

Valley Bible Church
Sermon Notes for January 14, 2018

Mark 14:22-26
A New Covenant

I. The body symbolized (14:22)

22 And as they were eating, he took bread, and after blessing it broke it and gave it to them, and said, "Take; this is my body."

- "And as they were eating,"
 - The conversation in our last passage ended with Jesus announcing Judas Iscariot as His traitor
 - Probably Judas Iscariot has been dismissed at this point
 - John 13:30 "So, after receiving the morsel of bread, he immediately went out. And it was night."
 - Now, Jesus is just addressing the remaining 11 disciples
 - We don't know the exact moment of the Passover meal in which this takes place¹
- "He took bread, and after blessing it broke it and gave it to them"
 - Jesus taking bread was not necessarily an official part of the Passover meal
 - This must have been unleavened bread, otherwise known as matzah
 - This bread pointed back to the Israelites swift escape from Egypt
 - Deuteronomy 16:3-4 "You shall eat no leavened bread with it. Seven days you shall eat it with unleavened bread, the bread of affliction—for you came out of the land of Egypt in haste—that all the days of your life you may remember the day when you came out of the land of Egypt. 4 No leaven shall be seen with you in all your territory for seven days, nor shall any of the flesh that you sacrifice on the evening of the first day remain all night until morning."
 - Blessing the bread in Jewish thought did not mean actually consecrating the bread
 - More probable was the reality that Jesus was blessing and thanking God for the bread²
 - Breaking the bread must have been the basic way of distributing the bread to those at the meal (signified by the next phrase, "and gave it to them")
 - Breaking bread is not symbolic of Jesus dying
 - Psalm 34:20 fulfilled in John 19:32–36
- "And said, 'Take; this is my body.'"

¹ John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1495.

² D. Edmond Hiebert, *The Gospel of Mark: An Expository Commentary* (Greenville, SC: Bob Jones University Press, 1994), 408.

- Jesus was creating a unique and special moment that was not a part of the normal Passover meal
- He was utilizing this opportunity to predict again His imminent death
 - Luke 22:15 “I have earnestly desired to eat this Passover with you before I suffer.”
 - 1 Corinthians 11:24 “This is my body, which is for you. Do this in remembrance of me.”³
- Question: In what sense did Jesus mean that the bread was His body?
 - There has been a fair amount of variety over the interpretation of this very phrase, “This is my body”
 - If you’ve been to other churches, you may have noticed the variety in which churches interpret and practice the Lord’s supper
 - Does, “this is my body” intend to communicate that the bread of communion literally becomes the body of Christ as the Roman Catholic doctrine of transubstantiation teaches?
 - Or perhaps, “this is my body” means that Jesus’ body is supernaturally or spiritually involved in the eating of the communion bread as other denominations, such as the Lutherans, hold to?⁴
 - Clearly, the phrase, “this is my body” is a phrase intending to identify correspondence or representation
 - Thus, the communion bread is a symbol to remember Christ’s body given on behalf of sinners
 - The disciples would have understood this with ease
 - Just like when Jesus said other non-literal statements like “I am the door” or “I am the true vine”
 - Also, why would the disciples understand the bread to be Jesus’ literal body when Jesus was literally there in front of them?
 - As a result, it would be fair to understand the expression “this is my body” as “this represents me”⁵

II. The blood signified (14:23-24)

23 And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. 24 And he said to them, “This is my blood of the covenant, which is poured out for many.

³ Luke 22:19 “This is my body, which is given for you. Do this in remembrance of me.”

⁴ “Four views concerning the elements of the Lord’s Supper are held: (1) transubstantiation—upon consecration the bread and wine become the real body and blood of Christ; (2) consubstantiation—the body and blood of Christ are mysteriously and supernaturally united with the unchanged elements; (3) spiritual presence—the natural elements are instrumentally used to convey the spiritual presence of Christ to the partaker through faith; (4) symbolic—the elements commemorate the sacrificial work of Christ, and their value to the participant is the spiritual blessing received thereby.” D. Edmond Hiebert, *The Gospel of Mark: An Expository Commentary* (Greenville, SC: Bob Jones University Press, 1994).

⁵ Decker, 188.

- “And he took a cup,”
 - It has been stated that this may have been referring to one of the four cups that are identified and drank during the Passover meal
 - Thus, this may have been the third or fourth cup of the Passover meal
- “And when he had given thanks he gave it to them,”
 - There is no difference between Jesus blessing the bread and giving thanks for the cup
- “And they all drank of it”
 - It appears that all the disciples drank out of the same cup that was passed to them by Jesus

24 *And he said to them, “This is my blood of the covenant, which is poured out for many.*

- “And he said to them, ‘This is my blood of the covenant’”
 - In the same way that the bread represents Jesus’ body so also the cup represents His blood in His suffering death
 - Jesus states that His blood was the blood “of the covenant”
 - Question: What does the Old Testament teach about “covenants”?
 - On a basic level, a covenant is another word for an agreement between two parties who set the proper terms for their agreement
 - In the Bible, covenants tend to be more of God setting the terms for His people
 - “God’s covenant with Israel was no voluntary agreement between two equals; it was initiated by Jehovah, and He set its terms, while Israel voluntarily agreed to obey its stipulations.”⁶
 - Question: What covenant is Jesus talking about?
 - Luke 22:20 and 1 Corinthians 11:25 make it clear that the reference is to the New Covenant
 - Luke 22:20 “And likewise the cup after they had eaten, saying, ‘This cup that is poured out for you is the new covenant in my blood.’”
 - 1 Corinthians 11:25 “In the same way also he took the cup, after supper, saying, ‘This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.’”
 - Jeremiah 31:31-34 “Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, 32 not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. 33 For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I

⁶ D. Edmond Hiebert, *The Gospel of Mark: An Expository Commentary* (Greenville, SC: Bob Jones University Press, 1994), 409.

will write it on their hearts. And I will be their God, and they shall be my people. 34 And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more."

- Jesus is now stating the intended purpose for His death
 - It is to bring in the New Covenant between God and mankind
 - It is for the forgiveness of sins!
- "Which is poured out for many"
 - His blood will in fact be shed for many sinners
 - Isaiah 53:12 "Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors."
 - Mark 10:45 "For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many."

III. The kingdom suspended (14:25)

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."

- Jesus states that He will not drink again of the fruit of the vine until the kingdom
 - Jesus now shifts to address the obvious—the kingdom of God
 - If Jesus was going to die, what about the kingdom???
- Jesus states two realities of the kingdom at this point
- First, the kingdom will still be as expected and described in the Old Testament
 - The Old Testament describes the kingdom of God as the Messianic feast/banquet
 - Isaiah 25:6-9 "On this mountain the LORD of hosts will make for all peoples a feast of rich food, a feast of well-aged wine, of rich food full of marrow, of aged wine well refined. 7 And he will swallow up on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. 8 He will swallow up death forever; and the Lord GOD will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for the LORD has spoken. 9 It will be said on that day, 'Behold, this is our God; we have waited for him, that he might save us. This is the LORD; we have waited for him; let us be glad and rejoice in his salvation.'"
 - Revelation 19:6-9
- Second, the kingdom of God appears to be future
 - "Until that day..."
 - Jesus' taught parables about good and faithful servants while the Master is gone
 - "Jesus' teaching also assumed the kingdom was a future reality. While His disciples expected the kingdom to appear immediately, Jesus changed their expectations by telling them a parable about a ruler who

had to leave before he could return to his kingdom (Luke 19:11–27). He described what good and faithful servants could do in the meantime. Paul spoke of the kingdom as something that could be inherited (1 Cor 6:9–10) and that does not perish (1 Cor 15:50). These examples testify to the kingdom of God as a future reality.”⁷

- Jesus addressing these two realities of the kingdom provides hope
 - While Jesus will suffer and die, it is for a great reason
 - He will bring forgiveness of sins according to the New Covenant!
 - Also, the kingdom is still the plan!
 - The disciples and we as believers must look ahead as well to His second coming!
 - “Each NT account of the Last Supper involves a positive statement concerning the future (Mark 14:25; Matt. 26:29; Luke 22:16; 1 Cor. 11:26). Thus the celebration of the Lord’s Supper should not be simply a sorrowful, backward recollection of Jesus’s suffering and death but should also conclude with a hopeful looking forward to and joyous anticipation of that glorious day when believers will share with Jesus the ‘new’ wine/food of the messianic banquet.”⁸

IV. The exit and singing (14:26)

26 And when they had sung a hymn, they went out to the Mount of Olives.

- “And when they had sung a hymn,”
 - “Traditionally the Passover meal was accompanied by singing the Hallel psalms (Pss 113–114 before the meal and Pss 115–118 after). They celebrated God’s past deliverance in anticipation of the future restoration of Jerusalem and the temple.”⁹
 - Psalm 118:21-24 “I thank you that you have answered me and have become my salvation. 22 The stone that the builders rejected has become the cornerstone. 23 This is the LORD’s doing; it is marvelous in our eyes. 24 This is the day that the LORD has made; let us rejoice and be glad in it.”
- “They went out to the Mount of Olives.”
 - After they finished their Passover meal in Jerusalem, they made their way out to the Mount of Olives
 - Jesus obviously knew what awaited Him when they arrived to the Mount of Olives

⁷ Mike Goldsworthy, “The Kingdom of God: Already but Not Yet,” in Faithlife Study Bible (Bellingham, WA: Lexham Press, 2012, 2016).

⁸ Stein, 653.

⁹ D. A. Carson, “The Gospels and Acts,” in NIV Zondervan Study Bible: Built on the Truth of Scripture and Centered on the Gospel Message, ed. D. A. Carson (Grand Rapids, MI: Zondervan, 2015), 2050.