

Mark 14:12-25 From Passover to The Lord's Supper Falls Ch. PM 7/7/2024

In our study of Mark chapter 14, we have been shown a contrast between the woman who anointed Jesus, and the disciple who betrayed Jesus. Now in verse 12, we are reminded of the holiday timing, and, in fact, the festival of The Passover had arrived. The setting for these last couple of days of the life of Jesus was immensely significant – the setting of The Passover. How was that significant? Just as a lamb for each household had been identified and a plan had been set for a chosen lamb to be cornered, seized and sacrificed, so, too, a person had been identified, and a plan had been set for Jesus to be cornered, seized, and sacrificed.

The Passover was a re-telling of a story. It was a most important story – a story that still defined the very character of these people, based on the very character of their God. Interestingly, the very final part of the story was yet to be enacted.

Ever since Mark chapter 1, this has been the story of Jesus joined by His disciples, a close-knit group who have travelled together, done ministry together, shared meals together, lodged together, and shared all resourced together. Suddenly, this group is thrust into a farewell meal. It was not just a banquet to say good-bye, it was at the same moment their last Passover together. At this meal together, things will be said and done which will have a vital impact on the group later, when Jesus would be with them no longer.

So, we track closely with the story while the narrator, our guide Mark, points out to us certain specific moments and words as highly consequential.

God made a new covenant with us sinners, delivering us from our sins through the obedience of Jesus to having His body broken and His blood shed. 1. The true, once-for-all Passover Lamb is Jesus, who prepared and commanded The Passover celebration in order to make sure that He would be sacrificed for us. (v.12-16)

In verse 12, they might normally have asked where to prepare for US to eat the Passover, but instead they asked “*for YOU to eat the Passover.*” It was the LORD’s Passover, just as later it became The Lord’s Supper. It is not the Disciples’ Supper, or the Christians’ supper. It is The Lord’s Supper.

The question of the disciples was where? Where shall we prepare the meal?

In verse 13, Jesus answered by sending two disciples. The instructions given to the disciples were so detailed and confident that it indicated a pre-arranged plan. Jesus seemed to have a person in Jerusalem whose property Jesus had arranged to use for this special meal.

Due to the larger crowds in Jerusalem, there was extra pressure on space and availability of rooms. The wording here that a certain man “...*carrying a jar of water will meet you*” suggested that this water-carrying man would be on the look-out for these two disciples. He would almost certainly be the only man carrying a

water jar. Normally, the water jars were carried only by women, who were getting water for home use. Whenever men needed to carry water, perhaps for farm use or animal use, the men would carry water in an animal skin. Only women carried water in a jar. So, this signal of a man carrying a jar of water had the markings of a prearranged way for the two disciples to enter a crowded city and spot the correct man. In that way the two disciples of Jesus would be taken to the correct address for the home, in order to ask the homeowner a previously established question from Jesus. How else could Jesus so confidently rely on the homeowner to welcome these two disciples, and to have a large upper room already furnished and ready? Jesus could have easily visited Jerusalem several times earlier in His ministry. Isn't it possible that Jesus had talked with the homeowner?

Verse 14, after the two disciples had followed the man with the jar of water, then the two disciples were to say to the master of that house "*Where is my guest room, where I may eat The Passover with My disciples?*" The homeowner would not have difficulty recognizing the person whom the two disciples describe with only the title 'The Teacher.' Perhaps the best explanation is that the homeowner had heard Jesus teach before! This response of the homeowner would make sense if the homeowner had ever once in the past had the pleasure of hearing The best Teacher that the world has ever known! In addition, this homeowner would not take offense at Jesus saying, "My guest room." The fact that it was a large room, and a large upper room, and that it was furnished, only shows that the homeowner was a relatively wealthy person. In contrast, since it was an upper room a second floor room - it was not a single-story peasant house.

What if the homeowner was thrilled that Jesus called it "my guest room"? What if the homeowner shared the same attitude toward Jesus that the woman did who anointed Jesus? My treasure is Jesus, not this ointment. My treasure is Jesus, not this furnished guest room in the second level of our home. My honor would be that Jesus would have need of my perfume for His burial, or my home or my furnishings for His last supper and for His kingdom. Lord Jesus, take my heart it is Thine own, it shall be Thy royal home. Lord Jesus, take my guest room, it is Your own – take the best one, the one with those special couches for reclining while eating a holiday meal. Little could the homeowner have realized the world-changing event that would take place in that room. The disciples only needed to prepare the food itself.

2. The twelve disciples' last OT Passover bread and cup became the lasting NT supper with The Lord, who obeyed despite being betrayed by one of those twelve communing disciples. (v.17-22)

The Passover involved the meat of the Lamb, and the bread and wine. In fact, there was a set meal liturgy of a series of Psalms to sing, and 4 cups of wine to drink. The father of the home would tell the story of The Passover. This time,

Jesus gave new explanations, so that He became the Passover Lamb, and the symbolic interpretation of the bread and cup were transformed from the traditional symbolism of The Passover into something new altogether.

Much like the stone temple was replaced by Jesus the temple so now The Passover meal was replaced by a different meal – The Lord’s Supper.

In Exodus 12:8, God’s instruction through Moses was that The Passover meal must be eaten at night, and that night, *“They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it.”*

Sure enough, in our story in Mark, after the two disciples found the room, and got the food, then they went and brought Jesus and the other ten disciples the same night to that room. Mark reported this to us in verse 17, *“And when it was evening, He [Jesus] came with the twelve.”* The meal was eaten sometime between sunset and midnight, when other events began to take place.

In Exodus 12, the significance of the Passover meal should be explained to children. Exodus 12:26-27, *“and when your children say to you, ‘What do you mean by this service?’ 27 you shall say, ‘It is the sacrifice of the Lord's Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.’”* *“And the people bowed their heads and worshiped.”* The teaching to children included the specific explanation of the foods to be eaten.

The content of the new explanation of Jesus for changing the old covenant Passover into a new covenant meal was impressively consistent when recorded in Matthew, Mark, Luke, and also in 1 Corinthians 11:23-26. The consistent message was that the bread represents the body of Jesus, and the wine represents His blood. To receive bread and cup was to receive the beneficial effects of His death.

This upper room dining area was a more formal and more luxurious room than the disciple group would have normally had. In such a setting, it was appropriate that they reclined for the meal. What a festive occasion. What a step up. A wealthier class of meal. It was not a full Roman government level meal, but still it would be the style of the wealthier class of Jews in Jerusalem. As opposed to ordinary meals, this was The Passover meal, and the accepted convention was to enjoy in this way.

Jesus had talked about being delivered to killers, but never before had Jesus mentioned a person to cause it. We the readers now know what to expect, because of the words about Judas in Mark 14:10-11. But think about the disciples in that moment at that meal. They are about to receive their very first hint of treachery within their own ranks.

That brings us to verse 18, *“and as they were reclining at table and eating, Jesus said, ‘Truly I say to you...’* Verse 18, the formal statement of Jesus was a strong verbal clue that something enormous was about to be stated. Jesus needed

to inform His disciples about the coming betrayal, and that it would be one of the Twelve. *“One of you will betray Me, one who is eating with Me.”*

Verse 19, the disciples were immediately sorrowful, and one-by-one asked “Is it I?” How instructive that they did not say, which one is it? Instead, they each asked with personal misgivings about oneself and with the thought that I could possibly be the one meant by the Lord, yet I never can tell. Each one asked with a dread of himself. Each one asked with fear and a distrust of self. It even seems that Judas took a turn in asking, “Is it I?” Though Judas knew it was himself.

In verse 20, the answer of Jesus here in Mark’s reporting was a general answer. Verse 21, *“For the Son of Man goes as it is written of Him...”* This refers to Psalm 41:9, *“Even my close friend in whom I trusted, who ate My bread, has lifted his heel against me.”* The language of eating bread and the language of betray or to lift his heel against” shows that Jesus was echoing Psalm 41:9. The treachery experienced by the Psalmist, who was David, was an early shadow of what was to happen to another righteous sufferer, the Son of David and Son of Man, thus the poignant words of Jesus captured by Mark here in verse 21, *“For the Son of Man goes as it is written of Him...”*

Back to Judas – woe to that man by whom the Son of Man is betrayed! It would have been better if he had not made an agreement for silver. It would have been better if he had not dipped bread in the same dish as Jesus, pretending all is fine. It would have been better if he had not deceptively said, “Is it I?” It would have been better if he had not been born! It would have been better if he would have repented. But Judas was not listening. In fact, it seems that Judas went ahead with eating the bread and drinking from the cup also.

Verse 22, Jesus took the bread. Jesus said, “Take! This is my body.” The word for body is a deliberate reference not so much to the person of Jesus, as to the death of Jesus. If you will allow me to say this, there are some Bible scholars who suggest that an acceptable and accurate translation is “This is my corpse.” So that this concept does not disturb you, please remember that This was the Passover meal, in which the worshippers would eat The Passover Lamb, and Jesus is symbolized as The Passover Lamb. It really does fit for Jesus to say that the bread represents His own death in the sense of them feeding by faith on Him alone as the once for all lamb. Jesus had several times predicted His death, and now He was symbolically enacting His death for them, to leave them in no doubt about what He meant. He was literally going to die, and soon. In just hours.

SI – after a forest fire in Yellowstone National Park, some forest rangers began a hike up a mountain to survey the damage from the fire. One ranger found a bird of which nothing was left but the charcoal, petrified shell of the bird, covered in ashes, huddled at the base of a tree. The ranger was sickened by the sight, so he took a stick and knocked the bird over. Three tiny chicks scurried out from under

their dead mother's wings. When the blaze had arrived, the mother had remained steadfast in place, knowing she would be burned alive, instead of running away from the danger. Why? To provide cover for her chicks. Jesus remained steadfast in place, knowing he would be killed. Why? To provide cover for His people from the wrath of God.

So here is Jesus before His death, instructing the Twelve to take the bread with the meaning of His own death, and in some yet undefined sense, they were to participate in, and benefit from what His death accomplished or meant. In The Passover context, with its traditional redemptive symbolism, would have already started them thinking along the lines of our Theology of The Lord's Supper. Much teaching would come later. But for that moment, these simple words of Jesus, even in this rudimentary form in which Mark presented them, spoke symbolically, but clearly of the impending and inevitable death of Jesus, from which they were to benefit in some way.

3. The cup of Passover, Last Supper, First Supper, unfinished supper, is given for us to drink with our Lord now and forever. (v.23-25)

Here in our passage we are not told at what point Judas left the group in order to gather His posse and bring them to Gethsemane's garden to arrest Jesus. Apparently Judas left unhindered, so that the other 11 disciples still remained without the information about which disciple it would be who would betray Jesus.

Verse 23, the cup is singular. There was one cup from which they all drank. We are convinced that our practice of The Lord's Supper is good. That is not why I bring it up. I bring it up for another reason. When the word all is emphasized for who drank from the cup, that included Judas.

Verse 24, To match or correspond with what Jesus had said about the bread, it would be sufficient for Jesus to say, This is My blood. But this time, Jesus did not stop with so few words. Instead, Jesus further drew out richly the words that allude to more. *"This is my blood of the covenant, which is poured out for many."*

What is added with these words? Some Biblical connections are added.

- 1) Covenant sealed in blood. Exodus 24:8, Moses was told to sprinkle blood on the people and say, *"Behold the blood of the covenant that The LORD has made with you..."* Especially in the context of The Passover meal, where the blood of the lamb would have been sprinkled on the doorframe to show this was a family covered by God's promise or covenant. The words of Jesus had tremendous resonance with redemptive actions of God. what was true of the Old covenant had been promised to be true of the New Covenant, such as the prophet Jeremiah 31:31-34, *"days are coming, declares the LORD, when I will make a new covenant...not like the old covenant...I will put My law within them...will write it on their hearts...be their God...will forgive their iniquity, and remember their sin*

no more.” It is a new beginning, and it finds its focus not in the ritual of animal sacrifice, such as the actual lamb, but rather finds its focus in the imminent bloodshed of Jesus unto His necessary death.

- 2) Pouring out the blood of Jesus. This is also language of a worship sacrifice to God. This word many brings our minds to the language of Isaiah 53, after the suffering one would carry our sorrows, he would be stricken, smitten, afflicted, chastised, wounded, and crushed, the last three verses, where we read phrases such as, ‘I will divide Him a portion with the many,’ ‘because He poured out His soul to death’ and ‘He bore the sin of many.’ Because of a bleeding victim undergoing a vicarious death, there would be provided a redeeming benefit to others. Even if the disciples did not catch all of the specific echoes of OT profound connections, they could not fail to recognize the language of sacrifice, and understand Jesus was soon to die to redeem many. Listen for the word many in the core verse of Mark’s whole Book in Mark 10:45, “*The Son of Man came not to be served, but to serve, and to give His life as a ransom for many.*” Because Jesus was inviting them to drink this cup of wine, it invited them to be among the many.

Verse 25, “Truly I say to you...” is again a pronouncement of Jesus that was meant to be noticed. Since Jesus’ life on earth and time on earth was coming to an end, there was to be no more drinking of the cup of wine here on earth for Jesus. But rather than this being a downer and a promise of abstaining from wine, it is a positive, victorious, future-oriented statement of coming future feasting with wine, and a wine in which Jesus will partake. This future imagined partaking of Jesus of the cup of wine will not simply restore the condition of Himself being with His disciples just as this moment before His death, but rather, the future partaking of Jesus in a future cup of wine will bring in something NEW. The emphasis is on NEW. The emphasis is on the victory and reign of the King in the Kingdom of God. There will come a moment when God will have confirmed and completed the pervasive application of His reign and rule. That moment deserves to be celebrated. That moment is not yet in full operation, but this pronouncement of Jesus is promising and preparing the full operation to come in power and glory. Remember what Jesus had said in Mark 13:26-27, “...they will see the Son of Man coming in clouds with great power and glory. And then He will send out the angels and gather His elect from the four winds, from the ends of the earth to the ends of heaven.” That is the time when Jesus will lift the cup of new wine and drink it to celebrate the new condition of the new day of the new covenant with the New Temple Jesus and the New Passover Lamb Jesus in the New heavens and the New earth.

Conclusion: The Lord's Supper is an unfinished supper. We wait for Jesus to drink from the new cup. The supper has begun, and we continue it each time we come to the LORD's Table. But The Lord's Supper will not be finished until Jesus comes and drinks the new cup with us. There will be a banquet with the Messiah. What a banquet it will be. We will graduate from The Passover, and graduate from The Lord's Supper. We will have dinner with Jesus face to face.

Drinking this cup now says you want to go to the banquet and drink the new cup with Jesus our resurrected Lord, with whom we will stay forever. Jesus drank the cup of death, so that we could drink the cup of future glory with Him forever.