



International Bible Lessons Commentary

Uniform Sunday School Lessons Series

L.G. Parkhurst, Jr.

Mark 14:17-25 & Hebrews 8:6-13 **New Revised Standard Version** **June 2, 2019**

The [International Bible Lesson](#) (*Uniform Sunday School Lessons Series*) for **Sunday, June 2, 2019**, is from **Mark 14:17-25 & Hebrews 8:6-13**. **Questions for Discussion and Thinking Further** follow the verse-by-verse *International Bible Lesson Commentary*. **Study Hints for Discussion and Thinking Further** will help with class preparation and in conducting class discussion: these hints are available on the [International Bible Lessons Commentary](#) website along with the *International Bible Lesson* that you may want to read to your class as part of your Bible study. You can discuss each week's commentary and lesson at the [International Bible Lesson Forum](#).

Mark 14:17-25

(Mark 14:17) When it was evening, he came with the twelve.

Knowing He would spend His last Passover with His disciples, earlier that day Jesus sent two of His disciples to make preparations for the feast. A new day began at sundown, so a new day began on the evening Jesus went with His disciples to celebrate the Passover. After they celebrated the Passover, Jesus was arrested, tried, and murdered by the religious leaders.

(Mark 14:18) And when they had taken their places and were eating, Jesus said, “Truly I tell you, one of you will betray me, one who is eating with me.”

The Passover celebrated the LORD leading the Hebrews out of slavery in Egypt. In Egypt, they ate hastily standing up. As people freed from slavery, the Hebrews ate the Passover slowly and reclined while eating. We need to read the other Gospels for a more complete account of Jesus' Last Supper. Jesus knew who, how, and when He would be betrayed by one of His disciples (Judas). He announced the fact of His betrayal in advance so His disciples would know that He was not caught by surprise when Judas assisted in His arrest later that evening.

(Mark 14:19) They began to be distressed and to say to him one after another, “Surely, not I?”

With humility, the disciples knew that it was possible for sin and the devil to trick them into doing the despicable evil deed of betraying Jesus. Presumably, they went around the circle each carefully watching and listening to one another to see if the betrayer would be revealed. Perhaps only John knew that Judas was a thief and capable of betraying Jesus for money (see John 12:6).

(Mark 14:20) He said to them, “It is one of the twelve, one who is dipping bread into the bowl with me.

The Gospel of Mark is shorter than the Gospel of Matthew. Matthew reported that Jesus indicated during the feast of Passover that Judas would betray Him (see Matthew 26:25). Matthew, Mark, and Luke indicate that Judas received what we call Communion or the Eucharist or the Lord's Supper with the other disciples, but that commemorative meal did not transform Judas morally or spiritually or deter Judas from betraying Jesus. In his gospel, John gives an extended report of what Jesus said that night.

(Mark 14:21) For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.”

Regarding Jesus' betrayal by one of His disciples, "It was written of him (Jesus)" or prophesied in Psalms 41:9 — "Even my bosom friend in whom I trusted, who ate of my bread, has lifted the heel against me." During Judas' lifetime, after Jesus was arrested, Judas experienced "woe" almost immediately when with regret he threw his thirty pieces of silver back at the religious leaders and went out and hanged himself. In John 17:12, when Jesus prayed about Judas, He said, "While I was with them, I kept them in your name, which you have given me. I have guarded them, and not one of them has been lost except the son of destruction (or "perdition" in KJV and NASB), that the Scripture might be fulfilled." Judas was one of those who heard Jesus preach and who saw Jesus' miracles, but who

rejected the One who did not meet his political or selfish expectations. Truly, it is better to have never been born than to reject Jesus Christ as your Lord and Savior.

(Mark 14:22) While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, “Take; this is my body.”

Jesus used two elements from the Passover meal to institute the Communion Service, the Eucharist, or the Lords’ Supper. God gave the Hebrews bread from heaven (manna) to eat in the wilderness to keep them alive. When we eat the bread during communion, we celebrate the fact that Jesus gave His body as the bread from heaven to make and keep us spiritually alive. Partaking of the Lord’s Supper can remind us that Jesus Christ has freed us (and lives to continually free us) from slavery to sin, death, and the devil; therefore, as His followers we can enjoy a special spiritual personal relationship with Jesus all the time.

(Mark 14:23) Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it.

Just as bread is used in the Passover feast, so is the fruit of the vine, which most probably was red in color. Following the Passover tradition, Jesus gave a prayer of thanks before giving His disciples the bread to eat or the cup to drink. They used a common cup, and they all drank from it. After they drank, Jesus told them the new significance that He was giving to their drinking the fruit of the vine.

(Mark 14:24) He said to them, “This is my blood of the covenant, which is poured out for many.

Making a covenant required the shedding of blood, as in the case of the LORD’s covenant with Abraham and later with Moses when the LORD gave the Hebrews the Ten Commandments on Mount Sinai. When Jesus made the New Covenant, He used His shed blood instead of the blood of animals. As part of His covenant, He expected those who drank the fruit of the vine to love Him and obey His Commandments. Because God loves us, Jesus shed His blood so God could justly and mercifully forgive all who would trust in Him as Lord and Savior.

(Mark 14:25) Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.”

After Jesus rose from the dead, He would drink again of the fruit of the vine. With these words, Jesus’ disciples would later recognize the fact that even though He shed His blood and died on the cross that He planned to (and did) live again in the kingdom of God after His death on the cross. During His last Passover meal, Jesus fully expected to be raised from the dead and live in a glorified human body that was fully capable of eating and drinking. As King Jesus, Jesus rose from the dead and fully established the kingdom of God in heaven and on earth, where He continues to reign at the right hand of God the Father.

Hebrews 8:6-12

(Hebrews 8:6) But Jesus has now obtained a more excellent ministry, and to that degree he is the mediator of a better covenant, which has been enacted through better promises.

Because of Jesus' sacrificial death in obedience to His heavenly Father and His resurrection from the dead, His Father gave Him a ministry more excellent than that of the Levitical priests under the Old Covenant. Under the New Covenant, Jesus sits at the right hand of God and makes prayers of intercession to His Father for all His followers. Moses was the mediator between God and the Hebrews when through Moses God gave them the Ten Commandments, the feast days, and the priestly rituals, and promised to care for them if they obeyed Him. Jesus is the Mediator of the New Covenant. Unlike Moses, Jesus is fully God and fully man, and Jesus is the Mediator between His Father and all who will follow Him, whether they are Jews or not. God's promises to those who will trust in Jesus are far better than the Old Covenant that declared in short, "I will care for you, if you keep my commandments. I will let you suffer the consequences and even discipline you if you disobey the Ten Commandments."

(Hebrews 8:7) For if that first covenant had been faultless, there would have been no need to look for a second one.

The first covenant was perfect on God's part, but it also pointed toward the need for a second covenant that God would make through His Messiah. Because those who lived in the kingdom of Israel and the kingdom of Judah refused to obey the LORD and His commandments, the first covenant was not faultless. Furthermore, the first covenant provided only for the forgiveness of ignorant or incidental sins, not forgiveness for the high-handed rebellious sins that took place when a person intentionally broke one of the Ten Commandments as God's people in Israel and Judea intentionally did. In accordance with God's promises, the day finally came when Jesus Christ was born to save His people from all their sins (see Matthew 1:21) and establish the second covenant in His blood for the forgiveness of all the sins of His followers.

(Hebrews 8:8) God finds fault with them when he says: "The days are surely coming, says the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah;

Though verses 8 and 9 are not included in the "official uniform lesson series," in these verses the writer of the Letter to the Hebrews shows that the Prophet Jeremiah foretold that the LORD would establish a new covenant with Israel and Judah (see Jeremiah 31:31-34). Jesus fulfilled the Law and the prophets to rightly become our Lord and Savior.

(Hebrews 8:9) not like the covenant that I made with their ancestors, on the day when I took them by the hand to lead them out of the land of Egypt; for they did not continue in my covenant, and so I had no concern for them, says the Lord.

God gave the moral law, the Ten Commandments, as an objective “written in stone” standard of behavior for all people, and the Hebrews were to obey and teach people of all nations to obey the moral law of God. A consequence of disobeying God was to forfeit God’s protection, care, or concern (as we see from the Old Testament when God’s people consistently broke the moral law of God and God punished them). Ritual performances could not take the place of obeying the moral law of God. When Jesus was tried and crucified the religious leaders were careful about remaining ritually clean while they broke the moral law of God by plotting the arrest, trial, and death of an innocent man, their Messiah. Their performance of religious rituals did not keep them from committing sins or cleanse them from sin.

(Hebrews 8:10) This is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my laws in their minds, and write them on their hearts, and I will be their God, and they shall be my people.

Because Jesus died and rose again from the dead, He is alive and those who trust in Him as Lord and Savior can

have a personal relationship with Jesus. He will put His laws into our minds as we read about His life and His laws written in the New Testament. His laws in our minds will make our conscience more effective when we are tempted. As we live our daily lives, He will help us specifically apply His laws when making decisions. Rather than write His laws only in a Book, the Bible, Jesus also writes His laws on our hearts (on our will, or the center of our personal being, that makes real moral choices). Jesus will be our God and we will be His people. To believers in Him, Jesus also gives the Holy Spirit to guide us in this life and help us live as Jesus would have us live in specific day-to-day situations.

(Hebrews 8:11) And they shall not teach one another or say to each other, ‘Know the Lord,’ for they shall all know me, from the least of them to the greatest.

The followers of Jesus will know the Lord Jesus personally and have a personal knowledge of Jesus (not a “I met him once” type of knowledge); therefore, believers won’t need to say to one another “Know the Lord.” The poorest and the richest, and the least and the greatest in the kingdom of God will know Jesus and be in a loving personal relationship with Him.

(Hebrews 8:12) For I will be merciful toward their iniquities, and I will remember their sins no more.”

As the Mediator between God and His people, Jesus is alive and writing the moral law, the law of love, into our thoughts and choices. Jesus knows us and He will be merciful toward us if we sin. Equally important, God the Father and Jesus will not remember our sins. As we love and trust in Jesus, Jesus will enable us to obey our Heavenly Father and His commandments. Jesus died on the cross to make our forgiveness by God justly and mercifully possible and to put us in a right relationship with God. What God said through Jeremiah has come to pass. Because of the redeeming work of Jesus, Jesus and our Heavenly Father will forgive and forget all our sins.

(Hebrews 8:13) In speaking of “a new covenant,” he has made the first one obsolete. And what is obsolete and growing old will soon disappear.

The Old Covenant became obsolete when Jesus established the New Covenant in His blood. The Old Covenant cannot do anything that the New Covenant through faith in Jesus Christ can do for believers. The Old Covenant vanished away when the Temple in Jerusalem was destroyed by the Romans in 70 A.D. and the temple sacrifices could no longer be made. Now, to receive spiritual transformation and be right with God, we must trust and know Jesus Christ personally as our Lord and Savior.

Questions for Discussion and Thinking Further

1. Do you think the other eleven disciples suspected that Judas would be the one to betray Jesus? Give a reason for your answer.
2. How might you apply what Jesus said in Mark 14:21 today?
3. Give one reason Jesus may have chosen to institute His Last Supper during a Passover celebration?
4. Give one reason why the new covenant is better than the old covenant.
5. What are the benefits of the new covenant revealed in Hebrews 8:10?

Begin or close your class by reading the short weekly
International Bible Lesson.

Visit the [International Bible Lessons Forum](http://www.theiblf.com)
for Teachers and Students.

Copyright © 2019 by L.G. Parkhurst, Jr.
Permission Granted for Not for Profit Use.

Contact: P.O. Box 1052, Edmond, Oklahoma, 73083 and lgp@theiblf.com.