

**Mark 14:22-31 — "Understanding the Lord's Supper"**

*The Lord's Supper is an Earthly Encounter with your Heavenly LORD!*

*The believer eats the bread and drinks the wine to signify my union with Christ and enjoyment of Him; my feeding upon Christ by faith for the strengthening of the graces of God's Spirit in my soul.*

*(Thomas Doolittle)*

*We ought carefully and with the utmost seriousness and consideration attend the sacrament of the Lord's Supper: this was appointed for this end, to draw forth longings of our souls toward Jesus Christ (Jonathan Edwards)*

**WE CAN CALL IT A "FEAST" - the Lord's Supper is a "Feast" with our Savior.**

*Communion is an earthly encounter with the heavenly Christ!*

- ◆ 1 COR 10 - the intimacy of communion
- ◆ 1 COR 11 - the importance of commemoration & specifics
- ◆ Acts 2.42 - the regularity of celebration
- ◆ Acts 20.7 - the primacy of this Feast & corporate feasting w/ the Church
- ◆ Mark 14.22-26 - the institution of the Supper (Matt 26/Luke 22 also)

**THESIS — From this narrative, we'll see 2 important instructions for us.**

**I. THE SUPPER FOR SPIRITUAL STRENGTH (22-26)**

Additional notes on the Lord's Supper:

**II. THE DANGER OF SPIRITUAL PRIDE (27-31)**

**Consider Luke's parallel account — Luke 22**

1. The Communion/Passover Feast (22:14-23)
2. The Argument over Greatness (22:24-30)
3. **The Assurance/Hope to Peter (22:31-34)**

Nowhere is God so near to man as in Jesus Christ; and nowhere is Christ so familiarly represented to us, as in this holy sacrament (Richard Baxter)

In partaking of the Supper we should exercise a remembrance of Christ that is full of awe, reverence, broken-hearted mourning over our sins, hatred against our sins, thankfulness, and trust in Christ for our full justification. Our hearts should even burn with affection to him, when we remember the great floods of wrath that crashed in upon Christ's soul, and yet it did not drown his love to us! (John Willison)

**Further Study: Here are 4 views of The Lord's Supper.**

1. **Transubstantiation** is the official teaching of Roman Catholicism. Trans- means "change" and substantiation means "substance." The idea is that when the bread and wine are blessed by the priest during the Mass, the bread and the wine are transformed into the actual physical body and blood of Jesus Christ. This view is heretical & denies the finished work of Jesus Christ at Calvary.
2. **Consubstantiation**—con- meaning "together," and substantiation still meaning "substance." Luther argued that rather than changing completely, the substance of the bread and wine coexists with the body and blood of Christ in the Eucharist. Jesus Christ is present in, with, and under the bread and the wine whenever the Lord's Supper is celebrated. [The Lutheran view]
3. **Memorial** view of the Lord's Supper. Sometimes called the Zwinglian view. Ulrich Zwingli affirmed that Christ commanded us to "do this in remembrance of Him," and that is all it is: simply an act of remembrance. The bread and wine are merely symbols, reminding us that Christ's body was broken for us, and His blood was shed for us.
4. **Reformed** view. Some call it: the spiritual presence or real presence view. John Calvin took strong issue with the Roman Catholic view, and he definitely didn't agree with Luther either. At the same time, he thought Zwingli's view didn't go far enough. The Lord's Supper is more than just a memorial, Calvin said. It is certainly symbolic, but the symbols do more than merely represent—they actually bring to us the presence of Jesus Christ and His benefits. Because the Holy Spirit makes true fellowship possible here and now. The Holy Spirit is Christ's Spirit. He lifts us to the heavenlies to feed on Christ spiritually by faith. Those who eat the bread and drink the wine in faith are also, by the power of the Holy Spirit, actually being nourished by the body and blood of Christ. The reality is that when we eat and drink together as brothers and sisters, Christ's Spirit is present, too. Which means that the risen Lord Jesus Himself truly meets us when we come to His table. Thus, Jesus is not physically present in the elements but He is spiritually present communing with His people during the Feast.

Stephen Charnock (1628–1680) said of the Supper, "There is in this action more communion with God...than in any other religious act....We have not so near a communion with a person, either by petitioning for something we want, or returning him thanks for a favor received, as we have by sitting with him at his table, partaking of the same bread and the same cup."

***Excurses on the Roman Catholic (and unbiblical) doctrine of Mass:****Some quotes:*

- The celebration of Holy Mass is as valuable as the death of Jesus on the cross. (Thomas Aquinas)
- The Eucharist is the source and summit of the Christian life (Pope John Paul II)
- "No human tongue can enumerate the favors that trace back to the Sacrifice of the Mass. The sinner is reconciled with God; the just man becomes more upright; sins are wiped away; vices are uprooted; virtue and merit increases; and the devil's schemes are frustrated." (St. Lawrence Justinian)
- The Mass is the Sacrifice of God for man!" (St John Vianney)

***No wonder the Scottish Reformer John Knox said: 'one mass is more fearful to me than if ten thousand armed enemies were landed on Scotland'.***

*Further Details from the Roman Catholic teachings & catechism:*

- Transubstantiation is the teaching that during the Mass, at the consecration in the Lord's Supper (Communion), the elements of the Eucharist, bread and wine, are transformed into the actual body and blood of Jesus and that they are no longer bread and wine but only retain their appearance of bread and wine.
- Because they are the real, physical presence of Christ himself, Catholics worship and adore the elements.
- At the mass, "the priest reaches up into the heavens, brings Christ down from His throne and places Him upon our altar to be offered up again as the victim for the sins of man. It is a power exercised by the priest greater than that of saints and angels, greater than that of seraphim and cherubim. Indeed, it is a power greater even than the power of the Virgin Mary. While the Blessed Virgin was the human agency by which Christ became incarnate a single time, the priest brings Christ down from heaven, and renders Him present on our altar as the eternal victim." [John O'Brien, *The Faith of Millions: The Credentials of the Catholic Religion*]
- The Canons of Trent, the 22nd session of Trent in 1562 published this: "And inasmuch as in this divine sacrifice which is celebrated in the Mass is contained and immolated in an un-bloody manner, the same Christ who once offered Himself in a bloody manner on the altar of the cross, the holy Council teaches, that this is truly propitiatory and has this effect: that if we, contrite and penitent with sincere heart, and upright faith, with fear and reverence draw nigh to God, we obtain mercy and fine grace in seasonable aid."
  - Moreover, "the sacrifice of the Mass is properly called propitiatory in that it brings about a real pardon for sin."
- "As often as the sacrifice of the Cross by which 'Christ our Passover has been sacrificed' is celebrated on the altar, the work of our redemption is carried out." (Catechism of the Catholic Church, paragraph 1364)
- "The Eucharist is thus a sacrifice because it re-presents (makes present) the sacrifice of the cross, because it is its memorial and because it applies its fruit" (Catechism of Catholic Church, paragraph 1366).
- "The Mass is Christ's sacrifice made present again. It's not recalled, as if it had been absent or were merely a past event. It's re-presented." (Dr. Marcellino D'Ambrosio).

**Biblical Truth Clearly Presented** (by Mike Gendron, *proclaimingthegospel.org*)

**The Roman Catholic Mass** must be attended by Catholics every Sunday and holy days of obligation under the penalty of mortal sin.

Following are seven Biblical reasons why the Mass is a Catholic tradition that violates the perfect sacrifice for sin that was offered once, for all sin, for all time.

**SEVEN COMPELLING REASONS TO SHOW THE ABOMINATION OF THE CATHOLIC "MASS":**

1. Jesus was never a "victim" as Rome purports, He went to the cross willingly in humble obedience to His Father ([Philippians 2:8](#)).
2. When Jesus said we must eat His flesh and drink His blood, His words were spiritual and not to be taken literally ([John. 6:63](#)). He was using figurative language, as He often did ([John 16:25](#)). His disciples were familiar with the figurative phrase "eating and drinking" to describe the appropriation of divine blessings to one's innermost being ([Jeremiah 15:16](#); [Isaiah 55:1-3](#)).
3. Those who take "eating and drinking" literally must become cannibals to gain eternal life. Furthermore, consuming blood was forbidden; those who did were to be cut off. Jesus would not have asked the Jews to break the law ([Leviticus 17:10-14](#)). This also presents a dilemma, "What if a person eats and drinks but does not believe?" Or "what if a person believes but does not eat and drink?"
4. The alleged change of bread and wine into flesh and blood is not a miracle but a hoax because there is no change in appearance, substance and taste. True biblical miracles were real and observable.
5. Rome says the Mass is a bloodless sacrifice, but a sacrifice without blood cannot atone for sins ([Leviticus 17:11](#); [Hebrews 9:22](#)). Jesus instituted the Lord's Supper as a memorial not a sacrifice ([Luke 22:19](#); [1 Corinthians 11:24](#)).
6. Nowhere in the New Testament do we find priests offering sacrifices for sin or Masses for the dead. Catholic priests violate Christ's unique role as mediator between God and men. ([1 Timothy 2:5](#)).
7. To worship the elements of the Mass is to commit the sin of idolatry ([Exodus 20:4-5](#)).

**Consider these further points of biblical truth:**

*We are made right before God by faith.*

- "being justified as a gift by His grace through the redemption which is in Christ Jesus," ([Rom. 3:24](#)).
- "Therefore we conclude that a man is justified by faith without the deeds of the law," ([Rom. 3:28](#)).
- "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness," ([Rom. 4:3](#)).
- "For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith," ([Rom. 4:13](#)).
- "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," ([Rom. 5:1](#)).
- "that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved," ([Rom. 10:9](#)).

**Conclusion:**

- JESUS OFFERED ONLY **ONE** SACRIFICE (Heb 7:26-27; Heb 9:28; Heb 10:10-12)
- JESUS OFFERED ONE SACRIFICE NEVER NEEDING **REPEATING** (Heb 10:1; 10:11)

**Biblical & helpful insights on the Lord’s Supper** from Sam Storms (from 1 Corinthians 11:23-34):

1. The Lord’s Supper is primarily designed to elicit or to stimulate in our hearts remembrance of the person and work of Jesus.
2. This remembrance is commanded. Participation at the Lord’s Table is not an option.
3. This remembrance entails the use of tangible elements. It isn’t enough simply to say, “Remember!” The elements of bread and wine are given to stir our minds and hearts.
4. It is a personal remembrance. We are to remember Jesus. The focus isn’t any longer on the Jewish Passover or the night of his betrayal or anything else. The focus is Jesus.
5. In this remembering there is also confession. In partaking of the elements we declare: “Christ gave his body and blood for me. He died for me.”
6. In this remembering we also proclaim the Lord’s death till he comes. This, then, is not merely an ordinance that looks to the past. It is an ordinance of hope that points to the future.
7. To partake of the Lord’s Table in an unworthy manner (v. 27) is to take it without regard to its true worth, not yours. To partake unworthily is to come complacently, light-heartedly, giving no thought to that which the elements signify.

## Heidelberg Catechism

(written in 1563 in Germany; a warm, pastoral, practical explanation of Christian doctrines)

**Q75. How does the holy supper remind and assure you that you share in Christ’s one sacrifice on the cross and in all his benefits?**

A75. In this way: Christ has commanded me and all believers to eat this broken bread and to drink this cup in remembrance of him. With this command come these promises: First, as surely as I see with my eyes the bread of the Lord broken for me and the cup shared with me, so surely his body was offered and broken for me and his blood poured out for me on the cross. Second, as surely as I receive from the hand of the one who serves, and taste with my mouth the bread and cup of the Lord, given me as sure signs of Christ’s body and blood, so surely he nourishes and refreshes my soul for eternal life with his crucified body and poured-out blood.

**Q76. What does it mean to eat the crucified body of Christ and to drink his poured-out blood?**

A76. It means to accept with a believing heart the entire suffering and death of Christ and thereby to receive forgiveness of sins and eternal life. But it means more. Through the Holy Spirit, who lives both in Christ and in us, we are united more and more to Christ’s blessed body. And so, although he is in heaven and we are on earth, we are flesh of his flesh and bone of his bone. And we forever live on and are governed by one Spirit, as the members of our body are by one soul.

**Q77. Where does Christ promise to nourish and refresh believers with his body and blood as surely as they eat this broken bread and drink this cup?**

A77. In the institution of the Lord’s Supper: “The Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, ‘This is my body that is [broken] for you. Do this in remembrance of me.’ In the same way he took the cup also, after supper, saying, ‘This cup is the new covenant in my blood, Do this, as often as you drink it, in remembrance of me.’ For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.” This promise is repeated by Paul in these words: “The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread.”

## WHEN I SURVEY THE WONDROUS CROSS

When I survey the wondrous cross  
on which the Prince of glory died,  
my richest gain I count but loss,  
and pour contempt on all my pride.

Forbid it, Lord, that I should boast  
save in the death of Christ, my God!  
All the vain things that charm me most,  
I sacrifice them through his blood.

See, from his head, his hands, his feet,  
sorrow and love flow mingled down.  
Did e'er such love and sorrow meet,  
or thorns compose so rich a crown?

Were the whole realm of nature mine,  
that were a present far too small.  
Love so amazing, so divine,  
demands my soul, my life, my all.

## THERE IS A REDEEMER

There is a redeemer  
Jesus, God's own Son  
Precious Lamb of God, Messiah  
Holy One

***Thank you, oh my Father  
For giving us Your Son  
And leaving Your Spirit  
'Til the work on Earth is done***

Jesus my redeemer  
Name above all names  
Precious Lamb of God, Messiah  
Oh, for sinners slain

When I stand in Glory  
I will see His face  
And there I'll serve my King forever  
In that Holy Place