

## The Last Supper

**Text:** Mark 14:10-26

### Introduction:

1. Judas plots betrayal and approaches the religious leaders (Vs. 10-11). What exactly motivated Judas we are not explicitly told but we do know he was motivated by covetousness (John 12:6) and was possessed by Satan (Luke 22:3). The reason the religious leaders needed Judas was on account of their fear of the multitudes (Vs. 1-2) otherwise they would no doubt have arrested Christ publicly. The dark clouds of betrayal hang over this whole passage.
2. On this night, Christ would institute the Lord's Supper which we still observe over 2,000 years later.
3. We will divide the passage into three parts for our study.

### I. THE PREPARATION FOR THE LAST SUPPER (VS. 12-16)

#### A. The Season of the Preparation (Vs. 12)

1. "the first day of unleavened bread" = reference to the Passover. The bread was not to contain any leaven (yeast) on account of it being a type of corruption. The unleavened bread spoke of the haste with which the Israelites departed Egypt (Ex. 12:11; Deut. 16:3) as well as the fact they were called to a separated walk.
2. "when they killed the Passover" = reference to the slaying of the Passover lambs. This Passover season was nearly 1500 years since the first Passover was established by God. Read **Exodus 12:1-13** for details of the first Passover. What significant timing! The Perfect Passover Lamb of God (John 1:29) was about to be offered for the sins of the world. This would mark the end of the O.T. as far as God was concerned. All those Passover lambs down through the centuries pointed to this moment.
3. "that thou mayest eat the Passover" = respectful and deferential treatment of Christ. They would eat with Him but He would be the honoured host of the supper.

#### B. The Servants of the Preparation (Vs. 13-16)

1. The sign for the disciples (Vs. 13-15)
  - a. The two named servants – Peter and John (Vs. 13a; Luke 22:8). They were to 'prepare' the Passover. Edmond Hiebert explains what this involved, "The work of preparation involved procuring and preparing the lamb, making the necessary room arrangements for the feast, and procuring unleavened cakes, wine, water, bitter herbs, and crushed fruit moistened with vinegar."

## **Christ the Servant – Mark Series**

- b. The two unnamed servants (Vs. 13b-15). There is a lesson here that many of God's servants are largely unknown and unnamed so far as this life is concerned but they are known to Christ and they are precious to Him. Peter and John could expect to find:
  - i. A prepared man (Vs. 13-14). Upon entering the city, they would see a man carrying an earthen water pot, an unusual and conspicuous sight in a day when such a task was usually performed by women. They were to follow this man to the house where the Passover feast was to be observed. The 'goodman' (house lord, master) of the house was evidently favourable to Christ and His cause. Merely the mention of "The Master" would be enough for this man to make his home available to Christ and His disciples to use.
  - ii. Note: It is possible that Christ arranged the location in this secretive manner on account of Judas' evil intentions.
  - iii. A prepared place (Vs. 15). The room is described as 'large' so it was obviously adequate for the Lord and His disciples. It is also called an "upper room" which "denotes a room upstairs, probably a roof chamber built on the flat housetop. Such rooms were commonly approached by an outside stairway." (Hiebert) They would find this room 'furnished' likely meaning the setting for the meal was prepared (e.g., the reclining couches).
- 2. The submission of the disciples (Vs. 16)

## **II. THE PREDICTION AT THE LAST SUPPER (VS. 17-21)**

### **A. A Startling Declaration (Vs. 18)**

- 1. "One of you which eateth with me" = one of the 12 would be the betrayer of Christ. The fact he was one who was eating with Christ was even more shocking in the culture and customs of the East.
- 2. Hiebert: "It added to the horror of the betrayal, since for Orientals to eat bread with a man absolutely precludes hostile action against him."
- 3. Psalm 41:9 "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me." In this Psalm, David is expressing the pain of the betrayal of his advisor Ahithophel who joined Absalom's rebellion against David but it looked forward prophetically to Christ's betrayal.
- 4. John 13:18 "I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me."

### **B. A Sorrowful Reaction (Vs. 19)**

## Christ the Servant – Mark Series

1. “they began to be sorrowful” = the word means to be distressed, profoundly pained. The disciples were shocked and devastated by Christ’s prediction.
2. They begin “one by one” to ask Christ “Is it I?” We can clearly deduce from this that the disciples had no idea Judas was the betrayer. So far as they were concerned, he was a loyal disciple but in reality dark, murderous betrayal was in Judas’ heart. The outer appearance of things with people are not always what they seem.
3. Shockingly, Luke documents that as the disciples were discussing “which of them it was that should do this thing” there was “a strife among them, which of them should be accounted the greatest.” (Luke 22:23-24)

### C. A Sober Explanation (Vs. 20-21)

1. The Betrayer’s Identity (Vs. 20)
  - a. “one of the twelve” = Christ again emphasizes that the betrayer would come from their own inner circle.
  - b. “that dippeth with me in the dish” = evidently Judas was sharing a dipping bowl with Christ and was therefore in close proximity to Him. “The dish or bowl, apparently denotes the side dish which would be used together by only three or four at a table. It contained the sauce of dried fruits, spices, and vinegar, into which pieces of the unleavened bread and the bitter herbs were dipped.” (Hiebert)
  - c. John 13:21-30 reveal a follow up question was asked by John at Peter’s instigation. Christ then told them that the one he handed the ‘sop’ to was the one. Upon receiving the sop from Christ, Satan entered Judas (Vs. 27). Though he outwardly received Christ’s token of love and friendship, in his heart his intention to betray his Lord and Saviour was set. Satan was waiting for this moment and quickly entered Judas to ensure the evil plot was carried out. We frequently read of people being possessed with devils (demons) in the New Testament but this is the only time we read in the Gospels of one being possessed of Satan himself.
2. The Betrayer’s Destiny (Vs. 21)
  - a. “The Son of man goeth as it is written” = Christ highlights the bigger picture that these events were foreordained and foretold. The cross was no accident of history. Christ had come for this very moment.
  - b. “but woe to that man” = the word ‘woe’ is a solemn pronouncement of judgment. the fact that in the overruling Providence of God Judas would fulfill Scripture did not lessen his guilt. The complimentary truths of Divine Sovereignty and Human responsibility are demonstrated in this verse. Man is

## Christ the Servant – Mark Series

accountable to God for his sinful choices, but his sinful choices will not thwart the plan of God. Rather, God is able to make even the wrath of man to praise Him (Psalm 76:10).

- c. Judas made a choice of his own free will and would experience eternal damnation as a result. This is why he is called “the son of perdition” (John 17:12).

### III. THE INSTITUTION OF THE LORD’S SUPPER (VS. 22-26)

#### A. The Sequence of the Supper (Vs. 22-25)

1. The body of Christ – ‘bread’ (Vs. 22)
  - a. A Sinless body – the bread was unleavened symbolising the sinless character of Christ.
  - b. A Sacrificial body – the bread was broken. Christ’s body was going to be broken for us on the cross. Note: His body was broken, not His bones.
    - i. Notice the sequence – He took the bread, broke the bread and gave the bread. In like manner, Christ took upon Himself human flesh, was broken at the cross so we could be given the bread of life (salvation).
    - ii. John 6:35 “And Jesus said unto them, **I am the bread of life**: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.”
    - i. John 6:51 “**I am the living bread which came down from heaven**: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.”
  - c. Christ ‘blessed’ the bread meaning He gave thanks. Luke uses the phrase “gave thanks” (Luke 22:19) as does Paul (1 Cor. 11:24).
  - d. Note: The phrase “take eat: this is my body” has been misinterpreted and used to support the blasphemous concept of the Roman Catholic mass. Clearly the Lord’s language here is symbolic and figurative. If we were re-sacrificing Christ every time we observed communion, it would be a denial of the plain truth of the once for all, never to be repeated, sacrifice of Christ.
  - e. Heb. 10:10-12 “By the which will we are sanctified through the offering of the body of Jesus Christ **once for all**. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered **one sacrifice** for sins for ever, sat down on the right hand of God;”
2. The blood of Christ – ‘cup’

## Christ the Servant – Mark Series

- a. The purity of the blood – the cup contained pure grape juice (the fruit of the vine). It would be inconsistent for our Lord to serve unleavened bread with leavened wine!
- b. The New Testament of the blood – Christ introduces the New Covenant. Christ was bringing an entire system (the Old Testament system) to a completion and launching a new one.
- c. The Shedding of the blood – the word ‘shed’ means to gush or pour out. Christ’s blood was poured out for us at the cross.
- d. The Scope of the blood – “for many”. This is not ‘many’ in opposition to ‘all’ but another way of emphasizing the vast scope of the atoning sacrifice of Christ. He died for many because He died for all! 1 John 2:2 “And he is the propitiation for our sins: and **not for ours only, but also for *the sins of the whole world*.**” Matthew adds the phrase “for the remission of sins” (Matt. 26:28).
- e. The forward look of the cup (Vs. 25). In this verse Christ looks beyond the impending agonies of the cross to His coming and Millennial kingdom. When we remember the Lord in His appointed way, we not only look back to what Christ accomplished on the cross, but we also look upwards and forwards to His return. Remember the three looks of the Lord’s Table – the inward look, the rearward look and the forward look (1 Cor. 11:23-28).

### B. The Song of the Supper (Vs. 26)

## Conclusion: