



## The Gospel of Mark | Mark 14:12-26 June 14, 2020

Amen. Well, this morning if you will take your Bibles and turn with me to the Gospel of Mark, Mark Chapter 14, we're going to look this morning at verses 12 through 26. And so, I want to read that to you this morning before we begin. It says: On the first day of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, "Where will you have us go and prepare for you to eat the Passover?" And he sent two of his disciples and said to them, "Go into the city, and a man carrying a jar of water will meet you. Follow him, and wherever he enters, say to the master of the house, 'The Teacher says, Where is my guest room, where I may eat the Passover with my disciples? And he will show you a large upper room, furnished and ready; there prepare for us.' And the disciples set out and went to the city and found it just as he had told them, and they prepared the Passover. And when it was evening, he came with the twelve. And as they were reclining at table and eating, Jesus said, 'Truly, I say to you, one of you will betray me, one who is eating with me.' They began to be sorrowful and say to him one after another, 'Is it I?' He said to them, 'It is one of the twelve, one who is dipping bread into the dish with me. For the Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born.' And as they were eating, he took bread, and after blessing it he broke it and gave it to them, and said, 'Take; this is my body.' And he took a cup, and when he had given thanks he gave it to them and they all drank of it. And he said to them, 'This is my blood of the covenant, which is poured out for many. Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the Kingdom of God.' And when they had sung a hymn, they went out to the Mount of Olives.

Let's pray together this morning one more time before we get into God's word. Father, I want to ask that you would bless our time this morning studying your word, that it would make sense to us in such a way that our hearts would be drawn close to Jesus in obedience to him. As we rejoice in what he's done for us in the gospel, we pray all of this in Christ's name. Amen.

Alright, so we've come to the last bit of Mark's Gospel and this is the final hours now of Jesus's life. In fact, by this time tomorrow in the life of Jesus, he will have been tried, he will have been beaten, he will have been crucified, and he will be dead. And this is the very end of his life. And so, we come to this text and we look at it and we see this is about the Passover. And the Passover was a commemoration of God's mighty act of deliverance of Israel, when he rescued his people from slavery in Egypt and brought

them out to be his people. And here in this moment, Jesus has one final meal with his disciples, and he wants to teach them one last bit of instruction. He wants to teach them that his death is going to be a sacrifice that's going to bring about their ultimate deliverance, not just from physical enemies, but he's going to bring about their spiritual deliverance from their great powerful enemies: sin, satan, and death. And so, when you come to the text, we're going to begin in verse number 12 and look what it says, it says, on the first day of Unleavened Bread, now remember, this is Thursday. This is the start of the seven-day festival of Unleavened Bread, which begins with the Passover meal. It says, when they sacrificed the Passover lamb, his disciples said to him, "Where will you have us go and prepare for you to eat the Passover?" Now this is all the disciples who are there, and they're asking this question, where do you want us to go? Jesus says to two of them, and Luke tells us in his gospel that this is Peter and John, they are the two people, he says to them: Go into the city. Now that's Jerusalem. They were required to eat the Passover within the city walls and they're staying in Bethany at this point, and he says go in to Jerusalem, and a man carrying a jar of water will meet you and you're to follow him, and then you're going to say to him, the Teacher says, where is my guest room, where I could eat the Passover? And he's going to show you a large room.

Now this is first century tradecraft. Now you know what tradecraft is. That's a reference to, like, espionage and spy thrillers, right? You ever see in a spy movie where someone has to deliver some kind of document and they need to signal to the person that they're the one with the document and it's time to meet. And they walk past, and they draw a chalk mark on the bench. And then later that afternoon, someone sees the chalk mark and says, oh, and then they go to the hidden place where they find the document that's hidden. Well, that's what's going on right here. And now you got to say, well, why is Jesus doing first century tradecraft? He's not in the C.I. A. What is this about? Well, remember what happened in verse number one of this chapter? Look at verse number one, "It was now two days before the Passover and the Feast of Unleavened Bread. And the chief priests and the scribes were seeking how to arrest him by stealth and kill him. So, they want to secretly grab him, and they want to take him away and they want to kill him. Now, verse number 10 and 11 in this chapter said this: Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him, or to turn him over. And they heard about it and they were glad. And they promised to give him money and sought an opportunity to betray him. Now Jesus is fully aware of this. He knows that Judas is going to betray him. He knows this and he's in full control of his life. Jesus, in fact, says in John Chapter 10:18, no one takes my life from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father. So, Jesus is the one in charge of his life, no one's going to take his life from him. Jesus is not a passive victim in this. He's fully in control and he still has some teaching to do with his disciples. And so, he's not going to have that teaching interrupted by Judas Iscariot and his wicked scheme. And so, what does Jesus do? Well, he creates this secret event, and so he's arranged this bit of a secret code. Notice what it says, he sends two of his disciples, verse 13, and he says to them, go into the city and you're going to see a man carrying a jar of water. He's going to meet you. Now that's going to

stick out, and the reason it's going to stick out is because men didn't carry jars of water in the first century. That was a woman's responsibility. And so, if you walked into a city and saw a man carrying a jar of water, you just said, hey, that's the guy. It wasn't like there were lots of men and you had to figure out which one. He would be the one. And now notice they don't even go up to the guy and talk to him. Instead, they just follow him. And so, this is real tradecraft, they see him and they say, that's the guy, and they just kind of follow along with him until he enters into this home. And when they go in, look what happens, verse 14, they're going to say, Teacher, the Teacher says, where's my guest room, where I may eat the Passover with my disciples? Now that's the code. This is how you're going to know that, that I'm the guy that's coming. This is, you're going to know he's with me. In other words, this is like when they do this in the spy movies and they walk up to the guy and they say, 'I think it's going to rain.' Now that's code word number one. If the guy doesn't deliver the right secondary phrase, they just run away. And so, the guy looks at him and says 'yes, but not until the evening.' And he says, oh ok, this is the right guy, right?

Now, here's what happens. They find the guy with the jar of water, they go into the room, they walk in and they say, The teacher says, Where is my guest room? And then the guy knows, ah, he's the one that Jesus has sent. So, then they show him a large upper room; it's furnished, there's carpets and pillows and stuff ready. There is going to be a horseshoe style table called a triclinium where they're going to sit around and they're going to recline on their left elbow and eat the meal together. And then they have to prepare this Passover feast. Now, this was a major task. To prepare this, it would have taken them all afternoon. I mean, they would have had to go to the temple, they would have had to get a lamb, they would have had him properly sacrificed, they have to go to the market, they have to get the herbs and have to get the fruits and the dates and the different things they're going to smush up and make into a paste. And this is a big task. It would take all day long, and I just want to point out to you that this is two men in charge of this. And that's important because the times that I've ever been to things in which two men are involved in the planning of the meal and the festival, it usually just looks like some cardboard boxes of pizza thrown into the middle of the table. This is a big, elaborate deal. Think baby shower thrown by two men, alright? That's what we have here. So, the disciples, it says in verse 16, set out and they went into the city and they found it just as he had told them. And they prepared the Passover. When it was evening, he came with the twelve. Notice it says Jesus came with the twelve. He doesn't have them go do this and then they come back and get him. He already knows where this is because he's already set this up with this man with all the water jar secret code stuff going on. And so, Jesus just simply brings the rest of them. So, these two have gone. Jesus now brings the other ten with them, which means that Judas never has the chance to sneak off and rat him out. He just has to go with him along the way and be there as it takes place.

Now we come to the meal itself, verse 18, as they were reclining at table, they're laying on their left elbow, alright, and they're eating, and this meal would have gone on for quite a while at this point, it's a lengthy meal. Jesus in the midst of this suddenly just blurts out and he says, Truly, I say to you, one of you will betray me. One who is eating

with me. Now, this is a shocking announcement to these disciples. Now, you and I know about this because we've already read the beginning part of chapter 14. But the disciples are hearing about this for the very first time, so you have to understand how shocking this is to them when they hear this. They said, what do you mean somebody's going to do this? And so, they become very sorrowful because he doesn't tell him who, he just says one of you, and they're all left there recognizing that all of them have this fear that, is he talking about me? What's going to happen? So, they say, 'Is it I?' He says, well, it's one of the twelve, one who is dipping bread into the dish with me. This is a vague statement and it doesn't mean literally that this is the signal, at the same time that man puts his thing in there with me, at the same time, that's the guy. He's just restating what he's already said, which is, hey, it's one of you who's at the table eating, one of the twelve. In other words, if we were in a Mexican food restaurant, he'd be saying to them, hey, it's somebody who's eating the chips and salsa. And you say we're all eating the chips and salsa, alright?

So here we have this sense in which they understand somebody's going to betray him, but they don't know who it is. Jesus says in verse 21, For the Son of Man goes as it is written of him. Notice that language, as it is written of him. But woe to the man by whom the Son of Man is betrayed. It would have been better for that person if they would have never even been born. Here we see this convergence of divine sovereignty and human responsibility. It, God has ordained the death of Jesus, notice the language, the Son of Man goes as it is written of him. There's no way around it. God has said this is going to happen. He has decreed it from eternity. So, this is not going to be undone. It's going to take place. Yet at the same time, it says woe to that man by whom the Son of Man is betrayed. In other words, Judas is still morally responsible, so he's going to be held accountable for his actions. Now, this is a problem for us because you say, well, how is it that God has sovereignly decreed this, and yet this person is humanly responsible for it. I can't make sense of this. Well, just because you and I can't make sense of something doesn't mean that it's not true. And it doesn't mean that there is a problem in the one who does understand it. This is no different than when you look at a six-month-old and you recognize that their ability to comprehend all of the things that you comprehend is, your understanding and comprehension is just light years removed from a six-month-old. You understand things they can never understand. But just because they can't understand it doesn't make it not true. Right? Well, let me tell you the distance between a six month old's understanding and you and me and our understanding, is about this close together when we talk about the distance between our human understanding, even as wise as we may think we are, and God's understanding. So, there are just some things that we just look at and say I don't understand how that makes sense, and I don't understand how it works. But that doesn't mean we say it's wrong. We just say, hey, it just means I'm not God and my ways or not his ways and I'm not as wise as he is.

And so, the meal continues on and now Jesus begins to give some instructions, and what he says is going to be revolutionary. So, before we kind of look at what Jesus says, I think it's really important that we understand the nature of the Passover meal itself. So, I want you to turn back to the Book of Exodus with me. Exodus chapter 12 and

we're going to look at this Passover, in its original context, as it takes place, alright? So, as you turn to Exodus 12 remember that Israel has been in slavery at this point for 400 years in Egypt, and they've been crying out to God and God has sent Moses to rescue them. And Moses has come and there have been nine plagues that have taken place, and every time one of these plagues takes place, then Pharaoh in a moment acts as if he's going to let them go. But then he hardens his heart and doesn't let him go. And so, we come to the tenth and final plague, which is going to be the decisive blow in which pharaohs going to let them go. So, verse number one in Exodus 12 reads this: The Lord said to Moses and Aaron in the land of Egypt, "This month shall be for you the beginning of months. It shall be the first month of the year for you." In other words, what's going to happen is going to rewrite the calendar for Israel. So, this event marks the beginning of Israel as a consecrated nation before God. So, the Passover is to Israel what the Fourth of July is to Americans. This is a big celebration of the moment that there was an independence that marked us as a unique nation on earth. This is the same thing for Israel. Verse three, so you're going to tell all the congregation of Israel that on the tenth day of this month, every man shall take a lamb according to their father's houses, a lamb per household. And if the household is too small to have its own lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. So, you got to get a lamb that is big enough for both households if you have to share with them, and you got to make sure that however big the lamb is, you eat all of it. There's no leftovers. You have to eat the whole thing. Verse five, Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, and you shall keep it until the fourteenth day of the month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight. Then they shall take some of the blood, blood represents life for Israel, so there's a substitutionary nature to this, alright? The life of the lamb, in other words, is going to be exchanged for the life of another in order to spare another's life, alright? And you're going to take that blood of the lamb and you're going to put it on the two doorposts and on the lintel of the houses in which they eat it. They shall eat the flesh that night, roasted on the fire; with unleavened bread. That's because there was no time for this bread to rise. They're going to have to leave in a hurry. They got to get out of there, alright? It says in verse nine, do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. And you shall let none of it remain until the morning; anything that remains until the morning you shall burn. In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. In other words, you have to be ready to go. There's not going to be time to eat and then get your clothes on. You got to be ready and you shall eat it in haste. Here's why, it is the Lord's Passover. What does that mean? Verse 12, For I will pass through the land of Egypt that night. Notice that God is sovereign over all that's going to take place. He's not blaming any of this on someone else. This is his doing, alright? He's going to pass through the land. And what's he going to do when he comes through the land? I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the Lord.

So, notice the Passover is going to reveal that the Lord is judge. He's going to judge the sins of Egypt. Its oppression and its slavery of God's people is going to be dealt with. Its worship of false gods is going to be dealt with. And it's God who's going to do the judging. Verse 13, the blood shall be a sign for you, on the house where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt. So now notice this, God is the judge. He's going to judge the Egyptians. But God also is revealed in the Passover as being the Savior. He's the Redeemer. So, it's God who's going to do the judging. But God is also the one who will do the saving. So, notice that there's only one way to escape the judgment of God. The only way to escape the judgment of God is by the means that God has given them. They don't get to come up with their own way to escape the judgment of God. It's how God has revealed, God says, this is how, if you want to be saved from my judgment, this is how you're to be saved. So, he gets to reveal both that he will judge and that he will save. So, the lives of Israel's firstborn son has to be redeemed by the life of another. Which is the lamb. Verse 14, This day shall be for you a memorial day, you shall keep it as a feast to the Lord; throughout your generations, as a statute forever, you shall keep it as a feast. So, then Israel, having been rescued by God, now their whole life belongs to him. They are his purchased, marked out, separated, Holy people. And so, the annual Passover feast was this commemoration of this. So just the same as we have commemorations of our independence on the Fourth of July, and it's marked by fireworks, well, the Independence Day of Israel is marked by this festival, this sacrifice of this land. And it's serving as a reminder throughout the generations of Israel that God is mighty and he's the Savior and he's the judge, and it reminds them that he delivered his people once. And it's a way of fostering this memory so that they anticipate that one day he's going to ultimately deliver them again, and that they are his marked out holy people.

So, by the time of Jesus, the Passover meal, coming back to Mark now, had become a very structured liturgical event. And it was structured around four cups of wine, alright? They had four cups of wine at the meal. And the meal began, and there was an initial blessing that took place. The one who presided over the meal, that would be the father of the house, he would stand up and he would say an initial blessing, and then he would lift up the first cup of wine and they would all drink the first cup of wine together. Now this wine would have been cut with water, so it's not like they're drinking and getting drunk all night, like the kids were drinking, they're involved in this, but it was a very festive atmosphere, alright? Then came like a vegetable appetizer, alright, and so this would have served as a time of them talking and celebrating, and they would have eaten this appetizer and then after that would have come the second cup of wine and they would have drank that. Then, after that came this very important question. The youngest son would then say these exact words to the father. He would say, "Why is this night different from other nights?" And then the father would explain the exodus story. He would say, here's why, and he would explain the Passover lamb. He would explain God's passing over the houses of the Israelites, and his judging the Egyptians, they would explain the bitter herbs, that their life had been made bitter in Israel. They would explain the unleavened bread, that Israel had to leave in haste, and this bread was also referred to as the bread of affliction. Then

they would sing some psalms together. And so, Psalms 113 through 115 would be sung right after this. These are called the Hallel Psalms. Hallel is just a word that means praise. And so, these were songs of praise. And if you read these Psalms in your Bible, you'll see they're all praise of God for his mighty deliverance of them from Egypt. Then after that, the dad would break the bread and he would pass it out to everybody, and they'd all get the bread, and it would be dipped in the bitter herbs and the fruit sauce they had made. And they would do all of these things that just allowed them to celebrate and eat and just wait for the main course, which was the lamb. But then came the third cup of wine, and when they took the third cup of wine, they would lift that cup and they would pronounce another blessing. And then they would sing the rest of the Psalms, Psalms 116 through 118 which made up the rest of the Hallel Psalms. And then, right after that came the fourth and final cup of wine that concluded the meal. At this point, they had eaten the lamb and it was a big celebration. Now look at what Jesus says, alright? Look at what Jesus says at this point in verse 22, As they were eating, he took the bread, and after blessing it, he broke it and gave it to them and said, "Take, this is my body." And he took a cup, and when he'd given thanks he gave it to them, and they all drank of it. And he said to them, "This is my blood of the covenant, which is poured out for many." And so suddenly this meal, which has so much significance, seems to shift in a way. And notice what happens with the bread. Jesus breaks the bread, so this would have come right after that second cup of wine, and he distributes it. But suddenly he says something to them when he's passing this bread out that's even more shocking than what he said when he pronounced to them a few moments ago that one of them would betray him. Now he says something really shocking to them. Instead of directing their attention to the exodus and to Moses, he directs their attention to himself. This is unthinkable in the Passover meal. You don't get to direct your attention to you, the one presiding over the meal. But this is what Jesus does. And he says to them, "This is my body." This is a metaphor. This bread represents Jesus' suffering on their behalf. The unleavened bread, as I said, was called the bread of affliction. Jesus is saying I'm going to be afflicted for you. I'm giving all of me for all of you. Then he picks up the cup. This would have been the third cup of wine. Once again, he says something shocking to them. Again, he directs them away from the Passover and away from Moses, and he directs their attention to himself. And he says, "This is my blood of the covenant, which is poured out for many." Now, Jesus didn't really give any explanation of the bread other than to just say, take this and eat it. But here he gives a very detailed explanation by alluding to two Old Testament texts that are meant to give examples of what he is getting at with this cup. The first one is found in Exodus 24:7-8. Listen to this as I read: Then Moses took the Book of the Covenant and read it in the hearing of the people. And they said, "All that the Lord has spoken we will do, and we will be obedient." And Moses took the blood and he threw it on the people and said, "Behold the blood of the covenant that the Lord has made with you in accordance with all these words." So, when God rescued Israel from Egypt, he then makes a covenant with them. And this covenant is sealed with a blood sacrifice. And when it's done in that way, then there's this sense in which these people now belong completely to God. They are his and their response is that they must obey everything that he has commanded them because they belong to him.

Now, Jesus is saying now, there's a new covenant that's going to be sealed with my own blood. And when this covenant is sealed with my blood and you are my precious people purchased by me then guess what? You must obey all that I have said. Which is why, for Christians, we don't have any, uh, we don't have any say in the matter over the words that Jesus has spoken to us and commanded us to obey. We don't get to say some of those parts of what you said, Jesus, are a little bit difficult for me to swallow. I don't think I'm going to go with that part. See, we don't get to pick and choose. People of God, sealed by God's own purchase of us with the blood of his son Jesus, means that we're required to obey him. Look at the second illusion, he says, this is my blood of the covenant, which is poured out for many. This alludes to Isaiah chapter 53 verse 12 which is in the midst of this great chapter in Isaiah about the suffering servant of God who will redeem God's people. He will suffer for them and in verse 12 it says this, Therefore I will divide him, the suffering servant, a portion with the many, and he shall divide the spoil with the strong, because he, watch this, poured out his soul to death. He poured out his life. The suffering servant pours out his life. And what did I tell you that Israel understood? That life equaled blood, blood equaled life. He poured out his life. And how did he do this? He did this when he was numbered with the transgressors. He was counted as one of those sinners. Yet he bore the sin of many, notice that phrase 'the sin of many.' What is Jesus saying in this meal? This is my blood poured out for many. And he makes intercession for the transgressors. Jesus is declaring that his blood will be poured out for his people.

In Mark chapter 10 we already saw this in verse 45, For the Son of Man came not to be served but to serve, and to give his life as a ransom for many. You see, the first phrase 'the blood of the covenant' remembers the first exodus, and the second phrase 'poured out for many,' it anticipates the coming second exodus, the new exodus, led by Jesus. Jesus, just like Moses, is going to rescue his people. He's going to deliver them from their enemies, powerful enemies, sin and Satan and death. And he's going to do that by becoming the Passover lamb for them, so that when God passes through to judge, the judgment will land upon Jesus, just as the judgment landed upon the Passover lamb. Now here's the amazing part. Jesus talks all about the bread, and he redirects everybody's attention to the bread; he talks all about the wine and redirects everybody's attention to the wine. But the most important part of the Passover meal was the lamb, and he didn't say a word about the lamb. The lamb gets ignored in a sense. You know why? Because the lamb that was lying on the table at that meal was just a symbol of what God had done in the past. But the lamb, who was standing by the table holding the bread and the wine, was the symbol and in fact, the incarnation of the God himself who would rescue his people. This is why 1 Corinthians 5:7, the Apostle Paul writes and he says, cleanse out the leaven, and he's talking about sin that's in the church, because in the Passover feast you got all the leaven out of the house because leaven represented something that would contaminate and sin was seen as being like leaven. It just spread and contaminated everything, so you had to do a thorough cleansing, and this sin is taking place in the church at Corinth, and the Apostle Paul writes and he says you need to clean up the sin in the church, get the leaven out, get the leaven out that you might be a new lump, as you really are unleavened, you really are without sin. How can the Apostle Paul write to a sinful



bunch of people in Corinth and say you really are without sin? You really are without leaven? How can you say that? Because he says this, for Christ, our Passover lamb, has been sacrificed.

You see, Jesus took the sins of his people and he poured out his blood for the sins of his people. And God the Father poured out his judgment upon Christ for the sins of his people, just the same as when God passed through the land. He poured out his judgment upon Egypt, but he passed over Israel when he saw the blood. This is what Jesus is saying and then notice these astonishing words, verse 25, Truly, I say to you, I will not drink again of the fruit of the vine, until that day when I drink it new in the kingdom of God. And when they had sung a hymn, they went out to the Mount of Olives. Now that statement in verse 25, Jesus is probably saying in conjunction with that fourth cup of wine, that final cup. What Jesus is saying to his disciples is this, hey, this is the last Passover I'm ever going to have with you. No, we're not doing this again next year. Next year I'm not going to be here. In fact, these disciples they can't even comprehend the fact that in a few hours from now Jesus is going to be dead. This is nighttime, right here. We're deep late into the night. I mean, we're talking about the fact that in 18 hours from now Jesus is dead, and you say, I'm not going to eat this meal again with you. However, when Jesus is resurrected by the Father, and when he ascends the Father, he's told them he will come again. And he's saying to them, now I'm going to come back, and when I come back and I fully consummate my kingdom, then we're going to drink that cup. That last cup, we're going to drink it then, on that day, and it's going to be in my kingdom, and on that day, there won't be any more need to anticipate a future. The future will have arrived. This is the reason why Paul says of the Lord's Supper in 1 Corinthians shortly after, six chapters after, saying Christ is our Passover lamb, he says these exact words in Chapter 11 verse 26, For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. Like the Passover, the Lord's Supper then, is both a looking back, we look back to the death of Christ, and at the same time it's looking forward, we're looking forward to his return when we celebrate that meal with him in his kingdom, fully consummated here forever.

So just as God's people celebrated the Passover, and when they did it, it was a way of commemorating God's deliverance of his people once and for all from their enemies, Egypt. So now the Lord's Supper, then, is meant to remind us in the same way these same things. First, that God has delivered us from powerful enemies; that would be sin and Satan and death. You understand every time you take the Lord's Supper and let me say, you know, this is a long stretch of time for us as a church where we've been having to meet online in this virtual way because we've been separated from one another because of this order that we've had because of the Coronavirus to stay apart; we haven't been together to take the Lord's Supper, but when we do, it should be very sweet and very special to us because we're coming together, as the people of God to commemorate as a family presided over by the Father of the house. That's why elders preside over the Lord's Supper and not just any old person. It's the reason why bread and wine are significant, and we don't just use Gatorade. It's the reason why this is important, if it were up to me it'd be chips and salsa, alright? I'm just telling you, but

then nobody'd leave church, alright? But I'm from Texas and everybody here online understand, they all laughed, you just didn't hear it, OK? No one laughed, honestly. Like the Passover we come and we say, this is God's deliverance of us. When we take the Lord's Supper we say, God has delivered us from powerful enemies. He's delivered us first of all from sin. Every time you take the Lord's Supper, you hold the cup and you say to yourself, Jesus poured out his blood to save me from my sin. Every time you take the Lord's Supper you say, Jesus poured out his blood to deliver me from the domain of Satan, where he ruled over me. Every time you take the Lord's Supper, you say Jesus poured out his blood in order that I might never die. This is proven by the resurrection of Christ that Christ will come again. And just as he was raised, he will raise me. So, I take the Lord's Supper and I say, this reminds me. It reminds me that he's done something for me and that my life has now been set free. I've been delivered. It also reminds me, just like the Passover, the Lord's Supper reminds me that all of this was done through the blood of Jesus. This didn't happen by some random person doing some great act of conquering the bad guys for me. Rather Jesus as the sacrificial lamb, laid down his life and shed his blood for my sin. He took the place of me. He took the place of you. And every time I take the Lord's Supper, I'm to hold the cup and say, I'm reminded that all my deliverance from sin and Satan and death came at the expense of Christ. It was his blood that delivered me, but also like the Passover, the Lord's Supper, every time I take it, should remind me that I have now been purchased by him to be set apart for him as his holy people. Which means that my life, when I take the meal, it's not my own. And that's part of why taking the meal is significant and important because you understand, when you take the meal, you're saying I have to take this into myself. I don't get to just see it as something out there that was done that I kind of relate to, but rather it has to become part of me. And the reason it has to become part of me is because Jesus allowed me and my sin to become part of him. And so now I'm part of his holy people and because I'm part of his holy people, I'm purchased, I'm set apart. My life isn't my own. When you take the Lord's Supper, you have to understand that you are holding the cup and you are saying as you take the cup and eat the bread, my life doesn't belong to me. It belongs to Christ, who shed his blood for me and who delivered me from sin and Satan and death.

And also, finally, like the Passover feast which said to God's people, hey, he delivered you and he will do it again. And then Jesus comes, and he dies for us. And he says at the conclusion of this, we're going to stop short of finishing the meal right here because I'm going to come again. And when I come again, I'm going to throw a big banquet. I'm going to throw a banquet. We're going to enjoy this cup of wine together. We're going to feast forever. Sin and Satan and death, they won't be lurking outside the door. They'll be abolished. Can you imagine that when Jesus returns and drinks this cup with us one last time, we celebrate his victory over death, over sin, over Satan. You say, why do you say one last time? Because I think it'll be the last time you ever cry. I think it'll be the last time. When Jesus appears and he says he will wipe away every tear from your eye, I think when Jesus appears in that moment you will shed your last tears and I think you will shed tears and I will shed tears, we will shed tears, one because our life we will have said, oh my gosh, If I would have known you were this glorious I would have never wasted my life on anything. I would have given every

moment of my life to you because you purchased me, and I didn't realize the gloriousness of which you are. Oh my, Jesus! I should have never wasted my life. I think when we see Jesus, we will shed a tear because we'll know we wasted our lives. I think when we see Jesus, we'll shed a tear because in that moment we'll recognize that he came for us as he promised, and we'll stand before him and we'll say you were just like you said you were. You were one who would keep your promise. You were one who would come for us. I think we'll shed our last tear because in that moment we'll recognize that as we see Jesus, we're watching the abolishment of every form of sin and injustice in our world, and it will be gone forever. I think when we see Jesus, we'll shed one last tear because it will be the last moment that we'll see death as it flees. And we'll say we just witnessed the destruction of death. No more death. It will be the moment we say no more Satan, we'll say no more suffering, no more sin. Only Jesus forever. And I think we'll be overwhelmed with tears and overwhelmed with emotions. And it'll be the last time in our life because he'll lift the cup, he'll wipe our tears, and he'll say, now let's drink and celebrate in the Kingdom of God forever.

This is why when we take the Lord's Supper, we take it and we look back and we say I take this meal and I hold on to it. And I remember that Jesus came for me. And when he came for me, you know what he did for me? He shed his blood for me, and when he shed his blood for me, that was a moment, a decisive act in history in which he conquered my great enemy, sin and Satan and death. And he delivered me from their power. They have no power over me. And not only that, he made me his own and he promised me that he will come for me again. When you take the Lord's Supper, you take it looking back, and you take it looking forward. Here's what he did. Here's what he's going to do. Maybe you'll shed a tear the next time you take it, and you'll remember that there will be a day when you'll drink forever with him and he'll wipe your tears and there'll be no more. You see, this is Jesus and he's doing all of this in full control. There's a reason why Judas didn't get the chance to get the jump on him and sell him out, because he wanted his disciples to hear this last bit of instructions. And I think therefore he wanted us to recognize that these instructions weren't some that he gave two years before. They were the instructions he wanted to give on his final moments on earth, meaning that he wanted them to be central in our thinking. In other words, Jesus wanted what was most central in our thinking of him to always be his death for us. That is why a Christianity that is not cross centered, is something other than the Christianity that Jesus wants us to embrace. And so, to that end, oh Lord, when we come back together and celebrate the Lord's Supper, how sweet it will be, amen?

Let's pray together. Father, I want to ask for your grace in our lives because there are so many of us that have longed to be together with you and to share this meal with you. And we haven't had a chance to be together as a church for quite some time, Lord. But you know, it's okay, Lord, because we feel like we've been obedient to what you've told us, which is to love our neighbor as ourself. And we've tried to do that willingly, and I pray we've done it without complaining, Lord, that we've modeled for a watching world that we as the people of Christ, can do things with contentment. And I pray Lord, where we haven't been content that we would repent. And I pray, Lord, that

when we come together, we would celebrate. I pray, Lord, that when we take your supper the next time, we would remember that you have delivered us from our enemies and that you reign and that you will come and that we will feast and celebrate with you, Lord, forever. To that end, Lord, use us as your salt and light in this world to draw others into the kingdom that they might be at that table with us. And I pray if there's any people who are watching today online who don't know if they're going to sit at that table, Lord, that they would understand that the only way to reserve a spot at that table is to call upon Christ. To say to him, Jesus, I repent of my sins. I put all of my trust in what you have done for me and dying for my sins on the cross. And I say to you today, Jesus, I don't belong at the table. I'm not deserved a spot at the table. No one is privileged enough to be there of their own accord. Lord, instead, it will all be because of what you have done. And so, Lord Jesus, even so, come quickly we pray, in your name, Amen.