



Rev. Frank Wang  
Mark 14:12-25

March 29, 2020  
English Standard Version

## *The Plan: Betrayal and Blood*

The 24th Sermon in a Series on The Gospel of Mark entitled

## *"The King and His Cross"*

### 1. Welcome

- a. Good morning! I hope that this sermon finds you well as the church worships together this Sunday morning. My name is Frank Wang, and I'm the assistant pastor here at Potomac Hills. If you're lurking on the internet, and you haven't had any contact with me or Dr. Dave Silvernail, I encourage you to drop us an email which you can find on our website. We'd love to hear your story and support you in the Gospel in this difficult time.
- b. Now a few words about where we're going as a church in our series in the Gospel of Mark. Last week, we were in Mark chapter 9, at the Transfiguration. When we set out the sermon schedule ages ago, we had always planned to skip around a bit so that we can be prepared spiritually to think about Easter. And so, this Sunday was going to be a communion Sunday, and so it seemed fitting to look at the institution of the Lord's Supper today. Next week, Palm Sunday, we will be looking at the Triumphal Entry. Then on Easter, we'll be looking at the Resurrection.
- c. Now, let's turn our attention to the Word of God. If you want to turn with me in your Bibles to Mark 14, we'll be reading verses 12-25.

### 2. Read Scripture

*And on the first day of Unleavened Bread, when they sacrificed the Passover lamb, His disciples said to Him, "Where will you have us go and prepare for you to eat the Passover?" And He sent two of His disciples and said to them, "Go into the city, and a man*

*carrying a jar of water will meet you. Follow him, and wherever he enters, say to the master of the house, 'The Teacher says, Where is my guest room, where I may eat the Passover with my disciples?' And he will show you a large upper room furnished and ready; there prepare for us." And the disciples set out and went to the city and found it just as He had told them, and they prepared the Passover.*

*And when it was evening, He came with the twelve. And as they were reclining at table and eating, Jesus said, "Truly, I say to you, one of you will betray me, one who is eating with me." They began to be sorrowful and to say to Him one after another, "Is it I?" He said to them, "It is one of the twelve, one who is dipping bread into the dish with me. For the Son of Man goes as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born."*

*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." And He took a cup, and when He had given thanks He gave it to them, and they all drank of it. And He said to them, "This is my blood of the covenant, which is poured out for many. 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."*

### **3. Pray**

- a. Father, we come to your Word this morning feeling a little weird, a little resigned, a little stir crazy. Thank you that this passage speaks to so many of the feelings that we have raging inside us. Lord, would you help us to rest as we listen to your Word. Would it be a balm to our souls. And we pray this in the powerful name of Jesus, Amen.

### **4. Introduction: The A-Team: I love it when a plan comes together!**

- a. So this morning, let's take a little break from the coronavirus talk and start with another movie that remakes an 80's tv show. First it was Mission: Impossible. Today, it'll be The A-Team.
- b. And the hallmark of the A-Team is sort of like the flip side of Mission: Impossible. While Tom Cruise and the MI team constantly are overcoming whatever impossible hurdles the bad guys throw their way, the A-Team simply forces the bad guys to dance to their tune. They've planned everything out so that things work out just the way they want. And, at the end, someone always utters the line, "I love it when a plan comes together." So in the end, it doesn't really matter what the bad guy does. No matter what wrenches they try to throw at the plan, through all the twists and turns, it all still goes according to plan. The A-Team is always in control, even when they seem like they're not.
- c. And I think that's what we should focus on this morning in Mark 14. Sure we could spend our time working our way through the theology behind the Lord's Supper, but I think that would miss Mark's point. Mark is meant to be read as a story of Jesus's march toward the Cross. The Cross is a huge influence on the book as a whole. The Passion week, the last week of Jesus's life, takes up a full third of the book. And when we arrive in chapter 14, the drama is heightening. If this were a movie, the music would be rising in volume, and the tension is palpable.
- d. You see, the death of Jesus is somewhat unexpected. If we were to sit down and think about how a savior should come and bring victory over all things, doing it through the cross is completely unexpected. It's a huge twist in how we, the disciples, and the whole world think the story should go. But in the end, Jesus and

the Father are rejoicing over loving how a plan comes together. And so this morning as we look at the lead up to the Lord's Supper and its institution, we're going to see that Jesus has a plan.

5. Roadmap

- a. And since this passage divides neatly into 3 parts, we'll see that Jesus has a plan **literally** in verses 12-16. Then we'll see that Jesus has a plan **in spite of sin** in verses 17-21. And finally, we'll see that Jesus has a plan **that anticipates and unites** in verses 22-25.

6. Jesus has a plan...literally (vs. 12-16)

- a. Since we've skipped from chapter 9 straight to chapter 14, it'll be important to understand what all has happened in the lead up. When we pick up our passage in verse 12, Jesus and the disciples have already spent much of the Passion week in Jerusalem. He had entered the city to much fanfare back in chapter 11, and the religious establishment wasn't particularly pleased with His popularity. At the beginning of chapter 14, Mark tells us that they were looking for a way to arrest and kill Jesus by stealth since they feared the reaction of the crowds. And just before we pick up in verse 12, that way came from Jesus's inner circle when Judas decided to betray Him.
- b. So when the disciples asked about the Passover meal in verse 12, Jesus was acutely aware that dining privately with the disciples is just the sort of opportunity that the chief priests and scribes were looking for to arrest Him. And so He had a plan, a literal plan. His plan was to send two disciples ahead to prepare the meal, and the rest of the disciples would be kept in the dark about its location until they arrive. Now, the commentators are kind of split on whether Jesus had made advance plans with the man He's sending the disciples to look for or if Jesus had simply flexed some divine muscles and called His shot again. Either way, our conclusion is the same. Jesus was and is firmly in control. He was clearly ensuring that He would have one last meal with His disciples to prepare them for the events of the next day, which would include His trial and execution.

7. Transition: And we know that Mark had Judas's betrayal in mind because immediately after he concluded his account of the preparations, he launched into Jesus's revelation that there was a betrayer in their midst.

8. Jesus has a plan...in spite of sin (vs. 17-21)

- a. And Jesus's announcement that one of them would betray Him would have been a bombshell. Can you imagine it? You're celebrating the wave of awesome ministry, eating a culturally significant meal that points to the great things God has done, and you're doing it with your closest friends. It would have been a joyful, wonderful time of friendship, fellowship, and worship. And out of the blue, Jesus says one of your dearest friends will be a traitor.
- b. Talk about killing the mood. And what's the first question that you ask? Well, who is it? You look around the room wondering who it could be. And then a horrible realization comes crashing in. Jesus didn't say that He had **already** been betrayed, but that one **would** betray Him. Could it possibly be me? Is it me? Am I going to be the one who betrays my Lord and Savior?
- c. But what's curious is that Jesus knows that it's Judas. He could have simply outed him right then and there. But, He simply says that "it is one of the twelve, one who is

- dipping bread into the dish with me.” Well, that’s super helpful. Obviously it’s one of us. Give us some clue as to who it is!
- d. But why is this here? Why does Jesus drop the bomb? Why does Jesus even bring it up? What is He hoping to achieve by revealing that He knows one of them is a betrayer?
- i. I think that Jesus was showing Judas an astonishing amount of grace. Jesus didn’t just have a plan for the meal, but He had a plan to reach out to Judas too **in spite of his sin**.
  - ii. How must Judas have received these revealing words? Surely he would know that Jesus knows. Jesus is in a sense saying, “Look at what you’re about to do! Open your eyes to the sin that you’re about to commit! Turn from it! Repent!”.
  - iii. From the Gospel of John’s account, we see that Jesus had prior to this moment washed the disciples’ feet as they came in to the meal. This was a lowly and dirty task, and yet Jesus washes every single one of those dusty, dirty feet. Including Judas’s! Was there any guilt swirling in Judas’s heart and mind as Jesus served him so graciously? And then John also seems to suggest that Jesus had given Judas a seat of honor right next to Him, on his left.
  - iv. Just so you know, the custom was to recline at a table with your head toward the table and your feet away from it. You’d lie on your left arm and eat with your right. John is clearly seated at Jesus’s right hand in John 13, but Judas is implied to be on His left. From there, Judas would have been so close to Jesus that he could privately whisper to Jesus whenever he wanted. In a sense, as Jesus calls Judas out here in Mark 14, Jesus is prompting Judas to confess privately to Him. “No one knows but me, Judas. Turn from your sin! Just give it up and confess.”
- e. Even the wording of Jesus’s statement calls to Judas to repent. Verse 18 ends with the phrase, “*one who is eating with me*”. That phrase highlights the depth of betrayal since eating together was a sign of friendship. Furthermore, it alludes to Psalm 41:9, which itself is a reference to the infamous betrayal of Ahithophel. For those of you that don’t know or haven’t paused the video to google that name, Ahithophel was King David’s most trusted advisor. Ahithophel, however, betrayed David by siding with Absalom’s rebellion/coup. When it became clear that Absalom would lose, Ahithophel set his affairs in order and then hung himself. In a way, Jesus is calling out to Judas and imploring him to consider the example of Ahithophel. “Look at what happened to him! It’s not too late.”
- f. And yet Judas doesn’t repent. He plays his role coolly, fooling everyone but Jesus. He is committed to his sin and rejects all of Jesus’s calls to him.
- g. But what does Judas’s betrayal mean for Jesus’s overall plans? Not much in the end. Judas is simply starting the process of going to the Cross which was always the plan. It would have happened some other way if Judas had not betrayed Jesus. The beginning of verse 21 makes that very clear. Read it with me.
- i. *For the Son of Man goes as it is written of him.*
- h. Jesus isn’t concerned that his plans will get destroyed. He knows that He will accomplish all that the Father has set before Him to do. The Gospel wasn’t at stake because everything was going to plan. The religious leaders were seeking to kill

Him, and that's exactly what Jesus wants! But for Judas, he was committing an unspeakable sin that negated all the goodness of his humanity. It would have been better if he had not existed at all. And for what? None of it changed the final outcome.

- i. Truly, Jesus's plan isn't affected by sin at all. The sins of the Pharisees, chief priests, the scribes, the mob, the Romans, and Judas are all mind-boggling. They murdered the only perfect, blameless person to ever live. But it was **through** that sin that He who knew no sin became sin, and put sin in the ground. It's just as Joseph said way back in Genesis 50:20
    - i. *As for you, you meant evil against me, but God meant it for good, to bring about that many people should be kept alive, as they are today.*
  - j. Application: So when we look our upon our current circumstances, we can know that nothing is outside of God's plan. We **know** that God is in control, even when things **feel** chaotic and out of control, even when we think that there are big-time threats to His Kingdom. There's no threat at all. What can threaten any of God's decrees after all? And it's not just that God is in control, but it's also that He's taking that which is bad and evil, and working it according to His plan.
  - k. Here in Mark, Jesus is clearly in control because we know how the story ends. We know that it's all working together for good. But today, we don't get the luxury of that kind of perspective. What we do get is a story of betrayal, treachery, and uncertainty from the perspective of the disciples contrasted with the calm, control, and grace of Jesus. It cuts through our anxieties, our worries, our doubts and reminds us how secure we are in Christ.
  - l. But Jesus doesn't leave us with an account of His gracious call to a sinner who ultimately would reject Him. He brings His people, sinners just as worthy of condemnation as the traitor Judas, not only to a table of friendship, but to a table of the covenant.
9. Transition: Which brings us to the institution of the Lord's Supper in verses 22-25.

#### **10. Jesus has a plan...that anticipates and unites (vs. 22-25)**

- a. We could spend all day talking about the Lord's Supper, but there are two things that I want to highlight this morning, anticipation and union.

#### **11. Anticipation**

- a. **First anticipation.** You see, Jesus's plan regarding the sacrament is bound up with the context in which it comes to us. The meal wasn't just any meal. It was ***the Passover***. There was a whole liturgy surrounding the Passover, with Scripture readings, and folks were supposed to recount all the great things that God had done for them. But the Passover didn't just look back, it also looked forward. And truly, the first Passover was primarily a forward looking meal. It was primarily an anticipatory meal. Exodus 12:11 says that you should eat the Passover meal "*with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste.*" The Jews were to be ready for the news of the Lord's deliverance. They were watchful and expectant for the Lord to bring salvation to them, to deliver them out of the house of slavery, and to do a mighty work on their behalf.
- b. And so many of the Passovers afterward would have also been expectant too. How many oppressors had the Jews experienced throughout their history? And in Jesus's

- day, they too were waiting for the Messiah to come. Well Jesus is that Messiah, and His words instructed the disciples that they should be expectant for the great things that He was about to do on their behalf on the Cross the very next day. His reinterpretation of the Passover meal told them that they should be watchful and anxious for Him to do something great for them!
- c. And what a thing He did for us! He delivered us from the greatest enemy that we have, sin itself. But did you catch that last verse of our passage, verse 25?
    - i. *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.*
  - d. This is what we have to look forward to. The final arrival of the Kingdom of God. On that day, we will again have a meal with the Lord Jesus. But it won't be somber, and there won't be traitors in our midst. Rather it will be the Marriage Supper of the Lamb that will be the party to end all parties. What a glorious day that will be when we celebrate not only the defeat of sin, but its utter banishment from our experience.
  - e. Good Friday and Easter was D-Day, the days when the war was won. But Judgment Day will be VE Day, the day when we will rejoice that all things will be made new and that the struggle with sin is over.
  - f. Application: So for us, **Jesus's plan includes anticipation of the eternal weight of glory that our present sufferings are preparing for us.** As we feel like life has paused, and the days begin to blur together, it's sometimes hard to feel like there's much at all to look forward to each day. Jesus's plan reminds us that there is much for us to look forward to. In the near term, life getting back to normal. Seeing friends in the flesh. Worshipping together physically. But what we should be yearning for is nothing less than the return of our Lord, our Savior, and our Love, Jesus Christ. And you might say, Frank, He's not coming today. Come on. But He could. He could come today, for no one knows the day and the hour of His coming. Each day is exciting because today could be the day that we see Jesus coming. That'd be awesome.

## **12. Union**

- a. And the second thing that I'd like to highlight is union. All of that security that we have in Christ's plan and that anticipation of the glory that is to come, all of that rests on the body and blood of Christ. And really, none of that is good news for you and for me until it is applied to us. And so at the center of the sacrament is our union with Christ. And I think that we miss this much of the time. You see, we tend to focus on Christ's death and resurrection. And rightly so. But the sacrament is **for us**. The sacrament's center is relational, not soteriological. Now what does that mean. What I mean is that the sacrament describes the **application** of salvation to you and to me, not salvation itself.
- b. And so when we merely dwell on Christ's death and resurrection themselves, that's good, but it's an incomplete meditation. I **also** need to think about Christ's death and resurrection in the context of my own salvation. You see the bread and the cup weren't simply **displayed** as symbols of what was going to happen to Jesus's body and blood on the Cross. Rather, the bread and the cup were **given** to the disciples. And what was Jesus saying by **giving** the bread and cup to each of the disciples so that could partake? He was saying, "We're going to be **together** in the New Covenant that is founded on me, in my body and in my blood." You're going to, in

the language of 1 Corinthians 10, participate in the body and blood. Do you see the relational component that is necessary and essential? We're not simply observing Christ do something amazing over there. We're seeing Christ do something amazing right here in us!

- c. I always tell the youth group that the Gospel has no less than 3 components. That Jesus died on the Cross for sins. That Jesus rose again from the dead in victory over sin at the Resurrection. And that those two things are Jesus's. Again, it's not good news until that salvation is applied to me in my union with Christ. It's only good news when I'm one with Jesus, when I have been crucified with Christ no longer live, but Christ who lives in me, only then is it good news for me. When I get Jesus himself, when He is mine, and I am His, only then is it good news. The Lord's Supper highlights that the Lord Jesus is offering us Himself. In the Supper we get **Jesus**.
- d. Have you ever wondered why we call the Lord's Supper "communion"? It's because it reminds us of that glorious spiritual reality that we are united with Christ, that we get to be **with Him and in Him**.
- e. Application: And we don't **just** get Christ either. We also get everyone else that is also united to Christ. And for us in this time of isolation, it is a great comfort knowing that we have Christ himself. But also in Christ, I'm intimately connected to more people than I could possibly imagine. This morning, I have brothers and sisters in Christ all across the globe that are united with me right now in praise and worship of our Lord Jesus. I am not alone in this season. You are not alone in this season. Not only do we have the Lord Jesus, our lover and savior, but we also have His church, our brothers and sisters with whom we will share that glorious day that we anticipate.

### **13. Conclusion: Recap**

- a. And so as we wrap our time together this morning, I hope that you've heard words that call you to rest in the security of God's plan for us. I hope that you've heard words that call us to look forward to the incomparable glories to come and the sweet fellowship that is hopefully not too far away. And I hope you've heard words that remind you that, as Christians, we have Christ himself. If you're not a Christian, all this can be yours too. Jesus is saying that, yes, you're a sinner, but He is a greater redeemer and savior. Come join the family and receive Him.

### **14. Let's pray**

- a. Father, we often feel afraid and stressed in our present circumstances. You know our cares, our worries, our anxieties. Thank you for not giving us empty words, but for giving us your Son. Lord, we glorify you for your determined march to the Cross to save us from sin. We praise you for giving us a glimpse of what's to come. Would you make us excited and eager for that day to come. And Father, we glorify you for making us yours. What a wonder it is to be found in Christ. Help us to live according to these glorious truths in this strange time. And we pray all these things in the name of our savior, Jesus. Amen.