

Dustin Daniels | River Bible Church  
**Mark 14:22-26 | The Preeminent Passover: Part II**  
 September 26, 2021

**WELCOME:**

- Please turn your Bibles to Mark 14:22-26
- Bibles in back—our gift to you.

**REVIEW:**

Last week we began part one of our two-part series on The Preeminent Passover.

The Preeminent Passover is truly the installation of a new sacrament called the Lord's Supper, Communion, and/or the Eucharist.

We learned Seven big ideas last Sunday:

1) why the Passover and the Feast of Unleavened bread are so important to the Jews.

2) the seriousness of sin and how only a blood sacrifice can satisfy God's propitiation. Justice

3) why Jesus was acting like James Bond keeping the location of the Last Passover secret. We learned

4) about betrayal and how Judas Iscariot represents all of us to some degree.

5) We learned about a doctrine called the Doctrine of Concurrence.

We briefly touched on how God's sovereignty and man's responsibility are not things we as the church need to argue about but to realize that they are friends.

And this friendship should bring us to a place of worship.

6) We learned how God worked through the sinful choices of Judas.

7) We discussed how the guilt of Judas serves as a warning to each of us this morning.

The warning is for us to look inward at ourselves.

Because we all have the capacity to betray Jesus.

All we need is a weak moment and a worldly opportunity.

All we need is the right price and the right set of circumstances—and we'll be shocked just how low that price is to turn away from our Lord and Savior.

Scripture says we are to examine ourselves.

And that's where we finished up last Sunday—I asked you to examine yourself in these areas because we will celebrate the Lord's Supper today.

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

So, did you examine yourself this past week?

Did you get on your face and beg a holy God for forgiveness in certain areas?

Did you make some phone calls or go to someone that you have wronged and sinned against, confessed that thing as sin, and then ask for forgiveness?

Or, did you walk out of here and forget everything that was said.

If you forgot everything that was said and didn't give it a second thought, please don't take communion.

You've got some work to do because it is written...

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

**INTRODUCTION:**

This morning we're going to take a deep dive into The Lord's Supper.

We have not celebrated the Lord's Supper together in a few months.

There are a few reasons.

First, it seemed as if it were getting too liturgical.

Too much of a tradition... *"this is what we've always done and this is how we're always going to do it."*

Dear friends that's called "religion"—and Jesus hates religion.

Secondly, in my opinion, the prepackaged communion elements sucked the reverence out of the celebration.

So, I decided to place the Lord's Supper on hold until it came up in the text, so we take a step closer to understanding what it is that we're actually celebrating. *Call*

But before we get into the specifics, I wanted to briefly review how we got here to this moment at the Preeminent Passover.

Mark's Gospel is so fast-paced that we have to go to the other Gospels to fill in the holes.

Last Sunday, we looked at the preparation AND the betrayal at the Passover.

Now, three separate events happened between preparation AND the betrayal that night that we didn't cover—they're found in John's Gospel.

1) It's where Jesus washes the disciple's feet—even Judas' feet.

2) It's after this washing where Jesus drops the bomb of betrayal.

+ **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...*

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

+ **cf. John 13:28**— *None of those reclining at the table knew why he said this to him.*

+ **cf. John 13:29**— *Since Judas kept the money-bag, some thought that Jesus was telling him, "Buy what we need for the festival," or that he should give something to the poor.*

+ **cf. John 13:30**— *After receiving the piece of bread, <sup>Judas</sup> he immediately left.*

After Judas leaves— 3) the Disciples get into an argument...

+ **cf. Luke 22:24**— *Then a dispute also arose among them about who should be considered the greatest.*

After Jesus gives the Eleven another lesson on humility, He now moves into the Lord's Supper.

And that's where we are this morning.

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

SCRIPTURE: Mark 14:22-26 CSB

**Mark 14:22**— As they were eating, he took bread, blessed and broke it, gave it to them, and said, "Take it; this is my body."

**Mark 14:23**— Then he took a cup, and after giving thanks, he gave it to them, and they all drank from it.

**Mark 14:24**— He said to them, "This is my blood of the covenant, which is poured out for many."

**Mark 14:25**— Truly I tell you, I will no longer drink of the fruit of the vine until that day when I drink it new, in the kingdom of God."

**Mark 14:26**— After singing a hymn, they went out to the Mount of Olives.

**PRAY:**

*Keep me from the way of deceit  
and graciously give me your instruction.  
I have chosen the way of truth;  
I have set your ordinances before me.  
(Psalm 119:29-30)*

**EXEGESIS:**

**Mark 14:22**— As they were eating, he took bread, blessed and broke it, gave it to them, and said, "Take it; this is my body."

Have you ever wondered how Jesus blessed this bread? What did Jesus say?

Jesus prayed the same prayer all the Jews prayed over the bread.

*"Blessed are You, O Lord our God, King of the universe, Who brings forth bread from the earth."*

Passover tradition says that Jesus then took three loaves of unleavened bread and placed them in a special white linen envelope with three compartments.

Now, these loaves don't look like the bread we're used to seeing because it's unleavened bread.

There is no yeast in this bread because yeast is a biblical symbol for sin.

These loaves are flat, marked with stripes from the grill, and pierced with holes from the cooking process.

The Father of the family or the host of the Passover dinner would then remove the middle loaf from its' compartment, breaks it, wraps it in a separate piece of white linen, and hide it.

In other words, he buries it.

Now, this is where Jesus interrupted the standard Passover tradition...

Jesus says, *"This is my body."*

Can you imagine the look on the Disciple's faces?

Confusion, disgust.

It reminds us of the teaching in John 6 where Jesus first talked about eating his flesh and drinking his blood.

*That*  
This is one of the most difficult sermons Jesus ever preached.

I like to call that sermon, "Operation Crowd Reduction."

A preacher doesn't grow a church with a sermon like that!

And yet it is so necessary for the true church to preach it.

Jesus does it again here.

+ **cf. 1 Corinthians 5:7**—For Christ our Passover lamb has been sacrificed...

In other words, Jesus foretold His resurrection in the blessing of the bread!

Jesus not only presides over the feast; Jesus *is* the feast.

The symbolism of bread began in the Exodus (Exodus 12:8)

The symbolism continues where God wanted bread in the Tabernacle on display at all times. (Exodus 25:30)

Fast-forwarding to the birth of Jesus, Jesus was born in Bethlehem, which means "House of Bread."

The NT is filled with references to bread—over 300 in the Gospels alone.

Remember how Satan tempted Jesus?

+ **cf. Matthew 4:3**—*"If you are the Son of God, tell these stones to become bread."*

+ Bread is in the Lord's prayer...  
**cf. Matthew 6:11**—Give us today our daily bread.

+ Jesus used bread in parables  
**cf. Matthew 13:33**—"The kingdom of heaven is like leaven that a woman took and mixed into fifty pounds of flour until all of it was leavened."

Jesus used bread for miracles...

+ Feeding of the 5,000—

**cf. Mark 6:38**— *He asked them, "How many loaves do you have? Go and see." When they found out they said, "Five, and two fish."*

+ Feeding of the 4,000 Gentiles—

**cf. Mark 8:4**— *His disciples answered him, "Where can anyone get enough bread here in this desolate place to feed these people?"*

+ Jesus says about Himself...

**cf. John 6:35**— *"I am the bread of life," Jesus told them. "No one who comes to me will ever be hungry, and no one who believes in me will ever be thirsty again."*

SO....When Jesus breaks the bread and gives it to the disciples, it means that what has happened to this bread will happen to him.

The bread represents His sacrifice.

*for Passover*  
The three loaves of bread represent the Trinity, and it's the middle loaf—The Son—which was broken.

+ **Mark 14:23**— *Then <sup>Jesus</sup> he took a cup, and after giving thanks, he gave it to them, and they all drank from it.*

+ Jesus prays the traditional Jewish prayer, *"Blessed are You, O Lord our God, King of the Universe, creator of the fruit of the vine."*

There are four cups of diluted red wine in the Passover meal.

The wine was considered to be the blood of the grape, plucked from the vine and crushed.

The first cup of wine is called the cup of Sanctification.

This cup sanctifies the table and all its preparations.

The second cup is a Cup of Remembrance.

This cup is spilled onto the plate in front of each person one drop at a time with a total of ten red drops.

Each drop of wine represents the blood that was shed with each plague during the Exodus.

The Jews did this to remember what they were saved from. They were saved from God's wrath. *on sin*

The third cup is the Cup of Redemption.

This is the cup that Jesus refers to in verse 23.

At this point, a child in the family would look for the buried loaf of bread that the father hid.

Once the child found it, the father would redeem it—he would buy it back from the child. *wow!*

This loaf of bread was then eaten with the Cup of Redemption.

Back to... **Mark 14:23**— ...he gave it to them, and they all drank from it.

Mark goes out of his way here to make it clear that they all drank from the same cup—oh boy, don't tell the Center for Disease Control.

Drinking from the same cup meant was customary for the Jews.

It meant that you entered into a communion relationship with that person—this is a fellowship, kinship, and friendship.

+ **Mark 14:24**— He said to them, "This is my blood of the covenant, which is poured out for many.

Unfortunately, we have become <sup>numb</sup> to those words.

As Jesus spoke these words, <sup>for the first time</sup> the Disciples probably wanted to throw up.

Why? Because of God's command.

+ **cf. Genesis 9:4**— ...you must not eat meat with its lifeblood in it.

Which meant you certainly don't drink blood. <sup>either</sup>

The OT law banned the drinking of blood for several reasons:

- 1) Blood is life. No blood running through your veins is called death.
- 2) Blood was ordained as a means of atonement.

The shedding of blood with an animal sacrifice in the OT temporarily brought you peace with God.

That sacrifice paid your sin debt for the time being.

All animals that were killed had to be drained of all blood before being eaten.

So, to drink blood was not only to break God's command but to desecrate something holy.

<sup>The symbol of Atonement</sup>

Notice that Jesus gave them the cup to drink first, and then He shared the symbolism.

Otherwise, they may not have drunk from that cup.

+ Back to

**Mark 14:24**— He said to them, "This is my blood of the covenant, which is poured out for many."

Jesus' reference to the cup as "my blood" is a symbol, a sign, metaphor of His life.

Jesus is not saying that the wine supernaturally turns into His physical blood when we celebrate the Lord's Supper.

How do we know this?

Let's read Scripture with fresh ears like we've never heard it before.

Forget your traditions—let' the Bible speak for itself.

+ **cf. 1 Corinthians 11:23**— For I received from the Lord what I also passed on to you: On the night when he was betrayed, the Lord Jesus took bread,

+ **cf. 1 Corinthians 11:24**— and when he had given thanks, broke it, and said, "This is my body, which is for you. Do this in remembrance of me."

+ **cf. 1 Corinthians 11:25**— In the same way also he took the cup, after supper, and said, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."

We celebrate the Lord's Supper to remember the price that He paid for our sin.

The bread and wine are symbols—"my body, my blood." *to remember - It's A Work Picture*

Type

Jesus used this metaphoric language all throughout His teachings.

Jesus said I am...

- + • The bread of life. (John 6:35)
- + • The light of the world (John 8:12)
- + • The door (John 10:7, 9) Gate
- + • The good Shepherd (John 10:11, 14)
- + • The resurrection and the life (John 11:25)
- + • The way, truth and the life (John 14:6)
- + • The true vine (John 15:1)

So obviously, all these examples are symbols.

They are a physical description of a spiritual truth.

—So That We ~~Remember~~ Remember

Secondly, we also celebrate The Lord's Supper in anticipation of the Rapture.

+ **cf. 1 Corinthians 11:26**—For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

+ Back to...

+ **Mark 14:24**—He said to them, "This is my blood of the covenant, which is poured out for many."

**Poured/Shed**—that is a picture of the violence that Jesus will endure to satisfy God's propitiation.

If you've seen the movie, "The Passion"—that's propitiation.

Much of that movie dealt with God's holy and perfect justice on sin.

We also have some OT imagery happening in verse 24.

The book of Hebrews summarizes it well...

+ **cf. Hebrews 9:19**—For when every command had been proclaimed by Moses to all the people according to the law, he took the blood of calves and goats, along with water, scarlet wool, and hyssop, and sprinkled the scroll itself and all the people,

+ **cf. Hebrews 9:20**— saying, This is the blood of the covenant that God has ordained for you.

+ **cf. Hebrews 9:21**— In the same way, he sprinkled the tabernacle and all the articles of worship with blood.

+ **cf. Hebrews 9:22**— According to the law, almost everything is purified with blood, and without the shedding of blood there is no forgiveness.

In other words, <sup>AS</sup> blood sealed and started a covenant initiated by God.

In the same way, Jesus' sacrificial death is also a covenant.

That's why when Jesus shows up, it's called the New Testament.

Testament is another word for covenant or promise.

Jesus' blood is a new act of redemption—it's called grace.

Grace supersedes the old—which is law.

What Jesus did in this last Passover was something that no one else could do. He fulfilled the law.

In this Passover meal, Jesus brought to a close the old celebration of Passover and instituted a new celebration with the Lord's Supper.

He took components of the Passover feast and redefined them as elements of His Communion table.

These elements are not thrown *on* the Believers as in the OT, but consumed *by* believers.

This is no longer a temporary covering for sin; this is a permanent solution for sin.

In the OT, the Holy Spirit was *with* God's people, but now the Holy Spirit dwells *inside* God's people.

When Jesus invites us to His Table, He invites us into a deeper understanding of who He is and what He accomplished.

Back to...

**Mark 14:24**— *...which is poured out for many.*

Notice that Jesus doesn't say *all*.

That term "many" points us back to the prophet Isaiah.

**cf. Isaiah 53:12**— Therefore I will give *him* the many as a portion, and he will receive the mighty as spoil, because he willingly submitted to death, and was counted among the rebels; yet he bore the sin of many and interceded for the rebels.

That term, "many," links Jesus' death to the idea of a vicarious and substitutional sacrifice for sinners.

In other words, "Jesus took *your* place."

**Mark 14:25**—Truly I tell you, I will no longer drink of the fruit of the vine until that day when I drink it new, in the kingdom of God."

Jesus could be referring to the wedding feast in the book of Revelation.

**When I drink it new**—the word "new" could mean that the wine will have an additional spiritual characteristic.

**Mark 14:26**— After singing a hymn, they went out to the Mount of Olives.

*Preeminent*  
As the Passover celebration concluded, Jesus and the disciples sang a closing song.

Most likely a refrain from Psalm 118.

It's called a Hallel psalm which means "to praise the Lord."

It's where we get a hallelujah. *YWHW*

**cf. Psalm 118:1**—Give thanks to the Lord, for he is good; his faithful love endures forever.

**cf. Psalm 118:2**— Let Israel say, "His faithful love endures forever."

**cf. Psalm 118:3**— Let the house of Aaron say, "His faithful love endures forever."

**cf. Psalm 118:4**— Let those who fear the Lord say, "His faithful love endures forever."

Back to ...

**Mark 14:26**— After singing a hymn, they went out to the Mount of Olives.

When the meal was finished, Jesus and the eleven left the city and headed across the Kidron Valley to the Mount of Olives (v. 26).

This was the place where, just the day prior, Jesus taught His disciples about the His second coming.

Now, around midnight on Friday morning, He's preparing for His crucifixion.

### **PREACH / Lord's Supper:**

Instructions.

**1 Corinthians 11:23**— *On the night when he was betrayed, the Lord Jesus took bread,*

**1 Corinthians 11:24**— *and when he had given thanks, broke it, and said, "This is my body, which is for you. Do this in remembrance of me."*

**1 Corinthians 11:25**— *In the same way also he took the cup, after supper, and said, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."*

**1 Corinthians 11:26**— *For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.*

### **PRAYER:**

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