

The Last Supper Pt 2

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[0 : 0 0] up into Mark here we've been studying through the book of Mark and we are in chapter 14 so if you got your Bible open up to Mark chapter 14 so it was two weeks ago we got into here looking at the Lord's or the last supper which the last supper was just a celebration of a feast that had been around for hundreds and hundreds of years in Israel called the Passover and we talked a little bit about that the Passover what it was all about what it was meant for what it symbolized there was more than just the Passover the Passover is kind of this core feast that is a part of like a a series of feasts three of them during that same week and so we talked through those today we're going to do a part two here on the Lord's Supper the last supper because we didn't really we didn't really get through all the scriptures and so we're going to look at the the actual part where Jesus talks about a different significance to this supper than what the Jews had than the symbol than the symbolism that had already been a part of that Passover meal and so really Jesus changes the significance of this Passover meal we're going to talk about ways in which Jesus fulfills the Passover one through his death but then also something I don't think that we talk about as often is there is actually a future fulfillment of this Passover meal that will come that hasn't come yet which Jesus will fulfill that meal so we'll talk about that we're going to talk about this whole concept of the Lord's Supper it's something that we do on occasion we we try to do that about four times a year where we'll take the Lord's Supper together as a memorial to what Jesus did here in this passage but there's lots of lots of different

I don't want to say controversy but a lot of different ideas about what what's behind this Lord's Supper what its purpose is what its meaning is and so we'll talk about that as well and then lastly we're going to look at this concept of the new covenant so as part of this passage Jesus brings up the new covenant we'll talk about what that is compare it to the old covenant and talk about how that relates to us so tell you what we're going to we're going to start just reading through this passage and I think today we're just going to go through verse 22 and 28 so Mark chapter 14 and I'm going to just read through these verses starting 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 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 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 and when they had sung a hymn they went out to the mount of olives and so this is the passage that we're going to focus on today as we go back to verse 22 it says as they were eating so they had already been eating this meal and there was a lot of drama going on during this this meal up to this point they had gone to this this room in Jerusalem to take this meal and there was this revealing of a betrayer and we know that Judas was the one who was identified as that betrayer but as they got went through this meal and it's hard to know exactly what this meal looked like there's tradition today if you've ever done a they call it a cedar or a seder meal and so there's lots of different typology and symbolism and ways that they do it and it's hard to know if the way that Jews do this today is the same as they did it 2,000 years ago during this time but it was a whole process it wasn't just a simple meal there were in fact as we read at the end here there was some singing involved I'm sure there were prayers involved and a process through which they ate this meal but it says here verse 22 as they were eating so this is kind of towards the latter part of their meal

Jesus took bread and he blessed and he broke it and he gave it to them and just by the way when it says that he blessed a lot of times we we have this idea there's a lot of references in the Bible to blessing when it comes to a meal and so we think about blessing our food but it's not really we're not blessing our food we're actually blessing the Lord we're giving thanks to him for his provision in our lives but he does something different here with this bread he breaks it and really in the the primary symbolism in the Passover meal was not necessarily the bread right what was it it was the lamb right the lamb that was the the big significant part it was the blood of the lamb that had saved them from the angel of death during that original Passover but he says take this eat this is my body and then he takes the cup and really if you look in the Old Testament as far as the instruction giving about this Passover meal there wasn't any significance given to the the the juice the cup the the wine really as part of the meal and then they drank from it but Jesus is giving a significance to this wine he calls it my blood of the new covenant which is shed for many so up until now the significance of this

Passover meal was looking back at their deliverance from Egypt but he adds new significance to some of the elements in this meal new significance related to a different kind of deliverance right because they were looking back at a deliverance from slavery from Egypt into a promised land that was promised to them but now the significance of this meal is a deliverance not from a foreign people but really from our own sin deliverance from our own sin the bread which before and I think we talked about this a couple of weeks ago was to symbolize it was unleavened bread and leaven is a symbol of sin but also it's just it was a as a symbolism of the rushed nature of their exit from Egypt it was unleavened there was no time to leaven that bread and so for this Passover meal each year they were supposed to keep that bread and eat unleavened bread to symbolize their rushed exit from from Egypt but now this bread which Jesus ceremonially he broke that bread was to be a symbol of his body that was about to be broken for them and it's not that Jesus's body was literally broken because we actually know that even though they typically would have broken his legs as part of part of his crucifixion the prophets had said that his legs would not be broken his bones would not be broken in fact the Passover lamb it was stated that the the Passover lamb the bones could not be broken it was forbidden that for this Passover meal that the lamb's bones should not be broken but metaphorically Jesus's body it was broken the thorns the the lashes the nails in his hands his body was broken for our sins and then he takes this this wine which had really no symbol as far as the Passover meal was concerned but he imbues meaning into that wine symbolizing his blood the blood that he spilled for our sins and so today we celebrate a meal together a ceremony if you will similar to what Jesus is doing here by taking unleavened bread and taking some kind of fruit of the vine juice or wine and taking that to remember what he did for us it's interesting to note as we read here in Mark that there is no mention that Jesus says

I want you to do this in the future he's just saying hey this is a symbol of my body and a symbol of my blood that's going to be shed for you but if we look over at Luke in this in a parallel passage it's in Luke chapter 22 and verse 19 and he took bread gave thanks and he broke it and he gave it to them saying this is my body which is given for you do this in remembrance of me and so in the passage or in the account given in Luke he says do this to remember me and so there's this indication that he wants this to be done in a way that will remember what he did during this time at the Last Supper his death is still future it's not very far in the future really it's just hours away but he makes a mention of doing this in remembrance of me and what I accomplished

[10 : 41] Paul the apostle to the Gentiles in 1 Corinthians chapter 11 and if you'll turn there this is typically when we take the Lord's Supper this is the passage that we turn to there's actually a little bit more detail and Paul indicates that the Lord gave him some special instructions so 1 Corinthians chapter 11 and verse 23 it says this Paul says this to the Corinthians for I received from the Lord that which I also delivered to you now remember Paul was not one of Jesus' disciples Paul wasn't there when this last supper this Passover meal took place but we know that Paul received many revelations from the risen Lord and so as part of his revelations to Paul he gave him instructions to pass on to us that's what Paul is saying here for I received from the Lord that which I also delivered to you that the Lord Jesus on the same night in which he was betrayed he took bread and when he had given thanks he broke it and said take eat this eat this is my body which is broken for you do this in remembrance of me and in the same manner he also took the cup after supper saying this cup is the new covenant in my blood this do as often as you do it in remembrance of me and then Paul continues with this for as often as you eat this bread and drink this cup you proclaim the Lord's death till he comes notice that in this as Paul's giving instruction for this

Lord's supper meal there's no mention of a lamb it's just the bread and the juice the wine and so that is those are the symbols that we are to use for our ceremony to remember to remember him when it comes to this Lord's supper there's lots of different ideas about the significance of it the purpose behind it how we ought to do it how often we ought to do it actually right here Paul just says as often as you do this and so really it's left up to us how often we should do it some do it every week in their church services others maybe once a month we do it four times a year once a quarter some people may do it less maybe just once a year and so it really isn't required one way or the other but Paul just says hey as often as we do do it do it in remembrance of him there are lots of superstitions and traditions around this practice of the Lord's supper for many years going back

I don't know how long but the Catholic Church has taught a teaching called transubstantiation they call this not just the Lord's supper they call some people call it communion which just means a meal or a fellowship type meal but the Catholic Church calls it the Eucharist which I think just means to give thanks but they've taught this teaching called transubstantiation that when the priest blesses the wine and the bread it actually transforms in that moment to the physical blood and the physical body of Jesus it's not just Catholics that has actually been there's a few Protestant denominations that also teach the same thing some after the Protestant Reformation made slight modifications to that teaching there's a teaching called consubstantiation which teaches that while the bread and the wine do not physically change into the body and blood of Christ but con means with but when that when those elements are blessed the presence of the Lord is with those elements this is part of a view called sacramentalism in which these elements are called sacraments what does that mean anyway sacraments are meant to indicate a means of grace these are things that we can do as believers to receive the grace of God and typically the teaching goes is that you want to receive as much grace as you can from God right and so we'll take this every week in our church we're going to take these elements because each time we take them we receive the grace of God and maybe maybe if we get enough grace if we take this enough times if we do these sacraments as often as we can maybe we'll have enough grace to push us over the the finish line we'll make it to heaven maybe we'll spend less time in purgatory because of our sins and because of that false teaching

I think that it is horrific to teach this kind of thing about this simple memorial that Jesus gave us you know there's lots of different disagreements there's traditions and even superstitions in Christianity and some of them are fairly minor and some are a really big deal sacramentalism teaches that grace is received through rituals communion is one of them water baptism is another even marriage is considered a sacramental or a sacrament but what this does is it it keeps people in bondage because there is never any assurance that I have received enough grace from God that I can be assured that I'm going to live with him forever that I have eternal life but in this age of grace in which we live we don't have to look to sacraments we don't have to look to rituals to know that we have received all the grace of

God that he has for us I want to look at Colossians chapter 2 this is Paul teaching the Colossians Colossians chapter 2 verse 8 and this is a warning that Paul is giving to the Colossians we know that Paul had some disagreements with his Jewish brethren about the requirement for rituals circumcision being the primary one but other ones that were required under the Jewish dispensation were no longer or not required for the Gentile believers who were under grace he says this in Colossians 2 verse 8 beware lest anyone cheat you through philosophy and empty deceit according to the tradition of men according to the basic principles of the world and not according to Christ for in him dwells all the fullness of the

[18 : 44] Godhead bodily and you are complete in him who is the head of all principality and power I want to focus on that part you are complete in him when we trust in Christ and we have our lives in him we are identified in him then we are complete there is nothing left over for us to do everything that he has for us we are complete with already there isn't more grace to be received through rituals or any other means we have received at all and so we shouldn't look at this Lord's Supper ceremony that we do as something that does something in us that will complete our salvation in any way we have the Lord living in us the Savior of the world the creator of the universe living in our hearts there is nothing more that we need and so this ceremony that we do all it is is an opportunity to remember and isn't that exactly what he says what Jesus said and then what Paul says do this to receive more grace is that what he said is that what

Jesus said do this so that you can receive more grace do this so that you can draw closer to me no he said do this in remembrance of me and that's the reason why we do it just to remember it's easy to forget things right it's easy even just for a little while to forget what Jesus Christ accomplished for us and so we do this as a congregation on a regular basis just as an opportunity to remember and really there's a second purpose and it's brought out here in that same passage 1 Corinthians 11 and in verse 26 it says for as often as you eat this bread and drink this cup you proclaim the Lord's death until he comes so we're remembering what he did and we're also looking forward to what he's going to do because he is coming back and we're going to be talking about that more in just a moment so for

Christians we don't actually practice the Passover meal that's a Jewish thing we don't practice the Feasts of Israel though some people might do that it's fine if you'd like to practice it some people like to do a Seder meal it's a really neat experience to do that but there is no obligation no requirement on Christians to practice the Passover meal we're not to keep any of the Jewish feasts but we can remember the Lord and what he did for us as often as we'd like the next thing I'd like to look at is Jesus reference here to he says this cup represents my blood of the new covenant and so there's this reference to this new covenant this is the first time in Jesus' ministry at least that we read in the scriptures that he references the new covenant well what is the new covenant that he's talking about well there's an old most of us are familiar that there's an old covenant and then there's a new covenant in fact our

Bibles are divided between the old testament and the new testament and those are just references to the old covenant covenant and the new covenant and so there's this kind of idea general idea that the old covenant was for the Jewish people and the new covenant is for Christians today let's let's kind of analyze that and look into that the first thing I'd like to look at is the original old covenant we call it old now it wasn't old back then right it was the current thing but now that the new covenant has arrived or we'll talk about that more in a second the new covenant it is blood there's a new covenant coming there it makes the original one the old one chapter 24 I want you to take I Mer modification of etc dated Xoen and uh ■■ millions uh they're they're still there right around the base of mount Sinai where the Moses where Moses brought the uh the Ten Commandments down from the top of the mountain.

And in chapter 24, verse 3, So Moses came and he told the people all the words of the Lord and all the judgments. These were all the laws that were given.

[24 : 04] And all the people answered with one voice and they said, All the words which the Lord has said we will do. And Moses wrote all the words of the Lord and he rose early in the morning and built an altar at the foot of the mountain and twelve pillars according to the twelve tribes of Israel.

Then he sent young men of the children of Israel who offered burnt offerings and sacrificed peace offerings of oxen to the Lord. And Moses took half the blood and put it in basins and half the blood he sprinkled on the altar.

And he took the book of the covenant, this is the law, and read in the hearing of the people. Now remember, this is basically, this is a lot.

There are 263, I think it is, laws. But he's reading the whole thing to the people in this book of the covenant, this book of laws. He read it in the hearing of the people and they said, All that the Lord has said we will do and be obedient.

And Moses took the blood, he sprinkled it on the people, and he said, This is the blood of the covenant which the Lord has made with you according to all these words.

[25 : 27] So the law was given, not just the Ten Commandments, the whole law. And then there was a sacrifice, sacrifices in which, this was a bloody ritual by the way.

I mean this is going to be etched in your memory for the rest of your life. There was blood everywhere. He even sprinkled it on the people. And I don't know what this looked like.

Did everybody line up and he just sprinkled, can you imagine being sprinkled with blood? This is the blood. What was the blood?

Where did the blood come from here? From bulls and goats? This is the blood of the covenant which the Lord has made with you according to all these words.

And so blood was used in the establishing of this original covenant. And here's the covenant. I have a law and I want you to do it.

[26 : 25] And the people agreed. What did they say? We will do all the things that you have prescribed in this law. And we will be obedient. That's the covenant.

That's the agreement. Here's the law. Things for you to do. You do it. That's our agreement. But Jeremiah, one of the prophets of old, he told about a future time in which there would be a new covenant, a different agreement.

Go ahead and turn to Jeremiah chapter 31. Jeremiah, you go kind of to the middle of the Bible. You turn right just a few chapters. You'll find Isaiah and then Jeremiah.

And it's chapter 31 and then we'll start at verse 31.

Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. Now remember, at this time, there was a divided kingdom.

[27 : 41] It was the 12 tribes of Israel, but they were divided into 10 tribes and two tribes. And one was called Israel and the other called Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt.

My covenant, which they broke, though I was a husband to them, says the Lord. So he's referencing what we just read, that original covenant that he made with them as he was delivering them out of Egypt.

And he said, this new covenant will be different. It won't be like the old covenant, that covenant which, by the way, they broke. They didn't keep their end of the bargain, even though I was as a husband to them.

Verse 33, But this is the covenant that I will make with the house of Israel after those days, says the Lord. I will put my law in their minds, and I will write it on their hearts, and I will be their God, and they shall be my people.

No more shall every man teach his neighbor and every man his brother, saying, Know the Lord, for they shall all know me. From the least of them to the greatest of them, says the Lord, for I will forgive their iniquity, and their sin I will remember no more.

[29 : 04] That is the new covenant that God says will come. And I'd like to ask the question, is this new covenant, because this is what a lot of Christians teach, that we today are under the new covenant.

And while Jesus said, this is the new covenant of my blood, he died for our sins, and that is the new covenant of his blood, isn't that what we are under today?

Is the age of grace that we live in, is it synonymous with the new covenant? And like I said, our Bible is divided into Old Testament and New Testament, and it's common, right, to say, well, the Old Testament, that's mostly for Israel, right?

And the New Testament has the teachings for us, and that's generally, generally true. I'd like to provide three reasons why, in this age of grace, we are not, per se, under, or in, the new covenant.

Why the age of grace is not the new covenant. So, reason number one, and we just read this, the new covenant that Jeremiah spoke of, who did he say that the new covenant was for?

[30 : 19] Israel and Judah. This is something that God had planned for his people, the Jews, for Israel. Okay, so that's, that's item number one.

Number two, there's another passage in Ezekiel, and let's turn there, Ezekiel chapter 36. And if you're in Jeremiah, turn over just a few books over, a couple, two, three books over, and Ezekiel 36.

This is a passage that also talks about this same thing, Ezekiel chapter 36. The term new covenant is not used, but you'll recognize from the language that it's talking about the same thing.

We'll start in verse 24. So, Ezekiel 36, verse 24. For I will take you from among the nations, gather you out of all countries, and bring you into your own land.

He's talking to Israel about giving them their own land. And remember, they had already been given their land, but at this point, they had been taken captive from their land.

[31 : 43] Then I will sprinkle clean water on you, and you shall be clean. I will cleanse you from all your filthiness, and from all your idols. I will give you a new heart, and put a new spirit within you.

I will take the heart of stone out of your flesh, and give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and you will keep my judgments and do them.

Then you shall dwell in the land that I gave to your fathers, and you shall be my people, and I will be your God. I will deliver you from all your uncleanness.

And we'll stop there. So, when is this, this thing that he's talking about here that sounds exactly like the new covenant, when is this supposed to happen?

Well, it says there, that first verse that we read, verse 24, for I will take you from among the nations, gather you out of all the countries, and bring you into your own land.

[32 : 48] This is talking about the establishment of Israel's kingdom, what we call the messianic kingdom, in which they will be the head and not the tail.

The Messiah will come and will establish a new kingdom that will be a kingdom that will last forever. And so, this new covenant in which God will do a new thing, it won't just be the law externally, but God says, I will take up my abode in you.

I will live in you and cause you to keep my law. Instead of you, instead of you having to kind of muster up your own strength, the strength of your own flesh to do this, I will be in you to help you to keep my statutes and my judgments.

And so, that's another point why this new covenant, this is something that's happening in the future, part of, is related to the messianic kingdom for Israel. And then the third, the third reason why I think this new covenant is different from the gospel of the grace of God that we are under today is that he says this, in this passage that we just read in Ezekiel, that as part of putting his spirit in the people, what will, what will the spirit cause them to do?

I will put my spirit within you, this is verse 27, and cause you to walk in my statutes and you will keep my judgments and do them.

[34 : 29] So Israel, they were supposed to keep the judgments and they broke them. They didn't, they failed. But when this new covenant comes, God's going to put his spirit in them and they will be successful because of him, because he will be in their hearts.

Is that what the Bible teaches that God does with us today? The Bible does teach, right, that us in this age of grace, that God lives in us, that his spirit is in us, right?

We are, the Bible says, the temples of the Holy Spirit. But does he put his spirit in us so that we can keep the law, to keep the judgments in the statutes of Moses?

Now some think, yeah, that's the purpose. But let me look at a few things that Paul, the apostle to the Gentiles, teaches. One, Paul teaches in Romans 6.14, it says this, for sin shall not have dominion over you for you are not under law but under grace.

Does God intend for us to keep the law of Moses? No, we are not under the law, we are under grace. In another passage, Colossians 2.14, says this, Colossians 2.14, he's talking about what Christ has accomplished for us, grace believers, under, through the cross.

[36 : 05] It says this, Colossians 2.14, having wiped out the handwriting of requirements that was against us, which was contrary to us, and he has taken it out of the way, having nailed it to the cross.

What are the handwritings of requirements? What's that talking about? What's that book that Moses read back at Mount Sinai? That book of the covenant?

The requirements for being the people of God. The things that you must do to be his people. And so for us, and under this new covenant, you don't have to do these things, but God says, in that day, I will establish a relationship with you.

I will put my spirit within you, and you will be my people, regardless of whether you've kept my law or not. I will forgive you, and you will be my people, and you will because Israel, under the new covenant, you will be caused to keep those statutes and judgments that I gave you.

And so this new covenant is very similar in some ways to the grace that God has given to us because we also have the spirit of God in us, right?

[37 : 27] And God enables us, and he gives us power, if you will. the Bible says that our flesh is weak, but he makes us strong.

But we are not given strength to keep the law, but during the millennial kingdom, during this kingdom of Israel, God is going to carry on his covenant, his promises to the Jewish people so that they will be enabled to keep the law that he gave them through that thousand years.

But even though we are not technically in this period of the new covenant, because it's not for us, it's for the Jews in their future kingdom, yet, the blood that Jesus shed is the blood of the new covenant.

Jesus shed his blood specifically for Israel to be able to provide for them a means of forgiveness so that they could enter into a new covenant with him coming in the future.

In Ephesians chapter 1 verse 7, Paul says this about us in the age of grace. It says, in him, by the way, that's another identification with Christ.

[39 : 02] We are identified with him, so in him we have redemption through what? Through his blood, the forgiveness of sins, according, not to the law, but according to the riches of his grace, his favor.

So Jesus, his blood was shed specifically looking to provide a new covenant for Israel to provide them with a means through which they could be forgiven if they were willing to enter into that new covenant by receiving their Messiah and what he accomplished for them.

If they were willing to do that, they could enter into this new covenant in which all their sins would be forgiven and God would take up his abode, his home, in their hearts. But something happened, and we've talked about this before, and it's important to make these distinctions.

Well, where did we come into play? God had all these plans for Israel, and then God started doing something with Gentile people apart from the Jews. in Romans chapter 11, we're going to let's go ahead and turn there.

Romans chapter 11 talks about what happened, and I think this gives insight into more into this new covenant that is still to come in the future, but that we benefit from even though it hasn't taken place yet.

[40 : 34] Romans chapter 11. This Romans chapter 11 ends kind of this three chapters starting in chapter 9, 10, and then 11, speaking of Paul's love for his Jewish brethren, but that God, even though he has these promises to the Jewish people, that, well, he can make a different people for himself if he wants, and that's exactly what he did.

You see, God, he put the Jewish people on their plan on hold, not permanently, but just temporarily, and he engrafted, as the scriptures say, into his tree and new people, the Gentiles.

We're going to read just a portion of Romans chapter 11 and verse 16, and it says this, for if the first fruit is holy, the lump is also holy, and if the root is holy, so are the branches.

We'll focus on just this illustration of a tree. He's giving an illustration of a tree and saying, hey, if the trunk of the tree, if the bulk part of the tree is holy, if it's good, then the branches are also holy.

Holy just means set apart. And if some of the branches were broken off from the tree, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, do not boast against the branches.

[42 : 12] He's talking about the branches that were cut off. But if you do boast, remember that you do not support the root, but the root supports you. What is he saying?

He's talking to Gentile believers, those who are trusted in Christ under grace, not under the law. And we could boast, right, that while we are now God's people, and that is true, the Jewish people, at least temporarily, are under judgment, really.

They are not God's people. If you are a Jew today, if you want to be part of God's people, what do you need to do? You need to trust in Jesus Christ for the forgiveness of your sins, that he died for you.

But the promises to Israel, they are put on hold. The promise for a land, the promise for a kingdom, the promise for a king to rule over them, those things are on hold.

And Paul illustrates that as branches that are cut off. And we, as part of a wild olive tree, we were grafted in. But he's making a warning here, don't boast, but if you do, I want you to know that it's not you as branches that are supporting the root, but the root supports you.

[43 : 36] What's he saying? He's saying, listen, this whole program that God had for Israel, that's really important, because without it, you wouldn't have anything. you are benefiting from this program that God had, and still will have for Israel.

Well said, because of unbelief, they were broken off, and you stand by faith. So they were broken off because they didn't trust in their Messiah, but we stand in faith because we trust that Jesus died for our sins.

He says, do not be haughty, but fear, for if God did not spare the natural branches, he may not spare you either. Therefore, consider the goodness and severity of God on those who fell severity, but towards you, goodness, if you continue in his goodness.

Otherwise, you also will be cut off, and they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again. And if you were cut out of the olive tree, which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these who are natural branches be grafted in to their own olive tree?

For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.

[45 : 04] God's working with the Gentiles right now, and he's giving us a benefit that came from God's plan for Israel. Israel. Jesus died so that he could give, he shed his blood so he could give a new covenant to Israel, and you know what?

We get to benefit from that. So we benefit from the blood of the new covenant, even though we are not in that new covenant, but we benefit by grace because of the blood of the new covenant.

And then he says this, verse 26, after the, he says this, this is what's going to happen after the fullness of the Gentiles has come in, whenever that is, and so all Israel will be saved.

Not every individual Israel, but he's talking about the nation. God's going to provide a salvation to the nation. As it is written, the deliverer will come out of Zion and he will turn away ungodliness from Jacob, for this is my covenant with them when I take away their sins.

That's the new covenant. That's when the new covenant comes into play, when he takes away their sins, when he brings them into their kingdom. For those that accept him as their Messiah, it would be very similar to us in that we trusted in Christ, but for them it will be part of a different program, a Jewish program that involves land and kingdom and reigning over the Gentile nations.

[46 : 33] But they must trust in their Messiah and they can enter in, humble themselves and they can enter into that new covenant. in which they will be forgiven, their sins will be taken away and God will take up his abode in them and they will be his God or they will be his people and God will be their God.

let's finish up back to Mark here, just this last verse, 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.

And so after he gives these symbols, he makes this kind of promise and he says, I'm not going to drink of the fruit of the vine until a future day, a future day in which the kingdom arrives.

And so this Passover meal, Jesus is saying, hey, I'm not going to do this anymore. Now, this passage talks about the fruit of the vine. Does this mean that Jesus isn't going to drink any wine until that point?

Well, the question, some people might ask the question, well, Jesus is in heaven. It's like, does he eat and drink? Well, he did after he rose from the dead and received his new physical body, the same kind of physical body that we will receive, who trust in him.

[47 : 55] And so there's every reason to think that Jesus today is still eating and drinking just like we do. And so, but he makes this promise this kind of promise, he uses this term, assuredly or verily I say unto you, I will no longer drink of the fruit of the vine until I drink it new in the kingdom of God.

In the passage, in the parallel account in Luke, Luke chapter 22, verse 15, he says something a little bit different. Then he said to them, with fervent desire, I have desired to eat this Passover with you before I suffer, for I say to you that I will no longer eat of it until it is fulfilled in the kingdom of God.

And so I think in this passage in Mark, he's talking about this meal, this Passover meal. He's saying, you know, we've done this before. Jesus was with his disciples for three years. This is not the first time they've done the Passover.

But we call it the Last Supper because what was the last time he had this Passover meal with his disciples and he imbued more different meaning into it about his suffering and death.

But one of the things that he says, even though we call this the Last Supper, Jesus says, I'm not going to eat this anymore with you. This will be my last one until yet there's going to be one more, one more supper that I'll eat with you when I return and come with my kingdom.

[49 : 27] And what supper is that that he's talking about? in Revelation 19, for the sake of time, I won't have you turn there, but this is what it says in Revelation 19 when Jesus returns with his kingdom.

Verse 6, And I heard, as it were, the voice of a great multitude as the sound of many waters and as the sound of mighty thundering, saying Alleluia, for the Lord God omnipotent reigns.

Let us be glad and rejoice and give him glory. For the marriage of the Lamb has come and his wife has made herself ready. And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.

There will be a marriage ceremony between God and between his people, the bride, the bride of Christ, the people of Israel.

Then he said to me, Right, blessed are those who are called to the marriage supper of the Lamb. And he said to me, These are the true sayings of God.

[50 : 31] There will be a supper that will initiate this kingdom in which God will be wedded to his people, Israel, united to them once again as he had planned.

That's something still future. But something that the whole world will rejoice when Jesus finally comes and initiates that kingdom.

him. The kingdom will come. There will be a new covenant with Israel. And a thousand years he will reign providing peace and justice on the earth.

Amen? All right. Let's end there. Father, we love you. Thank you for what you accomplished, not just for Israel, but because of what you did for them, we get to benefit.

benefit. We know that was always your plan to provide a way for all men, even though it was hidden and shrouded in mystery, that your death, that your blood was spilt for us all, not just for Israel.

[51 : 39] But because of that prophetic plan to provide a new covenant for Israel, we get to benefit. benefit. We thank you for that, that you didn't leave us stranded, even though you could have, but you gave us a way in which our sins could be forgiven as well.

May we live up to what you accomplished for us. May we live lives pleasing to you, living lives of gratitude for all that you've accomplished for us. In Jesus' name, amen.

Amen. Amen. Amen.