

Sunday, May 6, 2012—Mark Dispensationally Considered—Mark 14:12-24: Many and All what is the Difference?

Mark 14:13-16

- **12) And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?**
- 13) And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.**
- 14) And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?**
- 15) And he will shew you a large upper room furnished [and] prepared: there make ready for us.**
- And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.**

- Mark 14:12—please recall from our last study the close connection between the feast of unleavened bread and the feast of Passover. In this passage Mark calls first day of unleavened bread and the Passover the same day.
 - Exodus 12:6—Isarel was to eat unleavened bread as part of the Passover.
 - Leviticus 23:4-8—technically the feasts of Passover and Unleavened bread are two different feasts. Passover was to be observed on the 14 days of the first month at evening, whereas, Unleavened Bread was to begin on the 15 day and last for 7 days.
 - Luke 22:7—the Passover sacrifice was killed during the day so that the meal could be eaten in the evening.

- Luke 2:41—as a boy Jesus went up to Jerusalem every year with his parents to keep the Passover. According to Mosaic Law it was unlawful to eat the Passover in any place but Jerusalem.
 - Deuteronomy 16:5-6
 - II Chronicles 6:5-6

- John has ten references to the Passover (2:13, 23; 6:4; 11:54-55; 12:1; 13:1; 18:28-29; 19:14). It is commonly believed that Christ’s earthly ministry spanned three Passovers.
 - John 2:23—no details are given about how it was kept.
 - John 6:1-4—Jesus is in Galilee and does not eat the Passover because he was not in Jerusalem

- Mark 14:12-25—the passage we are currently studying.
- Mark 14:13-16—Mark and Luke have the most detailed account of how the Lord’s final Passover meal was arranged.
 - Luke 22:7-13
 - Matthew 26:17-19
 - Why did Jesus not just tell them the address? Why was there all this secrecy? No doubt because Jesus knew of Judas’ plot to betray him.

Mark 14:17-21

- **17) And in the evening he cometh with the twelve.**
- 18) And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.**
- 19) And they began to be sorrowful, and to say unto him one by one, [Is] it I? and another [said, Is] it I?**
- 20) And he answered and said unto them, [It is] one of the twelve, that dippeth with me in the dish.**
- 21) The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.**
- Mark 14:17—now that evening has come, Jesus came with the rest of the 12 to residence where he ate the Passover meal with the Apostles.
 - Luke 22:15—Jesus desired to eat the Passover with the 12 before he suffered, i.e., before his death upon the cross.
 - John 13:1
- Mark 14:18-21—as the meal is being eaten the conversation turns toward the subject of the Lord’s betrayal.
 - Matthew 26:21-25
 - Luke 22:19-20
 - John 13:2, 10-11, 18-19

Mark 14:22-25

- **22) And as they did eat, Jesus took bread, and blessed, and brake [it], and gave to them, and said, Take, eat: this is my body.**
 - **23) And he took the cup, and when he had given thanks, he gave [it] to them: and they all drank of it.**
 - **24) And he said unto them, This is my blood of the new testament, which is shed for many.**
 - **25) Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.**
- Mark 14:22-24—Jesus explicitly states that the cup is symbolic of the blood of the New Testament which is shed for many.
 - Matthew 26:26-28—“which is shed for many for the remission of sins.”
 - Matthew 20:28—“ to give his life a ransom for many.”
 - Is there a difference between “many” and “all?” If I have dish full of M&Ms and I eat “many” of them is that different than if I ate “all” of them? Who are the “many” here the Jesus is giving himself as a ransom for? Israel.
 - Isaiah 53:8—who are Isaiah’s people? Israel
 - Matthew 1:21—who are his people that he came to save from their sins? Israel
 - Matthew 15:24—who was Jesus sent to? The lost sheep of the house of Israel
 - John 1:11—during his earthly ministry, according to all the information that God had revealed to humanity, Jesus Christ came to die for the sins of the nation of Israel and any gentile who identified themselves with God’s chosen people. Thus the statements that about giving his life a “ransom for many.”
 - I Timothy 2:4-5—God’s will is for all men to be saved and come to the knowledge of the truth? How can this be is Jesus Christ only gave himself a ransom for many?
 - I Timothy 2:6—we learn from Paul that Christ gave himself a ransom for all. But notice how the verse ends, “to be testified in due time.” What does the expression “in due time” mean? It means a precisely the right or correct time. It was not premature nor was it overdue. It was testified and made known “in due time.”
 - I Timothy 2:7—the Apostle Paul was the due time testifier of all the Christ accomplished on the cross. To Paul it was given to make these things known not before or after. Paul was given further revelation and information from God that had not been made known during the earthly ministry Christ but had been hid in God.

- Ephesians 3:1-8
- Galatians 1:11-12
- Romans 3:22—the salvation of God is “unto all” in others words it is being offered to all people without distinction. However, it is only “upon all them that believe.”