

Dustin Daniels | River Bible Church
Mark 14:12-21 | The Preeminent Passover: Part One
September 19, 2021

WELCOME:

- Please turn your Bibles to Mark 14:12-21
- Bibles in back—our gift to you.

REVIEW:

Last Sunday, we learned the difference between light and darkness, worship vs. wickedness — radical generosity vs. demonic betrayal.

We also met two people.

The first, Mary of Bethany—she's the light, the worshipper, and the generous—who, out of her love for Jesus, blessed Him so greatly that her closest friends didn't understand her at that moment.

The second, Judas Iscariot—darkness, wicked, and who the betrayer.

But Mary was our leading actress last week.

She anointed Jesus' body for burial with an exceptional oil that was most likely a very costly family heirloom.

Make no doubt about it—she didn't care about money; this was an act of worship.

And this act of worship leads us to God's next step in His divine plan to save sinners.

As we'll see today, that next step is Jesus celebrating Passover with His Disciples.

Now, as we're getting ready to find out, this is not just any Passover.

This is The Preeminent Passover.

We could say that this is the Last Passover.

Because what Jesus does is installs and celebrates a new sacrament called The Lord's Supper.

+ INTRODUCTION:

The Lord's Supper is a reminder of Jesus' substitutionary death.

In other words, Jesus, an innocent man, died in your place.

Jesus' death satisfied the wrath of God for mankind's sin—propitiation.

Jesus' resurrection proves that God the Father's wrath has been appeased once and for all.

God the Father has accepted Jesus' life in place of yours...all because He walked out of His grave.

Today, we will start a two-part message on the First Lord's Supper.

We're also going to deal with the betrayal of Judas.

betrayal of Jews

The Gospel of Mark spends more time on betrayal than the institution of the Lord's Supper.

Why is that?

Let's find out!

Please stand for the reading and honoring of God's Word.

SCRIPTURE: Mark 14:12-21 CSB

Mark 14:12— On the first day of Unleavened Bread, when they sacrifice the Passover lamb, his disciples asked him, "Where do you want us to go and prepare the Passover so that you may eat it?"

Mark 14:13— So he sent two of his disciples and told them, "Go into the city, and a man carrying a jar of water will meet you. Follow him.

Mark 14:14— Wherever he enters, tell the owner of the house, 'The Teacher says, "Where is my guest room where I may eat the Passover with my disciples?"'

Mark 14:15— He will show you a large room upstairs, furnished and ready. Make the preparations for us there."

Mark 14:16— So the disciples went out, entered the city, and found it just as he had told them, and they prepared the Passover.

Mark 14:17— When evening came, he arrived with the Twelve.

Mark 14:18— While they were reclining and eating, Jesus said, "Truly I tell you, one of you will betray me—one who is eating with me."

Mark 14:19— They began to be distressed and to say to him one by one, "Surely not I?"

Mark 14:20— He said to them, "It is one of the Twelve—the one who is dipping bread in the bowl with me.

Mark 14:21— For the Son of Man will go just as it is written about him, but woe to that man by whom the Son of Man is betrayed! It would have been better for him if he had not been born."

+ PRAY:

Help me understand the meaning of your precepts so that I can meditate on your wonders. (Psalm 119:27)

+ EXEGESIS:

Mark 14:12— On the first day of Unleavened Bread, when they sacrifice the Passover lamb, his disciples asked him, "Where do you want us to go and prepare the Passover so that you may eat it?"

Passover and the Feast of Unleavened Bread are two of the most important festivals in the life of a Jew.

Passover is a celebration of God supernaturally leading Israel out of slavery from Egypt. (Exodus 7-12)

He chose a very regular guy named Moses to lead His people out of the hand of Pharaoh.

God showed Pharaoh His power with ten separate plagues.

The last plague was the death of every firstborn son in Egypt.

To protect His people, God told Israel to make a sacrifice by killing a sheep or goat and smearing the blood of lambs all over their front doors. Why?

So that the Angel of Death would pass over any home marked by blood—

If there was no blood on the front door, the Angel of Death—he didn't pass over....

He passed through the home and killed the family's firstborn son.

There were only two options to deal with this last plague—the plague is a sign of judgment on sin.

1) The Angel of Death either passed over the home because a lamb was offered as a sacrifice and substitute in place of the firstborn son.

Or 2) the Angel of Death passed through the home, killing the firstborn son as judgment because there was no sacrifice prepared.

That's why the feast is called "Passover."

The second feast is called The Feast of Unleavened Bread.

The reason it's called Unleavened Bread is because leaven is a symbol of sin in Scripture.

And God's people are to be set apart from the world—^{separated} distinct from sin.

It is celebrated because of Israel's rapid exodus from Egypt right after Passover.

Together, these feasts are ^Acelebration to remember what God did and how He provided for them.

So that's the context and background...

+ *Mark 14:12*— "Where do you want us to go and prepare the Passover so that you may eat it?"

You may have Thanksgiving or Christmas traditions in your family.

The Passover meal is filled with tradition for the Jews.

The question in this verse is "Where?"

Jesus and the Twelve are in Bethany. Bethany is just a few miles from Jerusalem.

We know from last week, Simon the Leper had a party for Jesus, and his house was big enough to host the Passover meal—why not have it there?

We know Mary, Martha, and Lazarus also lives in Bethany.

Jesus and the Twelve have stayed there many times over the past three years; what's wrong with their home?

Well, there are two reasons the Disciples are asking this:

1. The Passover dinner could only be celebrated in the city of Jerusalem.
2. They are on a strict timeframe. The Passover meal had to be eaten between sundown and midnight on that Thursday night for the Galilean Jews. (15 Nisan)

That's the reason for the question in verse 12.

How does Jesus respond?

+ **Mark 14:13**— *So he sent two of his disciples and told them, "Go into the city, and a man carrying a jar of water will meet you. Follow him.*

+ **Mark 14:14**— *Wherever he enters, tell the owner of the house, 'The Teacher says, "Where is my guest room where I may eat the Passover with my disciples?" '*

+ **Mark 14:15**— *He will show you a large room upstairs, furnished and ready. Make the preparations for us there."*

Now pause. Doesn't that sound a bit cryptic to you?

Why doesn't Jesus just give the Disciples the address? Wouldn't that be easier?

Why doesn't He tell them it's 123 Main St.?

What's the deal with all the secrecy?

Why does Jesus go all James Bond on the Disciples?

Jesus has planned this whole thing out.

The reason for the secrecy points back to last Sunday with Judas.

Jesus knows that His traitor is looming behind the scenes waiting for the perfect moment to betray Him.

If Jesus had said, "Hey guys, we're going to have the Passover at 123 Main Street at 8:00pm.

Judas would have taken that information straight to the religious leaders, and they would have arrested Jesus there.

It would have been an excellent spot for betrayal—Jesus is alone with His Disciples eating at night, away from the crowds—everyone else is celebrating Passover.

Jesus obviously knew this—and that's the reason Jesus is secretive.

Starting to sound like Mission Impossible.

Judas is trapped with the Twelve—he can't go anywhere if he wanted to.

It's similar to riding in a car on a double date and your not driving—your trapped for the night.

Back to verse 13...

Mark 14:13— So he sent two of his disciples and told them, "Go into the city, and a man carrying a jar of water will meet you. Follow him.

The 2 Disciples Are
Luke's Gospel tells us that ~~Jesus sent~~ Peter and John (Luke 22:8)

So Pete and John are supposed to be on the lookout for a man carrying a jar of water.

Now, on the surface, this doesn't seem like a very good clue.

Aren't their thousands of men carrying jars of water within the city because of Passover?

What kind of sign is that?

Well, it's actually a very good sign.

It is because ~~men~~ men didn't carry jars of water in the first century—women did.

(Somebody better call Gloria Steinem.)

If a man needed to carry water, he did so with a water skin — NOT A JAR.

So this man would have stood out in a crowd—most likely carrying this jar on his head.

Secondly, does Jesus' mysterious instructions to the Disciples sound familiar?

It is very similar to when Jesus told the Disciples to fetch a donkey on Monday so that he could ride it into Jerusalem for His triumphal entry.

Once again, this shows us how Jesus is in complete control of every situation.

Whether Jesus secretly prearranged the meeting or spoke from His supernatural foreknowledge, we don't know.

What we do know is that it happened just as He said.

Mark 14:14— Wherever he enters, tell the owner of the house, 'The Teacher says, "Where is my guest room where I may eat the Passover with my disciples?"'

A couple of things to note in verse 14.

Jesus says, "**The Teacher says,**"

How many teachers/rabbi's are in Jerusalem during Passover? Hundreds upon hundreds!

Jesus uses a definite article—"the" teacher.

He didn't say "a" teacher.

Whoever this person is, knew Jesus personally.

If I had to make my guess, I'm guessing that this was John Mark's home...who just happens to be writing this Gospel.

But that is speculation on my part.

Secondly, Notice how personal Jesus makes this Passover in verse 14.

"Where is my guest room where I may eat the Passover with my disciples?"

It's very personal.

Jesus knows that this is the last extended conversation that He will have with the Twelve.

It's a very special dinner, and yet, as we'll find out, it's filled with truth, feasting, and betrayal.

Sounds like a reality TV show...

+ **Mark 14:15**— *He will show you a large room upstairs, furnished and ready. Make the preparations for us there."*

Notice here that Jesus decided where they would eat the Passover meal, but his disciples still had to do all the work.

+ **Mark 14:16**— *So the disciples went out, entered the city, and found it just as he had told them, and they prepared the Passover.*

Found it just as he had told them—just like instructions to fetch the donkey in Mark chapter 11.

+ **Mark 14:17**— *When evening came, he arrived with the Twelve.*

Our calendar starts at midnight for the new day...even though we consider our day beginning in the morning when we wake up.

The evening was the start of a new day on the Jewish calendar for the Galileans.

The Passover meal had to be eaten at night and be finished by midnight. (Ex 12:8)

And the Galileans did this for centuries.

Throughout OT history, millions of lambs were killed as part of the annual Passover festival.

Each of those lambs pointed to Jesus as the Lamb of God.

In the OT, those lambs were an innocent substitute for mankind's sin.

It's a very real picture of the pending judgment that is due mankind.

The problem with this sacrificial system is that none of those lambs—nor the volume of lambs—could ever propitiate.

In other words, the blood of an animal could never satisfy God's wrath for human sin.

The sacrificial system was a reminder of what it took to atone for sin—to have peace and reconciliation with God.

It started all the way back with Adam and Eve after they sinned.

They tried to clothe themselves with itchy fig leaves.

In God's mercy, right after they sinned, He steps in and sheds the blood of an innocent animal in the Garden of Eden to properly clothe them in.

cf. Genesis 3:21—*The Lord God made clothing from skins for the man and his wife, and he clothed them.*

The shedding of innocent blood is not a one-time thing in the OT; we see it with Adam and Eve's children—Cain and Abel.

cf. Genesis 4:2—*Now Abel became a shepherd of flocks, but Cain worked the ground.*

Abel is a shepherd taking care of livestock, but Cain is a farmer.

cf. Genesis 4:3—*In the course of time Cain presented some of the land's produce as an offering to the Lord.*

cf. Genesis 4:4—*And Abel also presented an offering—some of the firstborn of his flock and their fat portions. The Lord had regard for Abel and his offering,*

† **cf. Genesis 4:5**— *but he did not have regard for Cain and his offering.*

Why did God reject Cain's offering?

Because vegetables don't make an acceptable offering for sin.

A salad does not cover Cain's sin debt.

More blood is shed in the covenant with Abraham—the Abrahamic Covenant.

Why is blood so important when it comes to a substitutional sacrifice for sin?

† **cf. Hebrews 9:22**— *and without the shedding of blood there is no forgiveness.*

In other words, our sin—our rebellion against a holy God—is so profane and severe that someone must face the full wrath of God to pay the debt.

Sin always equals death.

† **cf. Romans 6:23**— *For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.*

Every time you sin, a wage is credited to your account.

You have a pile of sin that must be paid for.

And it can't be paid for by you. Why?

Because you're not perfect, even if you wanted to give your life, you couldn't.

You've lied, stolen, lusted, been disobedient to your parents, and taken the Lord's name in vain.

We've all done these things, so we're all guilty.

And I'm exhibit A.

And yet, our sin is why Jesus is having this Passover. *- THAT IS KEY.*

Mark 14:17— When evening came, he arrived with the Twelve.

Wait a second... Jesus arrived with ten Disciples—not Twelve.

Pete and John are already at the house getting everything ready.

Oops. Do we have an error in Scripture?

Is it possible that Peter and John got everything ready and returned to Bethany?

It's possible but not likely.

Arriving with the Twelve is simply a general reference to the Disciples.

It's like saying... "the whole town showed up for service this Sunday."

So no, there is no error in Scripture.

Mark 14:18— While they were reclining and eating, Jesus said, "Truly I tell you, one of you will betray me—one who is eating with me."

We've all seen the painting of the Last Supper by Leonardo da Vinci with Jesus in the middle of the table and the Twelve around Him.

We have that painting in the fellowship hall.

Sorry to disappoint you, but that is not how Jesus and the Twelve ate the Passover meal.

Scripture tells us exactly how the evening went.

+ **Mark 14:18**— While they were reclining and eating,

Jesus and the Twelve ate Roman style.

Meaning they laid on the floor with cushions.

Their heads were close to the table, and their feet were away.

Now, While the Israelites during the Exodus ate standing up, ready to run—

But by the first century, a reclining, relaxed posture was preferred.

This meal lasted for hours.

The Passover consisted of several characteristics—

It began with a prayer thanking God for His deliverance and protection.

The prayer was followed by the first of four cups of diluted red wine.

Next came a ceremonial hand washing.

The hand washing symbolized the need to be cleansed from sin.

They would then eat the roasted lamb.

Lastly, they would sing a hymn.

That's an overview—there's more to it.

+ **Mark 14:18**— Jesus said, "Truly I tell you, *one of you will betray me*—one who is eating with me."

At some point during this meal, Jesus changes the subject.

He drops the bomb of betrayal.

Our Gospel writer, Mark, spends five verses on betrayal.

Why?

KEYPOINT #1

Judas represents all of us at some degree.

We've all betrayed Jesus.

We've all broke our promises. We've all been unfaithful.

The word **betray** means "to give over."

You don't care anymore.

That is the worst thing that can happen in a marriage...when a spouse checks out.

When someone in the marriage becomes numb^{-indifferent}—the game is over.

They've lost the fight—the pain is too great. It's the result of emotional exhaustion.

King David also knows what betrayal feels like.

He penned...

Psalm 55:12— *Now it is not an enemy who insults me—*

otherwise I could bear it;

it is not a foe who rises up against me—

otherwise I could hide from him.

+ **Psalm 55:13**— But it is you, a man who is my peer,
my companion and good friend!

+ **Psalm 55:14**— We used to have close fellowship;
we walked with the crowd into the house of God.

David knows betrayal, just like you do. We can all identify with being handed over at some level.

Back to...
+ **Mark 14:18**—one who is eating with me."

Jesus goes on to identify that the betrayer is in the room!

It's one of the Twelve!

For Jesus to say, this was scandalous.

In the first century, to betray a friend after eating a meal with him was the worst kind of treachery.

In our day and time, we eat together for social gatherings.

When Jews ate together, this demonstrated a brotherhood.

The brotherhood represented love, peace, and trust.

David once again writes

+ cf. **Psalm 41:9**—Even my friend in whom I trusted, one who ate my bread,
has raised his heel against me.

The Disciples did not see this coming. At least eleven of the Twelve.

You may have heard audible gasps—maybe some colorful language.

On the other hand, maybe there was dead silence.

Perhaps, Peter was getting ready to put somebody in a headlock.

Mark 14:19— They began to be distressed and to say to him one by one, "Surely not I?"

Distressed—they are sorrowful and unhappy.

This is not how you are supposed to celebrate Passover.

The disciples suspected nothing.

This is a shock that runs up and down their whole body.

If you were to take a vote at this moment, I'm guessing that no one would have thought that the betrayer is Judas.

Judas was so good at hiding his hypocrisy and wickedness that they trusted him with their money.

Pause...99% of the time, when we celebrate the Lord's Supper, I spend most of my time talking about the elements of the table—the bread and the wine—and its symbolic nature.

But here, in Scripture, the situation is reversed.

Jesus talks about betrayal for five verses.

And talks about the bread and the cup for two.

+ **Mark 14:20**— He said to them, "It is one of the Twelve—the one who is dipping bread in the bowl with me."

It's like the eleven Disciples are so stunned they didn't hear Jesus, so he repeats it.

But Jesus doesn't identify Judas.

Why is that?

First, to prevent a fistfight.

Remember, most of these men are fishermen.

They are big, hairy stinky men.

They would have no problem taking Judas outback.

Secondly, It's at this moment we see the overwhelming grace of Jesus.

Jesus is giving Judas time to make a voluntary confession.

John's Gospel gives us more detail.

+ **cf. John 13:22**— The disciples started looking at one another—uncertain which one he was speaking about.

+ **cf. John 13:23**— One of his disciples, the one Jesus loved, was reclining close beside Jesus.

+ **cf. John 13:24**— Simon Peter motioned to him to find out who it was he was talking about.

+ **cf. John 13:25**— So ^{John} he leaned back against Jesus and asked him, "Lord, who is it?" ^{whisper}

cf. John 13:26— Jesus replied, "He's the one I give the piece of bread to after I have dipped it." When he had dipped the bread, he gave it to Judas, ~~Simon Iscariot's son~~.

cf. John 13:27— After Judas ate the piece of bread, Satan entered him. So Jesus told him, "What you're doing, do quickly."

-In MARKS Gospel

Although Jesus doesn't identify Judas, he gives everyone a clue.

Due to the seating arrangement, there were multiple bowls around the table.

Jesus takes a piece of bread, dips in the dish, and gives it to Judas.

Dear friends, this is no small gesture. This is an act of love.

This is a gesture of friendship—unbelievable!

For example, when Boaz invited Ruth to fellowship with him, he said,

cf. Ruth 2:14— "Come over here and have some bread and dip it in the vinegar sauce."

In a similar fashion, as Boaz was reaching out to Ruth, Jesus was reaching out to Judas.

Jesus was saying very quietly and indiscreetly, "Here's my friendship and forgiveness. All you have to do is accept."

As we know, Judas took the bread, but he didn't accept forgiveness.

Pause...It's a text like this where many of us have questions about God's sovereignty and man's responsibility.

In other words, if God predestined the betrayal of Judas, how can God hold Judas responsible for that betrayal?

If you were Judas, wouldn't you say to God the Father on judgment day—

"God, this isn't fair! I was just carrying out Your will.

In fact, if it weren't for my betrayal, the atonement wouldn't have happened, and your propitiation wouldn't have been satisfied.

Your people would still be in their sins if it weren't for me!

You used me to bring Jesus to the cross, and it's through that cross Your people are now redeemed.

Man, I think I deserve some kind heavenly medal or something."

Is that how this conversation is going to go for Judas?

In events like this, we see the intersection between the secret counsel of God and the wicked schemes, plots, and conspiracies of mankind.

It's a doctrine called the Doctrine of Concurrence.

It's when these two things come together—

1. the sovereign will of a holy God
2. the earthly sinful will of mankind.

It seems that these two "will's" clash.

We look at the will of God and the will of man and think that they're incompatible.

We can understand them separately, but don't see how they can be reconciled together as one.

We grasp the truth of each statement but are confused as to how they are true together.

The church typically deals with the Doctrine of Concurrence by undercutting one truth and overemphasizing the other.

It's the Calvinism vs. Arminianism dilemma.

Truth be told we don't like this doctrine.

We prefer to tie up these intellectual arguments into clear ^{concise} statements about systematic theology.

And yet the Word of God has a ^{lot} tremendous amount to say about this mystery.

cf. Deuteronomy 29:29—The hidden things belong to the Lord our God, but the revealed things belong to us and our children forever, so that we may follow all the words of this law.

cf. Proverbs 16:9—A person's heart plans his way, but the Lord determines his steps.

cf. Proverbs 19:21—Many plans are in a person's heart, but the Lord's decree will prevail.

So, how do we reconcile these two biblical truths without a church fight?

Charles Spurgeon said, "I wouldn't try. I never reconcile friends."

How can we blame Judas if Judas was predestined to betray God?

Dear friends, we cannot downplay our sin nor the power of sin when we talk about this mystery.

It's not like God supernaturally strong-armed Judas to betray Jesus.

That is not what happened.

We are not robots.

We are morally culpable human beings.

KEYPOINT #2:

What did happen is that God sovereignly worked His will through the sinful choices of Judas.

It is written...

cf. Psalm 51:3— *For I am conscious of my rebellion,
and my sin is always before me.*

cf. Psalm 51:4— *Against you—you alone—I have sinned
and done this evil in your sight.*

cf. Psalm 51:5— *Indeed, I was guilty when I was born;
I was sinful when my mother conceived me.*

Did you catch that?

God tells us that before we could choose between good or evil, we were born evil.

In other words, Judas did exactly what he wanted to do.

Just as a dog barks and cat purrs....sinners sin.

And wow, did Judas choose to sin.

Judas' problem is the same problem we all have—and that is—he didn't get the result that he thought he would.

When we sin, it's just a matter of time before we experience those consequences.

And the Word of God says that those consequences will lead to death.

That's precisely what happened to Judas.

And yet, God brought salvation out of Judas' betrayal.

God caused redemption out of ^{JUDAS!} his treachery.

In other words, God is the ultimate chess player.

KEYPOINT #3:

Rather than making the Doctrine of Concurrency a point of contention with God, make it a point of worship.

cf. Psalm 139:6—*This wondrous knowledge is beyond me. It is lofty; I am unable to reach it.*

BTW, a great little book that unpacks the Doctrine of Concurrency is called "*Evangelism and the Sovereignty of God*" by J.I. Packer.

Moving on...

Mark 14:21—*For the Son of Man will go just as it is written about him, but woe to that man by whom the Son of Man is betrayed! It would have been better for him if he had not been born."*

Everything that is about to happen to Jesus has been planned and foreordained by God.

The details about Jesus' suffering, crucifixion, and resurrection are throughout the OT.

Psalm 22; Isaiah 53; and Zechariah 12.

Not only that, but it was reiterated in the NT.

Peter summarizes...

+ *cf. Acts 2:23*— *Though Jesus was delivered up according to God's determined plan and foreknowledge, you used lawless people to nail him to a cross and kill him.*

That's a great verse when we talk about the Doctrine of Concurrence.

+ *Mark 14:21*— *...but woe to that man by whom the Son of Man is betrayed! It would have been better for him if he had not been born."*

Jesus does not apologize or defend the Doctrine of Concurrence.

Yes, God used Judas' sinful—willful choices to accomplish divine purposes.

And yes, Judas is still personally culpable for those choices.

In fact, Judas is so guilty that Jesus says... "woe."

The word **woe** is more than a warning.

It's a pronouncement of divine judgment and damnation.

At the same time, a lament of Jesus' frustrated love for Judas.

It's an interesting dichotomy between God's wrath and human pity.

Verse 21 is another invitation for Judas to repent!

It's a warning, and yet Judas doesn't heed the warning just like many of us.

PREACH:

As we know, Judas does indeed betray Jesus.

Judas later feels sorry—a worldly sorrow—but he never repents.

There's an old saying that says, "Sin makes you stupid."

And we see that here with Judas.

Judas goes from bad to worse.

He betrays Jesus and then takes his own life.

KEYPOINT #4

The guilt of Judas serves as a warning to each of us this morning.

When Jesus prophesied that one of the disciples would betray him, the disciples didn't immediately point fingers at Judas—they looked to themselves.

They looked inward and examined themselves.

It is written...

cf. 1 Corinthians 11:28— *Let a person examine himself; in this way let him eat the bread and drink from the cup.*

cf. 1 Corinthians 11:29— *For whoever eats and drinks without recognizing the body, eats and drinks judgment on himself.*

Next week we'll learn how Jesus turns this Preeminent Passover into the First Lord's Supper.

Some call it Communion or the Eucharist.

We will also celebrate the Lord's Supper ourselves next Sunday.

It's been a few months since we have celebrated together.

And there is a reason for that.

My prayer is that each one of us individually will examine ourselves and confess our sin this week in preparation for ~~next Sunday~~. Lord's Supper

And that we would go make things right to those we have sinned against.

Lastly that we would examine ourselves as a church— Body of Christ

PRAYER:

Test yourselves to see if you are in the faith. Examine yourselves. ~~Or do you yourselves not recognize that Jesus Christ is in you?~~ unless you fail the test. (2 Cor. 13:5)

BIBLIOGRAPHY:

PREACHING BIBLE:

Christian Standard Bible. Nashville, TN: Holman Bible Publishers, 2020.

BIBLES:

The Apostolic Bible Polygot. edited by Charles Van der Pool. Newport, OR: The Apostolic Press, 2013.

American Standard Version. Oak Harbor, WA: Logos Research Systems, Inc., 1995.

The Holy Bible: English Standard Version. Wheaton, IL: Crossway Bibles, 2016.

The Holy Bible: King James Version. Electronic Edition of the 1900 Authorized Version. Bellingham, WA: Logos Research Systems, Inc., 2009.

Legacy Standard Bible. Irvine, Ca: Steadfast Bibles, 2021.

New American Standard Bible: 1995 Update. La Habra, CA: The Lockman Foundation, 1995.

The New King James Version. Nashville: Thomas Nelson, 1982.

PARAPHRASE BIBLES: (Used as Commentaries)

Biblical Studies Press. The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible. Biblical Studies Press, 2005.

Peterson, Eugene H. *The Message: The Bible in Contemporary Language*. Colorado Springs, CO: NavPress, 2005.

The New International Version. Grand Rapids, MI: Zondervan, 2011.

The Everyday Bible: New Century Version. Nashville, TN: Thomas Nelson, Inc., 2005.

Tyndale House Publishers. *Holy Bible: New Living Translation*. Carol Stream, IL: Tyndale House Publishers, 2015.

GOD'S WORD Translation. Grand Rapids: Baker Publishing Group, 1995.

COMMENTARIES:

Blight, Richard C. *An Exegetical Summary of Mark 9–16*. Exegetical Summaries. Dallas, TX: SIL International, 2014.

Blum, Edwin A., and Trevin Wax, eds. *CSB Study Bible: Notes*. Nashville, TN: Holman Bible Publishers, 2017.

Cross, F. L., and Elizabeth A. Livingstone, eds. *The Oxford Dictionary of the Christian Church*. Oxford; New York: Oxford University Press, 2005.

Crossway Bibles. *The ESV Study Bible*. Wheaton, IL: Crossway Bibles, 2008.

Edwards, James R. *The Gospel according to Mark*. The Pillar New Testament Commentary. Grand Rapids, MI; Leicester, England: Eerdmans; Apollos, 2002.

Fruchtenbaum, Arnold G. *Yeshua: The Life of Messiah from a Messianic Jewish Perspective*. Vol. 2. San Antonio, TX: Ariel, 2017.

Gaebelein, Frank E., D. A. Carson, Walter W. Wessel, and Walter L. Liefeld. *The Expositor's Bible Commentary: Matthew, Mark, Luke*. Vol. 8. Grand Rapids, MI: Zondervan Publishing House, 1984.

Garland, David E. *Mark*. The N.I.V. Application Commentary. Grand Rapids, MI: Zondervan Publishing House, 1996.

Hiebert, D. Edmond. *The Gospel of Mark: An Expositional Commentary*. Greenville, SC: Bob Jones University Press, 1994.

Hughes, R. Kent. *Mark: Jesus, Servant and Savior*. Preaching the Word. Westchester, IL: Crossway Books, 1989.

Kernaghan, Ronald J. *Mark*. The IVP New Testament Commentary Series. Downers Grove, IL: InterVarsity Press, 2007.

MacArthur, John. *Mark 9–16*. MacArthur New Testament Commentary. Chicago, IL: Moody Publishers, 2015.

McGee, J. Vernon. *Thru the Bible*. Vol. IV. Nashville, TN: Thomas Nelson, 1982.

Myers, Allen C. *The Eerdmans Bible Dictionary*. Grand Rapids, MI: Eerdmans, 1987.

Osborne, Grant R. *Mark*. Edited by Mark L. Strauss and John H. Walton. Teach the Text Commentary Series. Grand Rapids, MI: Baker Books, 2014.

Packer, J. I. (James Innell). *Evangelism and the Sovereignty of God*. Downers Grove, IL: InterVarsity Press, 2008.

Sproul, R. C. *Mark*. First Edition. St. Andrew's Expository Commentary. Orlando, FL: Reformation Trust, 2011.

DICTIONARIES | ENCYCLOPEDIAS:

MEDIA | SERMONS:

<https://www.gty.org/library/sermons-library/41-73/the-new-passover>

<https://www.gty.org/library/sermons-library/2382/the-last-passover-part-1>

<https://www.gty.org/library/sermons-library/2383/the-last-passover-part-2>

<https://www.gty.org/library/sermons-library/42-269/the-final-passover-the-first-communion>

