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Date: February 6, 2022  
Scripture: Mark 14:10-25  
Title: "The Commission and the Cup"

### **"The Passover"**

- Ex. 12:1-51; 13:3-10; 23:14-19; 34:18-26;
- Lev. 23:4-14;
- Num. 9:1-14; 28:16-25;
- Deut. 16:1-6
  - See also
    - <https://www.hendricksonrose.com/search?keyword=passover> and
    - <https://www.hendricksonrose.com/p/the-exodus-powerpoint/9781628629040>
- What was the "Passover"?
- When did it begin?
- Where was it in the sequence of plagues?
- How many plagues were there?
- How many can your group name?
- Why so many plagues? Was it to gross the Egyptians out? Hint: Keyword = Polemic (For whom or what would each plague stand as a polemic?)
- What does the idea of the exodus communicate to God's people of the Old Covenant?
- How does that connect to what Jesus did and God's New Covenant people today?



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## **Divine Orchestration:**

- In this passage, it becomes clear that Jesus directs even His death. He sets the stage and calls the shots. What is the key indication of his prior planning in this passage?
- For what other significant Biblical event do we witness Jesus planning key details and elements? What was that element?  
*(Hint: Mark 11, towards the end)*

## **New Covenant**

- How does Mark 14:22 connect to Mark 14:3?
- Mark 14:25 points to the future. What great joys does it anticipate?
- Resurrection: For Jesus to drink after death, he must come alive again. What does Mark 14:25 then subtly inform the disciples about what's coming?
- What does it tell us about what will happen to those who come after Christ? Will we drink again? When? *(Hint: 1 Corinthians 15:20 and following)*



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## **Bonus Material:**

Many Churches differ in their understanding of Jesus' words.

## **"This is the Body my"**

**τούτο ἔστιν τὸ σῶμά μου**

Mark 14:22, Matthew 26:26, Luke 22:19, 1 Corinthians 11:24

Here's a summary of what follows:

When Jesus said, "This is My body," and, "This is My blood," He did not transform either the bread or the wine into anything different. When the disciples ate the bread, it was still bread; when they drank the wine, it was still wine. However, the Lord gave a new meaning to the bread and the wine, so that, from that hour, they would serve as memorials of His death.<sup>1</sup>

<sup>1</sup> Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 1 (Wheaton, IL: Victor Books, 1996), 160.

### **Interpretation**

1. From a literary perspective = metaphor
2. From a grammatical perspective, the lack of an equative verb rules out a literal interpretation.
3. The original context and historical background (Passover observance) requires symbolic remembrance rather than literal participation.
4. Understanding the Jewish culture makes cannibalism repulsive and untenable.



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- Thus, when we include all aspects of hermeneutics (literary, grammatical, contextual, historical, and cultural) we realize that a literal interpretation will not fit this text.

Our Lord's command was, "This do in remembrance of Me" ([1 Cor. 11:24–25](#)). The word translated "remembrance" means much more than "in memory of," for you can do something in memory of a dead person—yet Jesus is alive! The word carries the idea of a present participation in a past event. Because Jesus is alive, as we celebrate the Lord's Supper, by faith we have communion with Him ([1 Cor. 10:16–17](#)). This is not some "magical" experience produced by the bread and cup. It is a spiritual experience that comes through our discerning of Christ and the meaning of the Supper ([1 Cor. 11:27–34](#)).<sup>1</sup> (1 Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 1 (Wheaton, IL: Victor Books, 1996), 160–161.)

There were times in the ministry of the prophets of old when words were not adequate to make their point, so they resorted to dramatically symbolic actions. This was especially true of Ezekiel, who on one occasion drew a picture of Jerusalem on a clay tablet and then erected a miniature enemy camp and siege works against it ([Ezekiel 4:1–3](#)). On another occasion he had his head and beard shaved (an outrageous act in Hebrew culture) and then divided the shorn hair in three mounds. The first he burned, the second he struck with a sword, and the third he scattered to the wind to prophesy the future of Israel ([Ezekiel 5:1–3](#)). Few agreed with the prophecy, but none ever forgot the bald prophet's message.

Jeremiah made a yoke and wore it to prophesy the Babylonian Captivity ([Jeremiah 27:1–7](#)). The prophet Ahijah tore his robe into twelve pieces, and gave ten pieces to Jeroboam to indicate to him that God was going to tear ten tribes from Solomon's kingdom and give them to him, thus forming the Northern Kingdom ([1 Kings 11:29–33](#)). This was why Jesus, the ultimate prophet of Israel, was in profound continuity with prophetic practice when during the celebration of the Passover feast with his disciples he dramatically reinterpreted the meal and instituted a radically new observance for his followers. Jesus combined word and symbol to maximize the communication of the most important truth for man in the universe.<sup>1</sup>

<sup>1</sup> R. Kent Hughes, *Mark: Jesus, Servant and Savior*, vol. 2, Preaching the Word (Westchester, IL: Crossway Books, 1989), 159.



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The cup is meant to drive home to us who believe, the *objective* fact of our redemption as those who partake and share fellowship in the blood of Christ. Jesus shed his blood for our sins!

The benefit of holding the cup before us, in the words of

**John Calvin:**

*"The godly ought by all means to keep this rule: whenever they see the symbols ... to think and be persuaded that the truth is surely present there. For why should the Lord put in your hand the symbol of His [blood], except to assure you of a true participation in it?"*

John T. McNeill, ed., *Calvin: Institutes of the Christian Religion*, Volume 2, trans. Lord Lewis Battles (Philadelphia: Westminster, 1975), p. 1371.

In other words, as we take the cup we will benefit most by saying in our hearts,

"Yes, I really am forgiven" and resting in the objective fact.<sup>1</sup>

<sup>1</sup> R. Kent Hughes, *Mark: Jesus, Servant and Savior*, vol. 2, Preaching the Word (Westchester, IL: Crossway Books, 1989), 162.



John 6:22–59 (ESV)

## I Am the Bread of Life

<sup>22</sup> On the next day the crowd that remained on the other side of the sea saw that there had been only one boat there, and that Jesus had not entered the boat with his disciples, but that his disciples had gone away alone. <sup>23</sup> Other boats from Tiberias came near the place where they had eaten the bread after the Lord had given thanks. <sup>24</sup> So when the crowd saw that Jesus was not there, nor his disciples, they themselves got into the boats and went to Capernaum, seeking Jesus.

<sup>25</sup> When they found him on the other side of the sea, they said to him, "Rabbi, when did you come here?" <sup>26</sup> Jesus answered them, "Truly, truly, I say to you, you are seeking me, not because you saw signs, but because you ate your fill of the loaves. <sup>27</sup> Do not work for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you. For on him God the Father has set his seal." <sup>28</sup> Then they said to him, "What must we do, to be doing the works of God?" <sup>29</sup> Jesus answered them, "This is the work of God, that you believe in him whom he has sent." <sup>30</sup> So they said to him, "Then what sign do you do, that we may see and believe you? What work do you perform?"

<sup>31</sup> Our fathers ate the manna in the wilderness; as it is written,

'He gave them bread from heaven to eat.'"

<sup>32</sup> Jesus then said to them, "Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven.

<sup>33</sup> For the bread of God is he who comes down from heaven and gives life to the world."

<sup>34</sup> They said to him, "Sir, give us this bread always."

<sup>35</sup> Jesus said to them, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst.

<sup>36</sup> But I said to you that you have seen me and yet do not believe. <sup>37</sup> All that the Father gives me will come to me, and whoever comes to me I will never cast out. <sup>38</sup> For I have come down from heaven, not to do my own will but the will of him who sent me.

<sup>39</sup> And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day.

<sup>40</sup> For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day."

<sup>41</sup> So the Jews grumbled about him, because he said, "I am the bread that came down from heaven." <sup>42</sup> They said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, 'I have come down from heaven'?" <sup>43</sup> Jesus answered them, "Do not grumble among yourselves. <sup>44</sup> No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day. <sup>45</sup> It is written in the Prophets, 'And they will all be taught by God.' Everyone who has heard and learned from the Father comes to me— <sup>46</sup> not that anyone has seen the Father except he who is from God; he has seen the Father.

<sup>47</sup> Truly, truly, I say to you, whoever believes has eternal life.

<sup>48</sup> **I am the bread of life.**

<sup>49</sup> Your fathers ate the manna in the wilderness, and they died.

<sup>50</sup> **This is the bread that comes down from heaven, so that one may eat of it and not die.**

<sup>51</sup> **I am the living bread that came down from heaven.**

**If anyone eats of this bread, he will live forever.**

**And the bread that I will give for the life of the world is my flesh."**

<sup>52</sup> The Jews then disputed among themselves, saying, "How can this man give us his flesh to eat?"

<sup>53</sup> So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.

<sup>54</sup> **Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day.**

<sup>55</sup> **For my flesh is true food, and my blood is true drink.**

<sup>56</sup> Whoever feeds on my flesh and drinks my blood abides in me, and I in him. <sup>57</sup> As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me.

<sup>58</sup> **This is the bread that came down from heaven, not like the bread the fathers ate, and died. Whoever feeds on this bread will live forever."** <sup>59</sup> Jesus said these things in the synagogue, as he taught at Capernaum.



## Bread = Life

What did the figure mean?

In a word, bread referred to the life of Christ. In the Incarnation at **Bethlehem** ("**City of Bread**"), **Christ, the Bread of Life, took** on a human **body**.

- He demonstrated his divine life to all the world by living a sinless life in that *body*.
- He bore our sins on the Cross while in that human *body*.
- He triumphed from the grave by bringing that *body* back to life, and
- he now lives in that glorified *body* at the right hand of the Father where he prays for us.

As members of his *Body* we share that life. This is why Paul says in [1 Corinthians 10:16](#), "[I]s not the bread that we break a participation in the body [i.e. life] of Christ?" Thus, through the bread we see Jesus' Incarnation, death, and resurrection life. Our partaking of the bread *symbolizes our real participation in his life!* If we are believers, we all partake of the life (the *body*) of Christ. This is what the bread means to us.<sup>1</sup>

<sup>1</sup> R. Kent Hughes, *Mark: Jesus, Servant and Savior*, vol. 2, Preaching the Word (Westchester, IL: Crossway Books, 1989), 161.

Through the parable of the Lord's Table we proclaim the following:

1. *Our sin*—that apart from the redemptive blood of Christ we are eternally separated from God and lost.
2. *Our faith*—that we believe in the death, resurrection, exaltation, and bodily return of Christ.
3. *Our dependence*—that without him we cannot live and dare not die.
4. *Our hope*—that ...anticipation of the Messianic Banquet when the Passover fellowship with his children will be renewed in the Kingdom of God.

<sup>1</sup> R. Kent Hughes, *Mark: Jesus, Servant and Savior*, vol. 2, Preaching the Word (Westchester, IL: Crossway Books, 1989), 163–165.



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## Four Views...

### *This is my body.*

This expression has been the source of much controversy throughout church history.

1. With the help of Aristotelian philosophy, Roman Catholic tradition has interpreted this passage in a literal fashion, arguing that the bread and wine actually change their physical substances to become the body and blood of Christ. Their view is called "**transubstantiation**."
2. The Lutheran tradition of "**consubstantiation**" contends that Christ's body and blood are present in, with, and under the bread and wine, but that the substances of the bread and wine do not change.
3. Calvinism has purported that **Christ himself is spiritually present** in a mysterious way, but not that his physical body and blood are somehow present.
4. Other groups have argued that the elements of the Lord's Supper are **symbols** that encourage a focus on Christ's body and blood.

Neither this passage nor the Gospel records answer this question, but most Protestants hold one of the last two views.

Richard L. Pratt Jr, *I & II Corinthians*, vol. 7, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 199.

For good, brief histories of the varying strands of thought on the Lord's Supper in Christian tradition, see

1. Donald Bridge and David Phipers, *Communion: The Meal That Unites?* (Wheaton: Harold Shaw, 1983); and
2. Gary Macy, *The Banquet's Wisdom: A Short History of the Theologies of the Lord's Supper* (New York: Paulist, 1992).

Craig Blomberg, *1 Corinthians*, The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 1994).





1. Early and medieval Roman Catholicism developed elaborate doctrines of transubstantiation (the bread and wine literally, though invisibly, turn into Christ's body and blood) and incomplete sacrifice (the Eucharist or mass completes the atoning work that Christ left incomplete), which went far beyond and even contradicted the explicit teaching of Scripture.
2. Whereas the Protestant Reformers sharply broke with many Catholic practices, Lutheran and Anglican traditions at least remained quite similar with respect to Communion. Luther's doctrine of consubstantiation saw Christ's body and blood "really present in, with and under the wine."
3. Zwingli and the so-called radical Reformers swung the pendulum to the opposite extreme, seeing nothing but the memorializing aspect of the Lord's Supper.
4. Calvinism and Methodism may have captured the best balance by perceiving a special spiritual presence evoked by the powerful symbolism of the elements, but even they often carried the debate far beyond terrain that the Scriptures clearly cover.

Craig Blomberg, *1 Corinthians*, The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 1994), 232.

## Contra-Transubstantiation

This historical setting makes any literal rendering of "is" in Jesus' statement "this is my body" incoherent. **No one sitting with Christ at table would have thought he was saying that the bread was somehow a literal** extension of his **flesh** or spirit. Rather the bread *symbolized* or *represented* his coming bodily death, an atoning sacrifice for the sake of all who would accept the forgiveness of sins it made available.

Cf. Morris, *First Corinthians*, 158, who notes three additional reasons for this interpretation:

- (1) **"this" is neuter**, whereas "bread" is masculine, so the former cannot modify the latter, rather it must refer to the entire action of blessing, breaking, and distributing the bread;
- (2) **"Christ = Rock" = symbolic** } "Is" in 10:4 clearly means something like "represents" (and in the Aramaic Jesus originally spoke, it would have been entirely absent from the sentence);
- (3) the **"cup"** is equated with **the new covenant, not with the blood directly**.

Craig Blomberg, *1 Corinthians*, The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 1994), 229–230.



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## **B. This Is My Body (11:24)**

One dominant Protestant doctrine of the Lord's Supper stems from the Reformers Calvin and Zwingli, who believed that Christ was spiritually present in the Lord's Supper. The other more modern view sees the Lord's Supper as a mere memorial. In fact, these two views share much in common. The differences between these doctrines stem mostly from different understandings of 1 Corinthians 10:16–17, not from different interpretations of 1 Corinthians 11:17–34 or of the Gospel accounts.

Unlike Roman Catholics and Lutherans, Calvinists and memorialists believe that Christ's body and blood are not physically present in the Lord's Supper. In this sense, both interpret Christ's identification of the bread with his body and of the wine with his blood as metaphors. Likewise, both agree that the Lord's Supper is a memorial, and that it benefits believers only when they partake of it by faith. Both recognize the Lord's Supper as a visual portrayal of Christ's death, and thus understand that the ritual can strengthen the faith of those who take part in it, just as hearing the gospel preached may strengthen faith. Further, both believe that Christ would not have ordained the Lord's Supper if the things it symbolized—Christ's atonement and the unity of the church—were not true.

Richard L. Pratt Jr, *I & II Corinthians*, vol. 7, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 206.



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