples sent: And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall

meet you a man bearing a pitcher of water: follow him; and wheresoever he shall enter in, say to the master of the house, The Teacher saith, Where is my guest-chamber, where I shall eat the passover with my disciples" (13,14)?

1. Peter and John were the two disciples (Luke 22:8).
2. The passover was to be eaten in Jerusalem, where the Lord's name was recorded (or where the tabernacle or temple was located. Deut. 16:1-15).

C. A large upper room: "And he will himself show you a large upper room furnished and ready: and there make ready for us. And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover" (15,16).

1. The essentials of the feast, though simple, required considerable preparation: Killing the lamb, clearing the house of leaven, gathering the herbs, etc., roasting the lamb, etc (Exodus 12:8).
2. The two disciples found everything as predicted by the Lord, and were obedient in preparing the feast by the thirteen men.

## II. JESUS EATS THE LAST PASSOVER WITH HIS APOSTLES (14:17-21).

A. "And when it was evening, he cometh with the twelve" (17).

1. It was at the right time, according to Luke 22:14: "And when the hour was come, he sat down, and the apostles with him."
2. Preparation for this first of three annual feasts had been made according to the law and according to the Lord's instructions.

B. The betrayal predicted: "And as they sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me, even he that eateth with me" (18).

1. It was a stunning announcement that one of those men, who was then eating with the Master, would betray him.
2. The disciples surely did not fully grasp the full import of his prediction or they would have begun to deny at once that they would do such a thing. (cf. Matthew 16:22; 26:35).

C. To be sorrowful: "They began to be sorrowful, and to say unto him one by one, Is it I" (19)?

1. "Is it I, Rabbi?" was the question they asked, and Judas was among the questioners (Matt. 26:25).
2. The Lord's bewildering and shocking prediction filled them with sorrow.

D. He that dippeth with me: "And he said unto them, It is one of the twelve, he that dippeth with me in the dish" (20).

This alone did not specifically point out Judas. See Matthew 26:25 and John 13:21-30.

E. Woe unto that man: "For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born" (21).

1. To save the world, the Son of man would go to his death, "as it is written of him" in Psalm 22, Isaiah 53, etc. (2 Cor. 5:21; 1 Peter 3:18).
2. The fact that the act of the traitor was according to God's foreknowledge and prediction did not mitigate the guilt of the traitor. God does not violate man's free will, though he knows it in advance.
3. The solemn announcement of divine judgment upon Judas was neither vindictive nor vengeful, but simply to say such a life is not worth living. The wickedness of Judas, in spite of his opportunity, led him to "his own place" (Acts 1:25) after Satan entered him (John 13:27).
4. The wages of sin are dreadful and certain (Rom.6:23).

## III. THE LORD'S SUPPER INSTITUTED (14:22-26).

A. This is my body: "And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body" (22).

1. As there was only unleavened bread in Jewish homes, it is certain he used this kind to symbolize his body given for remission of sins.
2. The passover lamb was killed during the feast of unleavened bread ("the first day"), so the two feasts were actually parts of one (Ex. 12:15-20).
3. "Which is given for you" (Luke 22:19); "Which is (broken) for you" (1 Cor. 11:24); "This do in remembrance of" Jesus, not merely his body.
4. "Given for you" - "the righteous for the unrighteous," a necessary death (Heb. 9:22; 1 Pet. 3:18).
5. The supper looks (a) backward, (b) forward (1 Cor. 11:26), and (c) inward (1 Cor. 11:27-30).

B. A cup: "And he took a cup, and when he had given thanks, he gave to them: and they all drank of it" (23).

1. The cup here obviously stands figuratively for its