



New Joy for a New Day

August 4, 2024

Mark 14:22-25

Clint Pressley

²² And as they were eating, he took bread, and after blessing it broke it and gave it to them, and said, "Take; this is my body." ²³ And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. ²⁴ And he said to them, "This is my blood of the covenant, which is poured out for many. ²⁵ Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God."

(Pastor Prays)

Lady Jane Grey served as the Queen of England for 9 days. She served nine days before Mary Tudor, who would be called Bloody Mary, put her in the Tower of London and finally had her head cut off. Jane was a formidable woman. She was only 18 years old, still a teenager. She was raised a Protestant, and she knew the Bible backward and forwards. Hers should have been a great reign. The problem was that in England at the time, there was a conflict between Catholicism and Protestantism. Mary Tudor was the spurned daughter of Henry the Eighth and her Catholic mother, Catherine of Aragon. Among the reasons that Bloody Mary would kill Lady Jane Gray was because of Mark 14: 22-25. Several days before Lady Jane Grey was killed, they sent a priest into her cell to try to get her to turn because Mary Tudor had said that if she will convert, she wouldn't have to die. The priest in her cell asked her a couple of questions because the problem was that if you're a Protestant, you didn't believe in transubstantiation.

Transubstantiation is the doctrine that was developed in the Middle Ages. It said that the bread

and the wine turned into the actual flesh and blood of Jesus. So the priest asked Lady Jane Grey, what do you receive when you take the sacrament? Do you not receive the body and the blood of Christ?

Lady Grey was such a brave young woman. Lady Jane Grey said no. I surely do not believe that. I neither receive flesh nor blood, but only bread and wine. And when they are taken, they put me in remembrance of the body and the shedding of Christ's blood on the cross for my sins. Lady Jane Grey was stating the truth that would lead to the martyrdom of several 100 people under the Bloody Mary rule. And every one of those killings is centered on this passage.

Let's get the context. Here we are at The Last Supper. Christians have called this the Lord's Supper. It's probably better termed the First Supper. You find it four times in the New Testament. Matthew and Mark are very similar. Luke is a little different, and then Paul writes about it over in 1 Corinthians 11. In the context, we are right in the middle of the Passover week; it was a great celebration; the Jews would go into Jerusalem, and thousands of people would be there and celebrate, looking back to God's salvation, bringing them out of Egypt and slavery, and bringing them into the promised land. It was a wonderful time to be together. Jesus is with his friends. The way Mark writes it, he will write it like a sandwich. You have the Last Supper story, and you have the story of Judas and his betrayal after that, and you have the story of Peter and his betrayal. But in the middle is Jesus and the new covenant. The Passover was celebrated to look forward to the Cross of Jesus. But the Lord's supper turns around, and so we look backward to the Cross of Jesus. This passage is what we celebrate today as Jesus establishes a new covenant. When we take the Lord's Supper today, we are reminded that...

Jesus Makes All Things New

Let's go and walk through it a little bit and then come back and make some application. Join me there in verse 22. I'll try to go quickly and just point out a couple of things so we can get to the application. Here's really what I want today. I want you to know what it means. I want you to know why it helps. Let's take a look at verse 22, and we'll start there. They were eating. So that's the Passover. Jesus and the disciples are eating. He took the bread and He is now going to

change the meaning of the bread. Unleavened bread was to be eaten to remind them that they were in haste when they were coming out of Egypt. Jesus takes the bread, and he's changing the meaning. And after blessing the bread in verse 22, he broke it and gave it to them.

This is where the Catholic Church would hold on to the doctrine of transubstantiation. They believe that the bread and the wine become the actual body and blood of Jesus. And because Lady Jane Greg wouldn't admit that, she got into trouble. The interview goes on, and the priest asked her about this very passage. He asked, what about Jesus saying this is my body? And Lady Jane Grey knew how to interpret the Bible because Jesus used illustrations. He used all sorts of metaphors, allegories, and symbolism. Lady Jane Grey told that priest that Jesus also said that I am the door. He said I am the vine, but he didn't grow leaves.

Jesus said, I am the bread, and he broke it and gave it to the disciples. Now, be careful what you read there because a lot of times people will emphasize the brokenness of Jesus here. I don't think that's the important part of verse 22. In fact, I'll press it a little further and say, don't forget that Jesus' body was not broken. Remember, the soldiers went to the cross to break his legs to hasten his death, but when they got there, they saw he was already dead. And John tells us in John 19 that this was to fulfill Psalm 34 that said, not one bone of my servant will be broken. So, the important part of verse 22 is not the brokenness of Jesus breaking the bread. I think the important part is the distribution, Jesus giving it to his disciples. In verse 23, ²³ *And he took a cup, and when he had given thanks*, that little phrase "given thanks" is the Greek word you *eucharisteo*. It's where we get the eucharist. We call the Lord's Supper, the Eucharist, because of that word right there. ²³ *And he took a cup, and when he had given thanks he gave it to them, and they all drank of it*. And now Jesus is changing the meaning. This has been the Passover celebration, but this cup has a new meaning. It's probably the third cup of the Passover. There are four of them. *And he said to them, "This is my blood of the covenant, which is poured out for many*. This is pointing to the cross, the shedding of the blood of Jesus, on the cross, poured out for many.

That word "many" is not universal. There will be many that come and believe, many of you here., but there will be some who do not. Poured out for many, it's available to anyone who will believe, but everybody will not.

In Verse 25, there is the hope. This is where we get Christian hope. This is Jesus looking forward. Tomorrow is the crucifixion. The disciples will think this is the end. But Jesus tells them it's not the end. You guys don't lose hope. ²⁵ *Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God.*"

Jesus makes all things new. Let's take this and I'll make some application. I'll just give you 3 three points to hang some truths on. Here's the first one, number one. I want you to see that...

There is life in Jesus

If you're visiting Hickory Grove for the first time, or if you've been coming for some time, you should know this. There is life in Jesus. Right here in this passage, Jesus takes the bread and changes the meaning. So I'm going to give you four truths and then four promises. I only have three points, but there are sub-points under this one.

Are you ready? This is hard. Stay with me. Let's go to the truths first. You already know these words. Let me give them to you. They're good theological words. The first word is incarnation. It's what we celebrate at Christmas. We celebrate God becoming man, incarnation. It's the birth of Jesus and that he actually lived in a body. Jesus Christ lived his sinless life in a body. That's important. Why? Because we sin in our bodies. A lot of your sin might be going on in your mind. Your mind is in your brain, and your brain is in your body. We sin in our bodies. It's important for us to see that Jesus, in a body, lived an absolute sinless life. That's important for salvation because we are not saved outside of his sinless life, his perfect righteousness. It is the imputed, imputed righteousness. When you become a Christian, your sins are not just taken away. The righteousness of Jesus is put on you. You need to look at the perfect, sinless life of Jesus, lived in a body. His incarnation is important, but not just incarnation. Let me give you another word.

It's the word crucifixion. Jesus Christ not only lived his sinless life in a body, he also bore our sins in his body on the tree. His was a real body that had nails driven through it into the wood. It was his real body that bled, his real body that suffered, and his sinless body took our sins. That's crucifixion. It's good for you to get that. When you take the Lord's Supper, you are reminded that you not only have the righteousness of Jesus, but he has taken your sins away. Crucifixion.

There's another word to remember when you think about the body of Jesus. It's the word, resurrection. So we have incarnation, crucifixion, and resurrection. Jesus breathed his last on the cross. They pulled him down off of the cross, carried his limp body, and laid it in a tomb. The color was gone. He was not breathing. His eyes were not blinking. It was an absolutely gray, dead body. The resurrection of Jesus tells us it is a body. God the Father reached down and raised him from the dead. His eyes opened. He started breathing again. The color went back into his cheeks. His heart started beating.

Brothers and sisters, you're aging, and you feel your body breaking down, or you've got some sort of terminal disease, and you know your days are numbered. You look at this passage right here, and you remember it was a body. Jesus triumphed over death in a human body. Incarnation. Crucifixion. Resurrection.

There's a fourth truth, and then I'll give the promises. The last truth is glorification. This is important: glorification. That not only was Jesus living sinless, not only did Jesus die on the cross in a body, not only was that body raised from the dead, Jesus Christ, after he had appeared to his disciples and several 100 people, ascended into heaven. We call this the glorification of Jesus. That Jesus Christ has ascended into heaven and he now is sitting at the right hand of God the Father Almighty in a body. There is a man in heaven interceding for you. A human. You know what that tells you? You're going to be all right. You're going to make it because Jesus, your elder brother, is talking to God our Father on your behalf. That's the four truths.

Now I'm going to give you one of the promises. I'll give you four altogether. I'll go quickly with the promises. Here they are. What does it mean when he says this is my body, what is this bread? We will take the Lord's supper with the promises we are holding on to in mind. You have a promise of God's presence in your life, the presence of Christ. What did Jesus say, I am with you. He is present to comfort you. He is present for conviction when you're in sin. He's present for change, some of you incrementally. God is moving. You're growing. You are getting stronger in the faith. You know what you believe and why you believe it. You're able to fight off the sins that used to get you. He's here, and his presence is here to give you confidence. His presence is giving you Christian composure. If that's the case, what are you afraid of?

I'll keep going with the promises. The second promise is one of his provisions. It's not just his presence; he is also providing for you, his provision. That's bread, right? This bread, take it, eat. It's nurturing, it's strengthening. Even the Egyptians would have said that bread is the staff of life. If you like bread, you understand how good it is unless you have some sort of gluten allergy. If you have a gluten allergy, bread is no good for you. You get it, you break out. You have to eat rice bread or some sort of weird styrofoam cake. It's terrible, but you get the idea. You understand the analogy as much as anybody when I say to you that it is nourishment to strengthen.

We have a lot of runners here at Hickory Grove, people that like to train for things. Some folks are training for a 5K. So you go from the couch to a 5K and you started training for that. Now your pace is picking up, and then you wanted to extend it to a 10K. Or maybe you got ambitious and train for a half marathon. We even have a few full marathoners here. Then, we have another group of people that run something called an ultra-marathon. Those people are mentally imbalanced. An ultra-marathon is more than 26.2 miles, it's more like 35 and 100 miles. I have talked to some of those ultra runners, and they will tell you that in order for you to finish, one of the most important things you must have is nutrition. You have to eat during the race. You have to get the calories in.

My brothers and sisters, you are not in the 5K or a half, or even a full marathon. Some of you know that your life already feels like an ultra-marathon. You need the nourishment. One of the great promises we have in the Lord's Supper is that Christ nourishes my soul, and that Christ gives me strength. So there is the presence of God in our lives, the provision from Christ and I'll show you a third promise.

It is the promise of fellowship. You find it in verse 22. You see that with Christ and his disciples. He is now distributing the bread, saying this is my body. We are connected; you are in Christ. You are with me. We call it communion because we are communing with God the Father through Jesus the Son. We are close to him at the Lord's Supper. But it's not just being in fellowship with God, it is with one another. God has given us brothers and sisters to walk with, to strengthen us. So, the promises so far are God's presence, provision, and fellowship.

I'll give you a fourth promise. That is security, security. When you take the Lord's supper, you are reminded of Jesus's body. He died and was raised from the dead. We are reminded that the wages of sin is our death but Christ has taken all of that sin and defeated death. I want you to see when you take the Lord's Supper, there is life in Jesus. That's the point. Let me give a second one. Number two.

There is forgiveness in Jesus

Jesus makes all things new, and there is life in Jesus. There is life, and there is forgiveness in Jesus. That's in verses 23 and 24. ²³*And he took a cup, and when he had given thanks he gave it to them, and they all drank of it.* ²⁴*And he said to them, "This is my blood of the covenant, which is poured out for many.* Do you see it in verses 23-24? He tells us right there how forgiveness works. How does God do it? Does he just look at your life and say, well, she's been through a lot, so I'll forgive her? Does he just say, you know, I'll give her a pass here? That's not how forgiveness works. There is a mechanism by which God forgives people, and Jesus explains it in verses 23 and 24. I'll use words that you already know. Here's the first word: grace. You are saved by God's grace. Jesus gives them a picture. He takes the cup, and when you are saved, you are saved by God giving this to you. It's not you trying to be better. It's not you hoping that you can be good enough that God will one day love you. It is him looking at you and your pitiful condition, knowing you can't save yourself, and giving it to you. It's grace.

But it's not only grace; it is grace through faith. That's the second word: faith. The text says that he took a cup, and when he had given thanks, he gave it to them, and they drank it. It's one thing to hear the truth of the gospel. It's one thing to come to church and hear the Bible preached, to hear that God has loved you in Christ and that Jesus Christ died on the cross for you. You hear that God raised him from the dead. But it's another thing altogether for you to drink that, for you to believe it. How does it work? You are forgiven by God's grace through faith.

I'll give you a third word. It's reconciliation. Reconciliation is a beautiful word. What a good gospel word. When two people have been at odds and then come back together, reconciliation. Jesus pictures that for us in verse 24 when he says, this is my blood, and it's a covenant. It's not the old covenant. In the Old Covenant, in the Old Testament, in the sacrificial system, all of that

pointed forward to me, Jesus. This is the new covenant in the blood of Jesus. It is him bringing you to God the Father through *his* sacrifice. All the sacrifices in the Old Testament, none of them worked except to show us the ultimate sacrifice in Jesus. I gave you a phrase earlier: imputed righteousness. Let me give you another one, substitutionary atonement.

Substitutionary atonement says, this is given on behalf of verse 24. He said to them, this is my blood of the covenant, which is poured out for, on behalf of, Jesus Christ, our substitute. I heard one seminary president say that God the Father killed God the Son so he wouldn't have to kill you. It was Jesus in your place.

I'll give you a fourth word. It is the word community. Jesus says in verse 24 that this is my blood of the covenant, which is poured out for many. Not all. This is why when we take the Lord's Supper, I'll suggest parameters. This is not for everybody. This is for everybody that is in Christ. The Lord's Supper is designed to show this is a family meal. It is a tangible way of saying there are some who are in and some who are out. And our greatest desire is to have you in. And the way you come in is through God's grace which is given to us in Jesus. It is you believing that he died on the cross for you and that God raised him from the dead for your victory. Look, there is life in Jesus. There is forgiveness in Jesus. You come to Jesus and receive that life and forgiveness. Let me give you one more. You have already heard it, number three.

There is hope in Jesus

There is hope. In Jesus. Absolute hope. You see what it says there in verse 25, Jesus says, *²⁵ Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God.*" Amen. Amen, it is right that we sang that song today. That's the Greek word that says look, you need to listen to this. This is the truth. There's a solemn oath.

Truly, I say to you. And what he's going to truly say in verse 25 is that there is hope. Look, if that's the case, you don't have to be afraid of the culture we're living in and doomsday. Why? Because this world is not our home. There is a King waiting on us to throw a feast when we do get home. There's hope in Jesus. Don't be afraid of the culture. Not only that. There is a clear end coming. Notice what Jesus says in verse 25. *²⁵ Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God.*" There is a day coming when all men and women, boys and girls, students, will all be judged, standing before the

throne of God. And we will be judged on what we did with the righteousness of Christ. You will show up either with your righteousness that are filthy rags not fit for a king to look at or you will show up covered in the righteousness of Jesus and God the Father says to you, well done, good and faithful servant.

There's a clear end, Jesus says. I'm waiting on that day. I'll just end it with this: there is a happy reward. What a happy thing there is here in verse 25. ²⁵ *Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God.*” Don't be afraid of your past. That's been nailed to the Cross of Jesus. Don't be afraid to die. Look, as you age, you feel your body starting to break down. You need to remember Jesus and his body. As you age, maybe you've got a terminal disease, and your days are numbered. I want you to come to verse 25 and just drink here. This becomes dear to you because there is a King waiting on you to get there for a feast. The promise Jesus gives in verse 25 is that he's waiting. There's a day coming when there will be a feast with Christ in heaven. But until then, we take the Lord's supper. It reminds us that Jesus makes all things new. There is life in Jesus. There is forgiveness in Jesus. There is hope in Jesus.

(Pastor prays)