

“The Last Supper – Part 2”  
Mark 14:22-26  
(Preached at Trinity, February 11, 2015)

I'm supplying these notes for the benefit of busy pastors who may be engaged in bi-vocational work, feeling the pressure of preparing to preach twice on the Lord's Day while trying to balance full-time secular work as well as caring for their families. While the notes of another man are no substitute for personal study, I pray that these may aid in the process of preparing to preach.

**Disclaimer:** These are the actual notes I bring with me to the pulpit, which I follow loosely. They are not designed for publication. While I try to make every effort to give proper credit to my sources from the pulpit, adequate citations will sometimes be absent from my notes. If anyone feels their intellectual material has been used without adequate citation, please contact me and I'll make immediate correction giving credit.

1. Last time we began looking at the Last Supper. They had gathered in the upper room and Jesus had made the shocking statement that one of them would betray Him. After Judas the betrayer left Jesus instituted what has become known as “The Lord’s Supper.” Jesus was about to institute a new feast to replace the old.
  - a. The Passover meal was about to change to the Lord’s Supper
  - b. The old symbol of the Passover lamb whose blood was poured out was in just a few hours to be replaced by the Lamb of God.
2. Last time we began looking at key elements of the Last Supper and their significance.
  - A. We saw the significance of the timing
    1. They were celebrating the Passover feast
    2. The Passover was a celebration of God’s deliverance of Israel from Egypt  
A lamb was killed and the blood placed on the doorpost as a marking them to be passed over when God brought judgment upon Egypt
    3. Jesus is our Passover Lamb  
**John 1:29 NAU** - "The next day he saw Jesus coming to him and said, "Behold, the Lamb of God who takes away the sin of the world!"  
**1 Corinthians 5:7 NAU** - " Clean out the old leaven so that you may be a new lump, just as you are *in fact* unleavened. For Christ our Passover also has been sacrificed."
    4. The Old Covenant was a foreshadow of the New. God ordered the history of Israel to point to Christ.
  - B. We saw that the elements of the Supper had significance
    1. The bread was significant – this reference is in all four Gospels  
**Mark 14:22 NAU** - "Take *it*; this is My body."
      - a. It points to our Lord’s body sacrificed for us
      - b. Jesus is saying this, “Whereas you should have suffered eternal death, I give my body upon the cross for you.
    2. The wine was also significant  
**Mark 14:23-24 NAU** - " And when He had taken a cup *and* given thanks, He gave *it* to them, and they all drank from it. <sup>24</sup> And He said to them, "This is My blood of the covenant, which is poured out for many."
      - a. That they all shared in the cup puts a focus on the unity of believers in partaking of the cup.
      - b. Jesus makes the link between His blood and the New Covenant. It is through the cross and the shedding of blood that we find the forgiveness of sin promised in the New Covenant.  
**Jeremiah 31:34 NAU** - "for I will forgive their iniquity, and their sin I will remember no more"

- c. Forgiveness once and for all flows from His death. The Lord's Supper is a continual reminder of this New Covenant.
- 3. With the Last Supper our Lord was establishing an ordinance to be observed until His return.
 

**1 Corinthians 11:26 NAU** - "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes."
- 4. Tonight I want to set before you some other thoughts regarding the Lord's Supper.
- I. What is the meaning of the Lord's Supper? This has often been a source of division in the church. This is sad since the Lord's Supper is designed to reflect our unity. There are three primary views regarding meaning of the Lord's Supper
  - A. That it is a sacrament in which the bread and wine literally become the body and blood of Christ - The Roman Catholic view of Transubstantiation
    - 1. It is one of the seven sacraments called the Holy Eucharist – Catholics believe one can only be justified through the keeping of the sacraments.
 

**Council of Trent: CANON IV.**-If any one saith, that the sacraments of the New Law are not necessary unto salvation, but superfluous; and that, without them, or without the desire thereof, men obtain of God, through faith alone, the grace of justification;- though all (the sacraments) are not indeed necessary for every individual; let him be anathema.
    - 2. Catholics believe Holy Communion is a means of receiving the benefits of His death. His death is repeated and His sacrifice received for the forgiveness of sins.
      - a. In the **Council of Trent, Session 22:**

“The victim is one and the same: the same now offered through the ministry of priests, who then offered himself on the cross; only the manner of offering is different ... And since in this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and offered in an unbloody manner... this sacrifice is truly propitiatory.”
      - b. To refer to the Mass as “truly propitiatory” is in direct conflict with the Scriptures:
 

**Hebrews 9:24-28 NAU** - "For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us; <sup>25</sup> nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own. <sup>26</sup> Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself. <sup>27</sup> And inasmuch as it is appointed for men to die once and after this comes judgment, <sup>28</sup> so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without *reference to sin*, to those who eagerly await Him."

3. They teach that the bread and wine become the body and blood of Christ in substance but not appearance.
  4. There are several things which prohibit us from believing that the bread was literally the body of Christ - Transubstantiation
    - a. Jesus in His physical body was standing before them for all to see He was holding the bread in His hand. There was clearly a distinction between His body and the bread – neither changed into the other or took on the characteristics or physical properties of the other.
    - b. Such an interpretation ignores the fact that throughout His ministry our Lord used symbolical language to emphasize His teaching. And the meaning was almost always misunderstood.  
**John 2:19-21 NAU** - "Destroy this temple, and in three days I will raise it up." <sup>20</sup> The Jews then said, "It took forty-six years to build this temple, and will You raise it up in three days?" <sup>21</sup> But He was speaking of the temple of His body."
    - c. To insist on interpreting the symbol literally misses the point of our Lord's teaching
  5. Teaching that the death of Christ can be recreated in the Mass or that there can be any forgiveness of sin from partaking of the bread and wine does violence to the one time finished death of Christ
- B. The Lutheran position of consubstantiation – That although the bread and wine do not literally become the body and blood of Christ His substance is present *alongside* the elements.
- C. The Protestant position – although still lacking full agreement.
1. That it is meant to be observed as a memorial, a remembrance of the sacrificial death of Christ.  
**Luke 22:19 NAU** - "And when He had taken *some* bread *and* given thanks, He broke it and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."
  2. The bread and wine are meant to be taken metaphorically to point us to His atonement. Every time we partake of the Lord's Supper we proclaim His death.  
**1 Corinthians 11:26 NAU** - "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes."
  3. There is no change in the elements – no forgiveness of sin can come from partaking of Communion
  4. There are elements of grace however
    - a. It is a time of communion with the saints and with Christ
    - b. It is a means of growth wherein we are brought to consider the sacrifice of our Savior – a continual reminder of what Christ has done for us and of the seriousness of sin. It increases our faith.  
**Heidelberg Catechism:** "As bread and wine support this temporal life, so His crucified body and shed blood are the true meat and drink whereby our souls are fed to eternal life; but more especially by these visible signs and pledges to assure us that we are really partakers of His true body and blood (by the operation of the Holy Ghost) as we receive by the mouths of our bodies these holy signs in remembrance of Him; and that all His sufferings and obedience

are as certainly ours, as if we had in our own persons suffered and made satisfaction for our sins to God.”

- c. Although the elements do not contain the body of Christ, Jesus is uniquely present in the supper. We are sharing communion with Him.

**Mark 14:25 NAU** - "Truly I say to you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."

- d. Our participation is a pledge to live in a manner befitting our covenant relationship with God

V. Why did our Lord ordain this ordinance? – 1 Cor. 11:23

"For I received from the Lord that which I also delivered to you"

- A. As a perpetual ordinance to memorialize His death –

**Luke 22:19 NAU** - "This is My body which is given for you; do this in remembrance of Me."

**1 Corinthians 11:26 NAU** - " For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes."

- 1. This is consistent with the memorial aspect of the Passover feast  
**Exodus 12:14 NAU** - "Now this day will be a memorial to you, and you shall celebrate it as a feast to the LORD; throughout your generations you are to celebrate it as a permanent ordinance."
- 2. It is a perpetual reminder to us of our Lord's death for our sin. This why we have the warning about coming without consideration of this.  
**1 Corinthians 11:27 NAU** - "Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord."

- B. As a time of communion with the saints and also with Christ

- 1. It is a reminder to us that we are members one of another. The Lord's Supper is a corporate observance – a feast celebrated in the company of others. We can see this in **Verse 26 of Mark 14**  
**Mark 14:26 NAU** - "After singing a hymn, they went out to the Mount of Olives."
- 2. This stresses that salvation is not purely an individual experience. The cross marked the emergence of the true Israel.
- 3. It is also a special time of Communion with Christ. Christ is uniquely present at the Lord's Table.  
**Mark 14:25 NAU** - "Truly I say to you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."  
**Revelation 3:20 NAU** - "Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me."

- C. If it is the place of communion it must also be the point of separation – It is the place of discipline. This is why discipline is referred to as excommunication.

- 1. The Lord's Supper is given to the church. It is a local church ordinance.  
**1 Corinthians 11:23 NAU** - "For I received from the Lord that which I also delivered to you"

2. Many today believe the Lord Supper is given to individuals and thus they have a “right” to participate.
  3. The Bible puts it under the authority of the local church.  
J.L. Dagg – “There is a table which the Lord has spread, and to which every child of God of his family has and unquestionable right. It is a table richly furnished with spiritual food, a feast of fat things, full of marrow, of wine on the lees well refined. This table the Lord has spread for all his children, and he invites them all to come. Anyone who should forbid their approach would offend against the community of God’s children. There is another table which the Lord has commanded his people to spread in each local church. It is not, like the other, covered with spiritual good things, but with simple bread and wine. It is not like the other designed for the whole family of the Lord, but for the particular body, the local church, by whom, in obedience to divine command, it has been spread.”
  4. The church has a duty to protect its purity as well as watch over those who partake. We have a duty to guard it the table.  
**1 Corinthians 5:11-12 NAU** - " But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler-- not even to eat with such a one. <sup>12</sup> For what have I to do with judging outsiders? Do you not judge those who are within *the church*?"
- D. As a continuing reminder that He is coming again.  
**1 Corinthians 11:26 NAU** - " For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes."
1. On one hand it demonstrates that it is a perpetual ordinance.
  2. It also testifies our expectation of our Lord’s return.  
The Lord’s Supper looks back to Christ’s death but it also looks forward to our glorious reunion when He returns.

#### Conclusion:

1. And thus in this last Passover meal Jesus ushered in the Lord’s Supper. We haven’t lost the meaning of the old Passover. Both the Passover and the Lord’s Supper point to Christ. Both involved a sacrifice to turn away God’s judgment. But now Jesus has forever turned away God’s wrath upon all who look to Him.
2. May we approach the Table with holy reverence. But may we also approach the Table with great joy. Jesus Christ, our Passover Lamb has shed His own blood as our substitute. As God looks upon the blood of Christ He passes over us as He judges the world.  
**Exodus 12:23 NAU** - "For the LORD will pass through to smite the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will not allow the destroyer to come in to your houses to smite *you*."