

**Mark 14: 15-17 and 22-25; “Take Eat: This is My Body”, Sermon # 110 in the series –  
“Astonished at His Teaching”, Delivered as a Communion Message  
by Pastor Paul Rendall on February 8<sup>th</sup>, 2015,  
in the Afternoon Worship Service.**

As I begin to speak to you from this text this afternoon I hope that you will realize that the Lord's Supper is not meant to be a means of salvation in and of itself. The words of our Lord have often been misunderstood or even twisted in this regard, as if these elements before us on the table are somehow changed into the literal body and blood of our Lord by a priest or a minister. And in eating of the bread and partaking of the cup that a person receives saving grace. This is not what Jesus intended here. Rather, this Supper was instituted by our Lord to be a means of strengthening the souls of those who already are believers. Having believed in Christ by faith in the gospel, they have come to know that since Christ has redeemed them from all of their sins, He will give them all the grace that they will need to make it to heaven. They know that since He has, by the power of His Holy Spirit, raised them from their spiritual death in sins to newness of life, that He will continue to supply them with all the grace necessary to preserve them and keep them, to strengthen them and uphold them, all the way through this life and into the next.

A true believer in Christ has come to understand that Christ will be with them all through this life. They believe that it will be Christ Himself, who will by His grace, bring them into the final and eternal blessedness of beholding the glory of God, to be with Him forever. These blessings, they know, have come to them by the exercise of faith, and not by partaking of the Bread and the Cup. But these words that I have read to you show us that the Supper has a glorious purpose; to strengthen us, as a further means of grace to us as we walk through this life. Now, this afternoon, I want to speak to you about the simplicity and beauty of the Lord's Supper as a remembrance feast of Christ's death and what it has most certainly accomplished. I want to show you that it was our Lord's explicit command here, for every believer to remember Him, and His death for them, as often as they partake of these elements of the bread and the cup. “Take eat” are the words which we have been given. Let us ask ourselves some important questions of what this means. 1<sup>st</sup> of all – How is the Passover linked to the Lord's Supper? 2<sup>nd</sup> – What is meant by eating this bread, and drinking this cup? And 3<sup>rd</sup> – What does Christ mean when He says, “Until I drink it new with you in the kingdom of God?”

**1<sup>st</sup> of all – How is the Passover linked to the Lord's Supper?**

Well, we can answer this question by saying that there were preparations for the observance of both. Verse 13 says: “And He sent out two of His disciples and said to them, ‘Go into the city, and a man will meet you carrying a pitcher of water; follow him.’ “Wherever he goes in, say to the master of the house, ‘The Teacher says, ‘Where is the guest room in which I may eat the passover with My disciples?’ “Then he will show you a large upper room, furnished and prepared; there make ready for us.” “So His disciples went out, and came into the city, and found it just as He had said to them; and they prepared the Passover.” “In the evening He came with the twelve.” Now look down at verse 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.’” It was as they were finishing eating the Passover that Jesus took bread and blessed it and broke it. The Lord Jesus wanted to deliberately link together the Feast of the Passover in the Old Covenant, Old Testament times, with this New Covenant Feast that He was now instituting, the Lord's Supper. And so, as He and His disciples were eating the Passover, remembering what God had done for Israel in bringing them out of Egypt and the house of bondage, the Lord Jesus would now show them that He was about to become the sacrificial fulfillment for all those who had been looking forward to His coming to fulfill the types, so that that they would escape the eternal judgment of

God and be set free to serve Him forever. The types of the unleavened bread and of the lamb were about to be literally fulfilled in the Jesus' becoming the Lamb of God who would take away the sins of the world. What was the last legitimate observance of the ordinance of the Passover by the Jewish nation, in the sight of God, now became the occasion of the first Lord's Supper; what Christ would literally fulfill in dying on the cross for the sins of all of God's elect people, the next day.

Turn with me over to Exodus Chapter 12, verse 11. "And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand." "So you shall eat it in haste." "It is the Lord's Passover." "For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord." "Now the blood shall be a sign for you on the houses where you are." "And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt." "So this day shall be to you a memorial; and you shall keep it as a feast to the Lord throughout your generations." "You shall keep it as a feast by an everlasting ordinance." "Seven days you shall eat unleavened bread." "On the first day you shall remove leaven from your houses." "For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel." "On the first day there shall be a holy convocation, and on the seventh day there shall be a holy convocation for you." "No manner of work shall be done on them; but that which everyone must eat—that only may be prepared by you." "So you shall observe the Feast of the Unleavened Bread, for on this same day I will have brought your armies out of the land of Egypt." "Therefore you shall observe this day throughout your generations as an everlasting ordinance."

So what you have here is the slaying of the lamb, putting some of its blood on the doorposts and lintels, then roasting its flesh with fire, and eating it hastily to escape from the certain judgment which was coming upon the nation of Egypt in the slaying of their firstborn. The Lord would pass by all the families of the children of Israel, but he would bring judgment upon all the families of Egypt. And you also have the seven days of unleavened bread. The Israelites needed to prepare themselves and their households by cleansing them of leaven. And they needed to continue to cleanse them for the six days following the slaying and eating of the Passover. Leaven is often used as word picture for sin. "Beware of the leaven of the Pharisees," Jesus says in Matthew 16: 16. In the times of the Old Covenant, the Jews were commanded to celebrate the Feast of the Unleavened bread from the 14<sup>th</sup> to the 21<sup>st</sup> of the Month Abib, which answers to parts of our March and April. They were remembering how God had passed over all of their people when the death-angel was sent by God to kill all the first-born males in all of the land of Egypt. God's judgment would fall on Egypt and Pharaoh, but it would not touch the Israelite families. Each Israelite family would take a lamb and kill it on twilight of the 14<sup>th</sup>, and then using a branch of hyssop the head of the household would paint the doorposts and lintels with the blood. The death angel, seeing this, would pass by them and no judgment would fall upon their household.

The days of unleavened bread would also start on the 14<sup>th</sup> of Abib and run for seven days until the 21<sup>st</sup>. The unleavened bread in the Passover was a typical symbolic representation of the sinlessness of Christ. "He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him." (2nd Corinthians 5: 21) The unleavened bread also represented the sincere and obedient actions of the believing Israelite in Old Testament times. All of the times of these feasts, the children of Israel were to sincerely seek to remember all of the goodness and mercy of the Lord towards them for sparing them from judgment and delivering them from the bondage of Egypt. They were to look back upon all of this faithfulness of God in keeping His promises and believe. All of this was typical of what Christ would do for all of God's elect people. It is good for us to see how typical the Passover was, of what would be

fulfilled when Christ died. So turn with me over to 1<sup>st</sup> Corinthians Chapter 5, verse 6. “These verses are set in the context of the church at Corinth’s not taking disciplinary action against a man in their church who had sinned and was unrepentant over his sin. The church thought themselves very tolerant of him and were proud of their tolerance when all the while they should have had him under church discipline. Paul says: “You glorying is not good.” “Do you not know that a little leaven (a little sin, or toleration of sin) leavens the whole lump?” “Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened.” “For indeed Christ, our Passover, was sacrificed for us.” “Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.” Let us remember as we will come to the Table of our Lord in a few minutes, that this Feast of the Lord’s Supper is our Passover. The sinless Savior was slain on our behalf by the Father, and we have painted the lintels and doors of our hearts with His precious blood. We take bread, and in taking bread we recognize that the symbol has become a reality in our hearts. Christ has died for our sins. We have been delivered from the bondage of the world, the flesh, and the Devil. We have been set free forever. Hallelujah!

### **2nd – What is meant by eating this bread, and drinking this cup?**

Verse 22 says: “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.” Jesus took bread, probably unleavened bread, because it does not say that He tore it; rather that He broke it. Before He broke it He blessed it. In blessing this bread, He was asking God the Father to bless this first Lord’s Supper to the hearts of all those gathered. He, of course, knew who was going to betray Him, but He does not choose to point him out to the rest there gathered. Let us understand that those who partake of the Lord in an unworthy manner are guilty of the body and blood of the Lord. They do not “discern the Lord’s Body” in the Supper; that is, the reasons that He had to die. They do not realize, and perhaps do not want to realize that Jesus died so that they might become humble and holy people. He died for all of our sins; all of our wrong attitudes, all of our wrong words, all of our wrong actions; that is why Jesus died. A person who eats the Supper unworthily aligns themselves, like Judas did, with the wicked men by whose hands Jesus died. Yes, it is true that our sins crucified Jesus, but we are not His betrayers, because we have received the grace that has been given us with the full purpose to change and turn away from our sins.

Let us be those who prepare ourselves to receive the Lord’s Supper by realizing, and going over in our minds, the many sins which we have committed in the past, which was why Jesus had to suffer and die. His body was scourged and beaten. His body became torn and lacerated by the lash. His sacred head received the crown of the long thorns. He was struck and mocked by the Roman soldiers, and at last taken to Golgotha and nailed to the cross. All this drew His precious blood from His body; shed for you dear sinner so that you would become one of His many saints. Christ’s blood is shed for “the many”. Listen to Matthew Henry on this: “Christ came to confirm a covenant with many, and the intent of His death agreed.” “The blood of the Old Testament was shed for a few: it confirmed a covenant, which (saith Moses) the Lord had made with you, Exodus 24: 8.” “The atonement was made only for the children of Israel (Leviticus 16: 34): but Jesus Christ is a propitiation for the sins of the whole world.” (1<sup>st</sup> John 2: 2) Whatever sins you may have committed in your heart and mind and in your actions since the last time that you partook of the Supper should be confessed now, before you partake this afternoon.

Why is it that we repeatedly come back to the Supper? It is so that we can understand that Christ is caring for the wounds of our sins; that He will be pouring the fresh oil of grace into them, and apply the balm of Gilead to them. This is why He had to die, so that we would know

the reality of fresh forgiveness, and that we would be able to repent and change to become more faithful in our walk with Him. You should not abstain from the Supper because you find you have committed certain sins since the last time that you partook of it. No, that is the reason that come now, and you should partake with a humble and joyful heart knowing that Christ will cleanse you anew and afresh. You are only unworthy if you are really an unbeliever trying to partake; or a person whose attitude toward yourself and Christ is not right. But even that unworthy attitude can be addressed by a heartfelt confession of sins while coming to the table, and sitting at the table, dining with Christ. “Behold, I stand at the door and knock.” “If any man hear My voice, and open the door, I will come in and dine with Him and He with Me.” (Revelation 3: 20) Before you partake of the Supper have dealings with God and confess all of your sins, and He will meet with you. I would have you now come down to the front with me, and we will partake of the Supper.

### **3rd – What does Christ mean when He says, “Until I drink it new with you in the kingdom of God?”**

Verse 25 – “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.” Let us understand that there are two senses in which I think that we can understand these words. 1<sup>st</sup> of all, Christ cannot drink with us now, physically, because He has ascended and He sits at the right hand of the Father, but since He has all power and authority, we can surely believe that He is with us now at this Supper, and He certainly partakes in our joy at all that He has done for us through His sufferings and death. He can surely taste of all that we are tasting of now when we partake of the Supper, because spiritually He is with us here now; dining with us His people. Think of the two on the road to Emmaus who did not recognize Christ until He turned aside to eat with them. He was “recognized by them in the breaking of bread”. (Luke 24: 30, 31, and 35) Similarly, we recognize and discern our Lord’s body broken for us in these emblems before us. We believe that He not only suffered and died, but that He is alive forevermore, and present with us here as we have gathered in His Name.

The other sense in which Christ will drink the wine new with us in the kingdom of God is in the coming day, the Day of Eternity, which shall commence with His return in glory, with all the holy angels. On that glorious Day we shall see Him face to face, and we will be changed to be like Him. We shall receive a glorified body. This old world in which we now live will come to an end, and our Lord shall create the New Heavens and New Earth in which will dwell righteousness. In that Eternal Day, sorrow and sighing will flee away, and many will come from the east and the west and sit down with Abraham, Isaac, and Jacob, when the kingdom of heaven shall come to earth. And there will I believe be a banquet of wine; if not the fruit of the vine, the joys of spiritual delight which will make the heart forever glad. Let us partake of these elements rejoicing in all that Christ has done for us, and all that He will do for us.