

# JESUS' LAST CHANCE TO JUDAS: THE APPEAL TO A SINNER MARK 14:12–21

## *Introduction*

Jesus was forced to make secret arrangements for keeping the Passover. This is clear from the present passage. Judas had just plotted with the authorities to betray Jesus (Mk. 14:10-11). They wanted to arrest Him in a quiet spot where the people would not be present and rise to His defence. Judas was just waiting for the right place and time. The Upper Room would be an ideal place and time. Jesus knew this, so He made secret arrangements.

The point of the present passage is to show that Jesus knew about Judas' betrayal and to show how Jesus went about giving Judas a last chance to repent.

- I. The Passover was approaching (v. 12).
- II. Jesus knew about Judas' denial and betrayal (vv. 13-17).
- III. Jesus gave Judas every chance to repent (vv. 18-20).
- IV. Jesus gave Judas a last warning (v. 21).

## **I. *Mark 14:12 The Passover***

The Passover was approaching. Jerusalem was astir with excitement. Josephus, the notable Jewish historian of that day, estimated that between two and three million people flooded into the city to observe the Passover. Pilgrims by the teeming thousands came from all over the world. The mass of people and the necessary housing, food and commercial arrangements that had to be made — along with the commercial carnival atmosphere — can hardly be imagined.

Note that the disciples had to ask Jesus where they were to celebrate the Passover. He had not told them, not even given them a hint. The day of unleavened bread was at hand, and so far as they knew, no arrangement had been made to secure a place for them to observe the Passover.

Considering the housing shortage with the mass of pilgrims, such apparent oversight was most unusual. The disciples must have wondered and questioned why He had not shared His plans earlier.

*Thought 1.* Jesus worshipped and kept the feasts of the Jews. He did not neglect the meeting together with others. The disciples knew this.

*Heb 10:25* Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another — and all the more as you see the Day approaching.

## **II. *Mark 14:13–17 The Denial and Betrayal by Judas***

Jesus knew about the denial and the betrayal of Judas. This seems to be the very point of what happened in these verses. Judas had just plotted with the chief priests against

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Jesus (Mk. 14:10-11). Judas was denying and betraying Jesus. Jesus knew this, so He had to keep His plans and movements quiet and secret. He could not let Judas know, lest Judas lead the authorities to arrest Him in the Upper Room before He had completed His mission with the disciples. Note the point of the passage.

1. Jesus had kept His plans and movements secret. The disciples did not know where He wished to celebrate the Passover. He could not reveal the plans to a sinful, fallen disciple who was denying and betraying Him. That disciple (Judas) would only interrupt what Jesus was trying to do with the faithful disciples in the Upper Room. He would only create havoc, cause disturbance, and hindering and hampering the work of Jesus.
2. Jesus could only share with His faithful and trusted disciples. Note that Jesus did have a plan, and He followed that plan even to the most minute detail. He had apparently pre-planned the arrangements. He sent two trusted disciples to carry out the arrangements. They followed His instructions exactly. But note how secretive the instructions were. Secret arrangements were necessary because Judas and the authorities were seeking to catch Jesus in a quiet place away from the people. The Upper Room would have been an ideal place to arrest Him.
  - a. There was a pre-planned sign: a man carrying a pitcher of water on his head. This was a most unusual sight. Women were usually the ones who carried pitchers on their heads. It was apparently a sign for the disciples to quietly follow.
  - b. Jesus did not name the homeowner or tell where the house was. He simply said to follow the man with the pitcher on his head and to tell the homeowner "The Teacher" requests the room.
3. Jesus kept His plans despite the betrayer and those who would stop Him. Note the courage and power of Jesus to control the circumstances and events.

**Thought 1.** Note several striking and convicting points.

- 1) Jesus knows about the denial and betrayal of any man, just as He knew about Judas.
- 2) Jesus does not reveal His plans or movements to the man who is denying and betraying Him. The man who denies Jesus knows this. He has no sense, no consciousness, no awareness of Jesus' presence. The Lord's plans are not known to him and the movements of God's Spirit are not felt or experienced.
- 3) Jesus shares His plans and movement only with faithful and trusted disciples.
- 4) Jesus' plans are sure; they are fixed. Just as they could not be stopped by Judas, so they cannot be stopped now, no matter the denial and betrayal. Jesus keeps His plans, working out whatever is necessary to fulfil them.

**Rom 8:28** *And we know that in all things God works for the good of those who love him, who have been called according to his purpose.*

**1 Cor 2:14** *The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.*

**John 12:35** *Then Jesus told them, "You are going to have the light just a little while longer. Walk while you have the light, before darkness overtakes you. The man who walks in the dark does not know where he is going."*

### III. **Mark 14:18–20** *Chances Given to Judas to Repent*

Jesus gave Judas every chance to repent.

1. The first chance was an attempt to stir conviction within Judas. Jesus said, "One of you will betray me — one who is eating with me." Judas was seated there. He heard the words of Jesus. What were his thoughts? He had tried to hide his sin and he had done a good job. In his mind no one knew about his sin (plot), not even the disciples who were his closest associates. But he was wondering, "Does Jesus know; or is Jesus stabbing in the dark, guessing, suspicious, aware that something is brewing, but not quite sure what?" Scripture is silent about the betrayer's thoughts, but one thing is known: Judas was not convicted of his sin, not enough to repent. But note what happened to the faithful and trusted disciples.
  - a. They were stirred with deep sadness (grieved) in their hearts. The word *sadness* (Iupeisthai) means to grieve, to sorrow with heaviness of heart. Their hearts were gripped with a real burden, a heavy weight of grieving.
  - b. They were stirred to examine their own hearts. They asked, "Surely not I?" Note how they had matured. They knew the weakness of the flesh (sinful nature), that it could so easily fail. Each one feared lest a great fall lay ahead of them. Note also how they did not look for the fault or weakness in others, but they looked at themselves. What a lesson for us all!

**Thought 1.** The man who should have been...

- convicted was not
- examining his own heart was not
- saddened was not
- grieving was not
- repenting was not

**Thought 2.** Two things are critical, even for the most faithful and trusted.

- 1) To know the weakness of the human flesh, the great danger of falling.
  - 2) To always be examining oneself and not others.
2. The second chance given to Judas left him without excuse if he refused to heed it. Jesus revealed that He knew about the *monstrous deception* (v. 20). "It is one of the twelve," one "who dips bread into the bowl with me." What deception! The sinner sat with Jesus, partaking of His Last Supper and being guilty of the most terrible sin.

Note that Judas was told that his sin was known. Yet, even after he was told, he still felt he could get away with it. He refused to repent. He lived on in his deception, rejecting chance after chance.

**Luke 13:3, 5** *"I tell you, no! But unless you repent, you too will all perish. I tell you, no! But unless you repent, you too will all perish."*

**Acts 3:19** *Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord.*

**Acts 8:22** *Repent of this wickedness and pray to the Lord. Perhaps he will forgive you for having such a thought in your heart.*

#### **IV. Mark 14:21 Last Warning Given to Judas**

Jesus gave Judas a last warning. He warned Judas of the terrible judgment that was to come. Jesus knew the destiny of the sinner, the terrible fate that awaited him. It would be better never to have been born than to deny and betray Christ.

**Thought 1.** Note the grace of God in warning the sinner of judgment.

- 1) The sinner is told in *advance*, before judgment ever comes or is ever pronounced. Judas was told. The sinner can still repent when he first hears about judgment. He can still be saved as long as he is living. It is God's grace that warns him of the consequences of his sin, of coming judgment.
- 2) The sinner is never compelled to repent of his denial or betrayal of Christ. Judas was not forced to turn from his evil; neither is any other sinner. It is God's grace that respects our will and desires. God loves and cares, warns and speaks frankly, but He never forces obedience.

**Mat 18:7-9** *"Woe to the world because of the things that cause people to sin! Such things must come, but woe to the man through whom they come! If your hand or your foot causes you to sin cut it off and throw it away. It is better for you to enter life maimed or crippled than to have two hands or two feet and be thrown into eternal fire. And if your eye causes you to sin, gouge it out and throw it away. It is better for you to enter life with one eye than to have two eyes and be thrown into the fire of hell."*

**Rom 6:23** *For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.*

**Heb 2:3** *How shall we escape if we ignore such a great salvation? This salvation, which was first announced by the Lord, was confirmed to us by those who heard him.*

**Heb 9:27** *Just as man is destined to die once, and after that to face judgment.*

**Ezek 18:20** *The soul who sins is the one who will die. The son will not share the guilt of the father, nor will the father share the guilt of the son. The righteousness of the righteous man will be credited to him, and the wickedness of the wicked will be charged against him. ■*

# JESUS' INSTITUTION OF THE LORD'S SUPPER

## MARK 14:22–26

### *Introduction*

So much happened in the Upper Room. John is the only gospel writer to cover the Upper Room in great detail. He devotes five whole chapters to the event. In contrast, Mark covers only two events of the Upper Room, and both of these are given in only brief detail. Mark concentrates upon Judas' betrayal and the Lord's Supper. In five fully packed verses, he shares what Jesus did to institute the Lord's Supper.

- I. The 1st act: Jesus took the bread (v. 22).
- II. The 2nd act: Jesus took the cup (vv. 23-24).
- III. The 3rd act: Jesus revealed the hope of a glorious kingdom, the Kingdom of God (v. 25).
- IV. The 4th act: Jesus and His disciples sang a hymn (v. 26).

### **I. *Mark 14:22* Significance of Bread in the Lord's Supper**

The first act of the Lord's Supper involves bread. Note that Jesus did four things with the bread.

1. Jesus took the bread into His hands. This symbolized that His death was a voluntary act. His destiny was in His hands. He did not have to die, but He willingly died.

*John 10:15, 17-18* “Just as the Father knows me and I know the Father — and I lay down my life for the sheep. The reason my Father loves me is that I lay down my life — only to take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father.”

2. Jesus gave thanks. He thanked God for *deliverance and the provision and assurance of life*.
3. Jesus broke the bread. This symbolized that His body was to be broken, that is, sacrificed as a victim for man's deliverance (Isa. 53:5). This act was so significant that the early church sometimes called the Lord's Supper simply *the breaking of bread* (Acts 2:42; 1 Cor. 10:16). Under the Old Testament the broken bread pictured the sufferings of the Israelites. Now, under the New Testament, the bread was to picture the broken body of Christ (1 Cor. 11:24).

*Isa 53:5* *But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.*

4. Jesus gave the bread to the disciples to eat. The words “Take it: this is my body,” mean that a man is to take and receive Christ into his life. The moment a man takes and receives Christ is the moment of redemption. It is that moment of redemption that is to be remembered in this ordinance (See *The Lord's Supper*, Mt. 26:26).
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**John 6:50-51** *“But here is the bread that comes down from heaven, which a man may eat and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world.”*

## MATHEW 26:26 THE LORD'S SUPPER

*Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, “Take, eat; this is my body.” **Matthew 26:26***

The words “Take and eat: this is my body” are not cannibalism (see Jn. 6:52-58). The words simply mean that a man is to receive Christ into his life. A man's deliverance from the bondage of sin and death is by *taking or eating* of Christ's body. That is, the man must receive, partake, consume, absorb and assimilate Christ into His life. He must allow Christ to become the very nourishment, the innermost part and energy, the very consumption of his being. □

## II. **Mark 14:23–24** *Significance of Cup in the Lord's Supper*

The second act of the Lord's Supper involves the cup. Jesus did four things with the cup.

1. He took the cup into His hands. Again, Jesus was teaching that His death was voluntary. He held His own life in His hands. His life was not being taken from Him; He was laying it down (Jn. 10:11, 17-18).
2. He gave thanks. He thanked God for deliverance through sacrifice.
3. He offered the cup and they all drank from it. Jesus was again saying that He must become a part of man's very being if man wishes deliverance. Note the word offered (edoken) is in the Greek aorist tense. This means Christ gave the cup *once-for-all*. He died once and only once (Rom. 6:10), and man partakes of His death once and only once (Rom. 6:6).

**Rom 6:6** *For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin.*

**Rom 6:10** *The death he died, he died to sin once for all; but the life he lives, he lives to God.*

4. He identified the cup as His blood of the new testament. He simply meant that His blood established a new covenant with God. His blood allowed a new relationship between God and man. Note the Lord's exact words.
  - a. “This is my blood.” His blood, which was poured out from His body, was to become the sign, the symbol of the new covenant. His blood was to take the place of the sacrifice of animals.
  - b. “The new covenant.” His blood, the sacrifice of His life, established a new testament, a new covenant between God and man (Heb. 9:11-15). Faith in His blood, His



sacrifice is the way man is now to approach God. Before, under the Old Testament, a man who wanted a right relationship with God approached God through the sacrifice of the animal's blood. The Old Testament believer believed that God accepted him because of the sacrifice of the animal. Now, under the New Testament, the believer believes that God accepts him because of the sacrifice of Christ. This is what Jesus said: "This is my blood of the covenant, which is poured out for many" (Mk. 14:24. See *Forgiveness*, Mt. 26:28.) A man's sins are forgiven and he becomes acceptable to God by believing that Christ's blood was poured out for him.

*Eph 1:7 In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace.*

*1 John 1:7 But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.*

*1 John 2:1-2 My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defence — Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.*

The point is this: a man must receive what Christ has done for him. He must drink, partake, absorb, assimilate Christ's blood into his life. That is, a man must believe and trust the death of Christ to forgive his sins. He must allow Christ's death to become the very nourishment, the innermost part and energy, the very flow of his life (See *The Lord's Supper*, Mt. 26:27-28).

*John 6:54-58 "Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood remains in me, and I in him. Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me. This is the bread that came down from heaven. Your forefathers ate manna and died, but he who feeds on this bread will live forever."*

### MATHEW 26:28 FORGIVENESS (APHESIN)

*"This is my blood of the covenant, which is poured out for many for the forgiveness of sins." Mathew 26:28*

Forgive means to send off, to send away. The wrong is cut out, sent off, and sent away from the wrongdoer. The sin is separated from the sinner.

There are four main ideas in the Biblical concept of forgiveness.

1. There is the idea of why forgiveness is needed. Forgiveness is needed because of wrongdoing and guilt and the penalty arising from both (see Rom 3:23; 6:23; 8:1).

2. There is the idea of a *once-for-all* forgiveness, a total forgiveness. A man is *once-for-all* forgiven when he receives Jesus Christ as his Saviour. Belief in Jesus Christ is the only condition for being forgiven *once-for-all* (Eph 1:7; Rom 4:5-8).
3. There is the idea of forgiveness that maintains fellowship. Fellowship exists between God as Father and the believer as His child. When the child does wrong, the fellowship is disturbed and broken. The condition for restoring the fellowship is confessing and forsaking the sin (Psa. 66:18; Prov. 28:13; 1 Jn. 1:7).
4. There is the idea of a *releasing from guilt*. This is one of the differences between man's forgiving a man and God's forgiving a man. A man may forgive a person for wronging him, but he can never remove the guilt that his friend feels. And often he cannot remove the resentment he feels within his own heart. Only God can remove the guilt and assure the removal of resentment, and God does both. God forgives and erases the guilt and resentment (Psa. 51:2, 7-12; 103:12; 1 Jn. 1:9). □

#### MATHEW 26:27–28 THE LORD'S SUPPER

*And he took a chalice, and when he had given thanks he gave it to them saying, "Drink of it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins." **Mathew 26:27–28***

The words "Drink from it, all of you" (the blood of Christ) mean to receive the death of Christ in place of one's own death. A man's deliverance from sin and death comes by receiving Christ's death as his own. The man must identify with Christ's death. He must drink, partake, absorb and assimilate the Lord's death. The death of Christ must become the very nourishment, the innermost part and energy, the very flow of his life. (See 1 Cor. 2:2.) □

### III. *Mark 14:25 Promises — Great Marriage Feast of Christ*

The third act was the giving of two great promises.

- => There was the promise of a glorious kingdom (See *Kingdom of God*, Mt. 19:23-24).
- => There was the promise of a glorious celebration (Mt. 22:1-14). The Great Marriage Feast, deals with the *Kingdom of Heaven* (v. 2). Although the parable tells how God dealt with Israel and turned from Israel, its major point is God's dealings with His new people, the church (the new nation). The Great Marriage Feast is the glorious day of redemption. It is the glorious day when the church will see Christ for the very first time and be joined with Him forever (see 1 Th. 4:13-18).

Both promises were due to the body and blood of Christ, and both promises were given to the person who partakes of the body and blood of Christ.



Jesus promised a day when all genuine believers would sit down with Him in the Kingdom of God. They would sit down at the great marriage feast of the Lamb. This is the promise of perfection, of living forever in the new heavens and earth, of sitting with Christ in the glorious Kingdom of God which is to be established in the future.

***Rom 8:16-17** The Spirit himself testifies with our spirit that we are God's children. Now if we are children, then we are heirs — heirs of God and coheirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.*

***Col 3:4** When Christ, who is your life, appears, then you also will appear with him in glory.*

***2 Cor 4:17** For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all.*

***2 Pet 1:11** And you will receive a rich welcome into the eternal kingdom of our Lord and Saviour Jesus Christ.*

#### **IV. Mark 14:26 Significance of Singing in the Lord's Supper**

The fourth act of the Lord's Supper involved the singing of a hymn. Despite the sorrow, perplexity and uncertainty of what lay ahead, they sang a hymn. They sang the hymn in celebration of the great hope which God gives of *deliverance and salvation*.

***John 15:11** "I have told you this so that my joy may be in you and that your joy may be complete."*

***Phil 4:4** Rejoice in the Lord always. I will say it again: Rejoice!*

***2 Cor 6:10** Sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing everything. ■*