

## Daily Bible Study

### *“The Lord’s Supper ~ A Symbol of Salvation”*

*Mark 14:22-26*

*November 11 –November 17, 2012*

**THE LORD’S DAY & MONDAY** –As we come this week to our study of Mark we come to the text, **Mark 14:22-26** which contains for us Jesus taking a moment during the celebration of *The Last Passover* to inaugurate or institute *The Lord’s Supper*. Jesus, as the fulfillment and embodiment of the prophecies of the Scriptures transforms if you will the Passover feast into the sacramental meal of *The Lord’s Supper ~ A Symbol of Salvation*. It is here that all the Passover symbolism comes to a clear and powerful fulfillment by salvation, deliverance, and forgiveness through the covering of a perfect, without blemish sacrifice; namely, the Lord Jesus Christ. His work of redemption is now expressed in two elements of the Old Passover feast, bread and wine. In coming to this text, I debated on whether to point you back to one of our many lessons through the years on The Lord’s Supper and its establishment and history in the church of Jesus Christ but instead we are going to write another study rather than just insert a previous one. Bear in mind that we will repeat (which is good and helpful for our learning) much of the truth we have seen throughout the years. That is because truth stays the same forever, like the embodiment of truth himself; “*Jesus Christ, the same yesterday, today, and forever*” (**Hebrews 13:8**). As mentioned we will review much of what we know already and there is much here for us to learn but may this one vital and encouraging truth be grasped this week from our text; that Jesus still meets today with all those who place their faith in Him as Lord and Savior and come to His table to remember, proclaim, and be nurtured by Him. Let’s now look at the text: **Mark 14:22-26**: “*And as they were eating, Jesus took bread, blessed and broke it, and gave it to them and said, “Take, eat; this is My body.” Then He took the cup, and when He had given thanks He gave it to them, and they all drank from it. And He said to them, “This is My blood of the new covenant, which is shed for many. Assuredly, I say to 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.” And when they had sung a hymn, they went out to the Mount of Olives.*”

*Suggestion for Prayer:* *Father, teach me from Your Word this week as I study this Scripture.*

**TUESDAY** – **Mark 14:22**: “*And as they were eating, Jesus took bread, blessed and broke it, and gave it to them and said, “Take, eat; this is My body.”* We start by looking at **verse 22** where we are briefly brought up to speed as we are given the scene in a phrase... *And as they were eating*. We are told that the disciples and The Lord are eating the Passover which has been prepared and explained in the previous verses and it is now in this moment that Jesus chooses to start the celebration that His people still celebrate today and “*Do in remembrance of Him*” (**Luke 22:19**). I would like to take and set up the steps of The Passover Feast

celebration so we understand what Jesus and His disciples were doing. This list is not perfect or infallible but you can study and see historically that with minor differences in language etc... it is fairly accurate. This particular list will be numbered and is taken from William Barclay. We will look at it over the next two days. The steps came in this order. (1) *The cup of the Kiddush*. *Kiddush* means sanctification or *separation*. This was the act which, as it were, separated this meal from all other common meals. The head of the family took the cup and prayed over it, and then all drank of it. (2) *The first handwashing*. This was carried out only by the person who was to celebrate the feast. Three times he had to wash his hands in the prescribed way. (3) A piece of parsley or lettuce was then taken and dipped in the bowl of salt water and eaten. This was an appetizer to the meal, but the parsley stood for the hyssop with which the lintel had been smeared with blood, and the salt stood for the tears of Egypt and for the waters of the Red Sea through which Israel had been brought in safety. (4) *The breaking of bread*. Two blessings were used at the breaking of bread. 'Blessed be thou, O Lord, our God, King of the Universe, who bringest forth from the earth.' Or, 'Blessed art thou, our Father in heaven, who givest us today the bread necessary for us.' On the table lay three circles of unleavened bread. The middle one was taken and broken. At this point only a little was eaten. It was to remind the Jews of the bread of affliction that they ate in Egypt and it was broken to remind them that slaves had never a whole loaf, but only broken crusts to eat. As it was broken, the head of the family said, 'This is the bread of affliction which our forefathers ate in the land of Egypt. Whosoever is hungry let him come and eat. Whosoever is in need let him come and keep the Passover with us.' (In the modern celebration in strange lands, here is added the famous prayer, 'This year we keep it here, next year in the land of Israel. This year as slaves, next year as free.') (5) Next came the *relating* of the story of deliverance. The youngest person present had to ask what made this day different from all other days and why all this was being done. And the head of the house had thereupon to tell the whole story of the history of Israel down to the great deliverance which the Passover commemorated. The Passover could never become a ritual. It was always a commemoration of the power and the mercy of God. (6) Psalms 113 and 114 were sung. Psalms 113–18 are known as *the Hallel*, which means the praise of God. All these psalms are praising psalms. They were part of the very earliest material which a Jewish boy had to commit to memory. (7) The second cup was drunk. It was called *the cup of Haggadah*, which means the cup of explaining or proclaiming.

*Suggestion for Prayer:* *Father, thanks for this wonderful feast with all its rich, full significance. Thanks that in Jesus Supper we're reminded of the history of deliverance for us Your people.*

**WEDNESDAY** – (8) All those present now washed their hands in preparation for the meal. (9) A grace was said. 'Blessed art thou, O Lord, our God, who bringest forth fruit from the earth. Blessed art thou, O God, who has sanctified us with thy commandment and enjoined us to eat unleavened cakes.' Thereafter small pieces of the unleavened bread were distributed. (10) Some of the *bitter herbs* were placed between two pieces of unleavened bread, dipped in the *charosheth* and eaten. This was called *the sop*. It was the reminder of slavery and of the

bricks that once they had been compelled to make. (11) Then followed the meal proper. The whole lamb must be eaten. Anything left over must be destroyed and not used for any common meal. (12) The hands were cleansed again. (13) The remainder of the unleavened bread was eaten. (14) There was a prayer of thanksgiving, containing a petition for the coming of Elijah to herald the Messiah. Then the third cup was drunk, called *the cup of thanksgiving*. The blessing over the cup was, ‘Blessed art thou, O Lord, our God, King of the Universe, who hast created the fruit of the vine.’ (15) The second part of *the Hallel*—**Psalms 115–18**—was sung. (16) The fourth cup was drunk, and **Psalm 136**, known as *the great Hallel*, was sung. (17) Two short prayers were said: ~ *All thy works shall praise thee, O Lord, our God. And thy saints, the righteous, who do thy good pleasure, and all thy people, the house of Israel, with joyous song, let them praise and bless and magnify and glorify and exalt and reverence and sanctify and scribe the Kingdom to thy name, O God, our King. For it is good to praise thee, and pleasure to sing praises to thy name, for from everlasting unto everlasting thou art God. ~ The breath of all that lives shall praise thy name, O Lord, our God. And the spirit of all flesh shall continually glorify and exalt thy memorial, O God, our King. For from everlasting unto everlasting thou art God, and beside thee we have no king, redeemer or saviour.* This ended the Passover Feast. It seems that Jesus spoke and instituted **The Lord’s Supper**, His supper and claimed it as His own at steps (13) and (14) and (16) must have been the hymn they sang before they went out to the Mount of Olives.

*Suggestion for Prayer:* *Father, as was expressed through the ages by Your people in this meal we also come now and thank and praise You for Your mighty deliverance of us Your children.*

**THURSDAY** – **Mark 14:22**: “*And as they were eating, Jesus took bread, blessed and broke it, and gave it to them and said, “Take, eat; this is My body.”* The portion of **verse 22** which has been debated and studied and even argued about most through the centuries is the very last phrase, “*Take, eat; this is My body*”. We have devoted other lessons to look at length at this issue but we will summarize again here now. Jesus most likely spoke in Aramaic and this particular phrase would have been spoken as, “Eat this My body”. Through church history and particularly among the reformers there was difference of opinion centered around this phrase. The argument was basically whether the human presence of Jesus was at The Table as Jesus had said, *Take eat, this is My body*. Martin Luther and other German Protestants disagreed with John Calvin, Ulrich Zwingli and other Christian leaders and ministers of their day concerning The Lord’s presence at The Table. Luther argued that Jesus in His human nature was somehow

present at The Supper in a real physical or corporeal manner while Calvin and others said that Jesus presence at The Table with his people although real was not in a physical manner. Martin Luther in one of these classic debates pounded his fist on a table as he said in Latin, “*Hoc est corpus meum, hoc est corpus meum*”, which means “This is My body”. Although we admire Luther’s zeal for the Words of Jesus we understand that Jesus also said He was the door (**John 10:9**), or vine (**John 15:1,5**) yet we know He was not actually a literal door or vine. There are other examples as well. Bottom line: if we say the bread and wine are actually

Jesus physical body we have some problems to deal with that are not solvable. Calvin understood that Jesus was not saying the bread and wine are *just* His physical person, but that they *are* His person. He believed as do I that this meal is more than just a memorial like we have each May for soldiers who have died. In a very real way, with a Deity that is not restricted by time and space we come to His Table and We find Him there in His real presence. Of course every time we worship or do anything for that matter we are in the presence of Jesus (**Psalm 139:7-12**) but when He invites us to His Table, we are invited to an intimate meeting where we feed by faith with and on Him to be nurtured and strengthened by Him. Read **John 6:48-59**.

*Suggestion for Prayer: Father, thanks for providing this wonderful Sacrament meal where I meet with & feed on Jesus by faith; Jesus, thank You for strengthening and nurturing me there.*

**FRIDAY & SATURDAY** –**Mark 14:23-26**: “Then He took the cup, and when He had given thanks He gave it to them, and they all drank from it. And He said to them, “This is My blood of the new covenant, which is shed for many. Assuredly, I say to 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.” And when they had sung a hymn, they went out to the Mount of Olives.” In the original Passover the blood of the Lamb is what the Israelites put on their doorposts and it served as the protection from death (**Exodus 12:23**). Also we find in Scripture that blood is what sealed and confirmed covenants (**Exodus 24:4-8**). Scripture refers again and again to God’s covenant with his people. The Lord established it with Abraham (**Genesis 17:7**) as well as with all who share Abraham’s faith (**Galatians 3:7, 29**). “Without the shedding of blood there is no remission of sin” (**Hebrews 9:22**) or covenant between God and His people. Reconciliation with God always requires blood, an atoning sacrifice. Man himself can’t make this sacrifice, so a substitute accepted by faith is required. That is Jesus (**Isaiah 53:6, 8, 10, 12**). Jesus said His blood is *shed for many* not for all (**Isaiah 53:12, John 10:11-28, 17:9**). This many is a truly mighty throng of people (**Revelation 7:9, 10**). Jesus knows two things clearly as expressed in **verse 25**. They are 1. He is soon to die and 2. His kingdom would conquer through His death. Finally we see Jesus and His true disciples (Judas had left –**John 13:26-30**) praised God in song as they left.

*Suggestion for Prayer: Father, Son, and Holy Spirit. Thank You Holy Trinity for such a wonderful salvation symbolized and celebrated in the Sacrament of The Lord’s Table.*