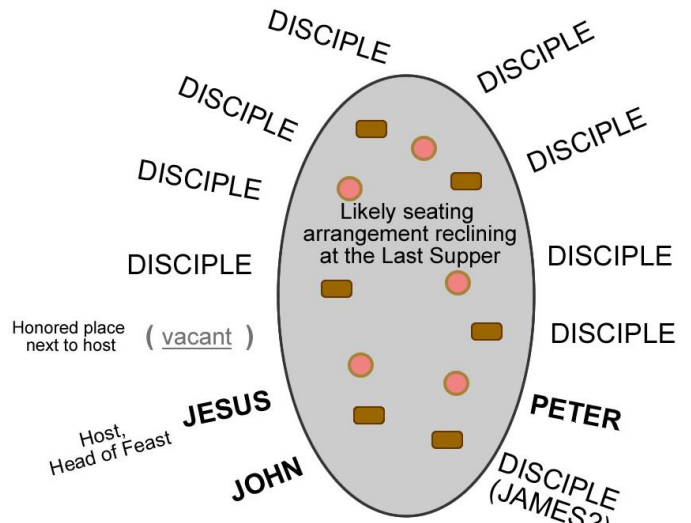


Mark 14:22-26

- Thursday evening
 - Nisan 14 ended at sundown
 - It is now Nisan 15
 - This Passover meal must be eaten after sundown, but finished before midnight.
- Judas has left the meal and the house to go to the priest to betray Jesus.
- The disciples are now eating the Passover meal.
- There is questions wondering if this was the actual Passover meal, or if the Passover meal was eaten the next night. It seems clear from Mark 14:12 and 14 that this WAS the Passover meal.
 - 12 – “on the first day of Unleavened Bread, when they sacrificed the Passover lamb”
 - 12 – “Where will you have us go and prepare for you to eat the Passover?”
 - 14 – “Where I may eat the Passover with my disciples?”



One of his disciples, whom Jesus loved, was reclining at table at Jesus' side, so Simon Peter motioned to him to ask Jesus of whom he was speaking. So that disciple, leaning back against Jesus, said to him, "Lord, who is it?" Jesus answered, "It is he to whom I will give this morsel of bread when I have dipped it." So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot. Then after he had taken the morsel, Satan entered into him. Jesus said to him, "What you are going to do, do quickly." Now no one at the table knew why he said this to him. Some thought that, because Judas had the moneybag, Jesus was telling him, "Buy what we need for the feast," or that he should give something to the poor. So, after receiving the morsel of bread, he immediately went out. And it was night. - John 13:23-30

Judas, who would betray him, answered, "Is it I, Rabbi?" He said to him, "You have said so." - Matthew 26:25

Mark 14:22 – “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.”

1. At every meal before beginning to eat the head of the family or the host of the feast would take

2532 [e]	2068 [e]	846 [e]	2983 [e]	740 [e]	2127 [e]	2806 [e]	2532 [e]	1325 [e]	846 [e]	2532 [e]
Kai	esthionton	auton	labon	arton	eulogesas	eklasen	kai	edoken	autois	kai
22 Καὶ	ἐσθιόντων	αὐτῶν	, λαβὼν	ἄρτον	, εὐλόγησας	, ἔκλασεν	, καὶ	ἔδωκεν	αὐτοῖς	, καὶ
And	they were eating	of them	having taken	bread	having spoken a blessing	He broke	and	gave	to them	and
Conj	V-PPA-GMP	PPro-GM3P	V-APA-NMS	N-AMS	V-APA-NMS	V-AIA-3S	Conj	V-AIA-3S	PPro-DM3P	Conj

2036 [e]	2983 [e]	3778 [e]	1510 [e]	3588 [e]	4983 [e]	1473 [e]
eipen	Labete	touto	estin	to	soma	mou
εἶπεν	, Λάβετε	; τοῦτό	ἐστίν	τὸ	σῶμά	μου .
said	Take	this	is	the	body	of Me
V-AIA-3S	V-AMA-2P	DPro-NNS	V-PIA-3S	Art-NNS	N-NNS	PPro-G1S

the bread that was being served, lift it up and say the blessing which was a blessing to God: “Praise be you, O Lord our God, King of the Universe, who causes bread to come forth from the earth.”

Everyone at the meal would respond “Amen”, and the head of the meal would tear (or, break) the bread and pass it around to everyone at the table to eat. In this way the bread and the blessing were distributed to all and all who ate the bread partook of the blessing that had been pronounced.

2. When Jesus pronounces this blessing, he added the words, “Take; this is my body.”

3. Interesting that Jesus did not use the lamb setting on the table instead of the bread to represent his body.
4. The bread would be unleavened bread or more biscuit like food.
5. In modern times during a modern Passover meal the bread is broken three different times and there are four times a cup of wine is drank from.
6. Jesus “presence” would be with them even after he had ascended. This portion of the meal, the bread, was to remind them also of his continual presence in the future.

14:23 – “**And he took a cup, and when he had given thanks he gave it to them, and they all drank of it.**”

2532 [e]	2983 [e]	4221 [e]	2168 [e]	1325 [e]	846 [e]	2532 [e]	4095 [e]	1537 [e]	846 [e]	3956 [e]	
Kai	labōn	potērion	eucharistēsas	edōken	autois	kai	epion	ex	autou	pantes	
23	καὶ	λαβῶν	ποτήριον	, εὐχαριστήσας	, ἔδωκεν	αὐτοῖς	, καὶ	ἔπιον	ἐξ	αὐτοῦ	πάντες .
And	having taken	the cup	having given thanks	He gave [it]	to them	and	they drank	of	it	all	
Conj	V-APA-NMS	N-ANS	V-APA-NMS	V-AIA-3S	PPro-DM3P	Conj	V-AIA-3P	Prep	PPro-GN3S	Adj-NMP	

1. Wine was served with the Passover festival
2. “they all drank of it”
 - a. In Psalm 16 the idea of drinking from a cup you receive your portion or destiny which is the same as the person who’s cup you are sharing.
3. This was the final cup, or third cup, of wine for this meal.

Psalm 16
 Preserve me, O God, for in you I take refuge.
2 I say to the Lord, “You are my Lord; I have no good apart from you.”
3 As for the saints in the land, they are the excellent ones, in whom is all my delight.
4 The sorrows of those who run after another god shall multiply;
their drink offerings of blood I will not pour out or take their names on my lips.
5 The Lord is my chosen portion and my cup; you hold my lot.
6 The lines have fallen for me in pleasant places; indeed, I have a beautiful inheritance.
7 I bless the Lord who gives me counsel; in the night also my heart instructs me.
8 I have set the Lord always before me; because he is at my right hand, I shall not be shaken.
9 Therefore my heart is glad, and my whole being rejoices; my flesh also dwells secure.
10 For you will not abandon my soul to Sheol, or let your holy one see corruption.
11 You make known to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore.

14:24 – “**And he said to them, “This is my blood of the covenant, which is poured out for many.**”

2532 [e]	2036 [e]	846 [e]	3778 [e]	1510 [e]	3588 [e]	129 [e]	1473 [e]	3588 [e]	1242 [e]	3588 [e]	1632 [e]	5228 [e]	4183 [e]	
kai	eipen	autois	Touto	estin	to	haima	mou	tēs	diathekēs	to	ekchynomenon	hyper	pollōn	
24	καὶ	εἶπεν	αὐτοῖς	, Τοῦτό	ἐστίν	τὸ	αἷμά	μου	τῆς	διαθήκης	, τὸ	ἐκχυννόμενον	ὑπὲρ	πολλῶν .
And	He said	to them	This	is	the	blood	of Me	of the	covenant	which	is being poured out	for	many	
Conj	V-AIA-3S	PPro-DM3P	DPro-NNS	V-PIA-3S	Art-NNS	N-NNS	PPro-G1S	Art-GFS	N-GFS	Art-NNS	V-PPMP-NNS	Prep	Adj-GMP	

1. This “blood” is “covenant blood” which is sealing a covenant (promise, agreement) with God.
 - a. It was an agreement of (*berit* in Hebrew meaning “covenant”) between God and man.

- b. The covenant represented:
 - i. God with the Lordship in the covenant
 - ii. Man with the role of obedience to the Lordship
- 2. “New” is not in the Greek in Mark, but it is a covenant that is just being sealed in the present with Jesus’ blood. So, yes, this is a “new” covenant
 - a. 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.”
 - b. 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.”
- 3. A new covenant was foretold in the Old Testament (or, Old Covenant)
 - a. Deuteronomy 29:4 – “But to this day the LORD has not given you a heart to understand or eyes to see or ears to hear.”
 - b. Deuteronomy 30:6 – “the Lord your God will circumcise your heart and the heart of your offspring, so that you will love the Lord your God with all your heart and with all your soul, that you may live.”
 - c. 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.”
 - d. Ezekiel 36:26-27 – “And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules”
 - i. New heart
 - ii. New spirit
 - iii. Indwelling Holy Spirit
 - iv. True holiness
 - e. Hebrews 7:22 – a better Covenant
“This makes Jesus the guarantor of a better covenant.”
 - f. Hebrews 8:6 (8:1-13)– a new covenant with better promises:
“as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises.”
- 4. “for many” is a direct link to 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.”
 - a. In the Hebrew the word “many” is inclusive, not exclusive.
 - i. It is equal to the word “all” in English
 - ii. It is not a Calvinistic limited number such as the few “chosen”
 - 1. Even Calvin himself wrote concerning this verse: “By the word *many* he means not a part of the world only, but the whole human race.”
 - a. And, Calvin himself emphasized the word “many” in his writing.
 - iii. “all” (2x) is the Hebrew *rab* meaning “much, many, great”

14:25 – “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.”

281 [e]	3004 [e]	4771 [e]	3754 [e]	3765 [e]	3756 [e]	3361 [e]	4095 [e]	1537 [e]	3588 [e]	1081 [e]	3588 [e]	288 [e]	2193 [e]	3588 [e]
amēn	legō	hymn	hoti	ouketi	ou	mē	piō	ek	tou	genēmatos	tēs	ampelou	heōs	tēs
25 ἀμήν	λέγω	ὑμῖν	ὅτι	οὐκέτι	οὐ	μὴ	πίω	ἐκ	τοῦ	γενήματος	τῆς	ἀμπέλου	, ἕως	τῆς
Truly	I say	to you	that	no more	never	not	will I drink	of	the	fruit	of the	vine	until	the
Heb	V-PIA-1S	PPro-D2P	Conj	Adv	Adv	Adv	V-ASA-1S	Prep	Art-GNS	N-GNS	Art-GFS	N-GFS	Prep	Art-GFS

2250 [e]	1565 [e]	3752 [e]	846 [e]	4095 [e]	2537 [e]	1722 [e]	3588 [e]	932 [e]	3588 [e]	2316 [e]
hēmeras	ekeinēs	hotan	auto	pinō	kainon	en	tē	basileia	tou	Theou
ἡμέρας	ἐκείνης	ὅταν	αὐτὸ	πίνω	καινὸν	ἐν	τῇ	βασιλείᾳ	τοῦ	Θεοῦ
day	that	when	it	I drink	anew	in	the	kingdom	-	of God
N-GFS	DPro-GFS	Conj	PPro-AN3S	V-PSA-1S	Adj-ANS	Prep	Art-DFS	N-DFS	Art-GMS	N-GMS

1. “I will not drink again” means Jesus will die before his next meal.
2. “I will drink” means Jesus will be resurrected
3. “I will drink it new in the kingdom of God” means:
 - a. Jesus will drink physical wine, or the physical “fruit of the vine” again on earth when his kingdom is ruling the earth.
 - b. The next feast Jesus celebrates will be in the kingdom on earth
 - c. The next time Jesus drinks wine will be in the kingdom
 - d. After the resurrection Jesus ate fish and cooked fish with bread.
 1. Luke 24:41-43 – “he said to them, “Have you anything here to eat?” They gave him a piece of broiled fish, and he took it and ate before them.”
 2. John 21:9-10 – “When they got out on land, they saw a charcoal fire in place, with fish laid out on it, and bread. Jesus said to them, “Bring some of the fish that you have just caught.”
 - ii. Did he drink water? I do not know.
 - iii. Did he drink wine? No. Not until the kingdom
4. This future feast is the Marriage supper of the Lamb in Revelation 19:9. Also mentioned in:
 - a. Isaiah 25: 6 – “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.
 - b. Matthew 8:11- “I tell you, many will come from east and west and recline at table with Abraham, Isaac, and Jacob in the kingdom of heaven,”
 - c. Luke 22:28-30 – ““You are those who have stayed with me in my trials, 29 and I assign to you, as my Father assigned to me, a kingdom, 30 that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel.”
5. There will be a redeemed community in the kingdom:
 - a. Luke 14:15 – “When one of those who reclined at table with him heard these things, he said to him, “Blessed is everyone who will eat bread in the kingdom of God!”

14:26 – **“And when they had sung a hymn, they went out to the Mount of Olives.”**

2532 [e]	5214 [e]	1831 [e]	1519 [e]	3588 [e]	3735 [e]	3588 [e]	1636 [e]
Kai	hymnēsantes	exēlthon	eis	to	oros	tōn	Elaiōn
26 Καὶ	ὑμνήσαντες	, ἐξῆλθον	εἰς	τὸ	ὄρος	τῶν	Ἐλαιῶν
And	having sung a hymn	they went out	to	the	Mount	-	of Olives
Conj	V-APA-NMP	V-AIA-3P	Prep	Art-ANS	N-ANS	Art-GFP	N-GFP

1. The hymn or the Hallel occurs towards the end of the meal.