

Mark 14:12-26 “A Meal Unlike Any Other”**

Main Idea: The Lord’s Supper was a meal unlike any other. Why so? According to Mark 14:12-26 we learn that the Lord’s Supper involved four key elements.

I. The Lord’s Supper involved an important setting (12-16).

A. Jesus observed Passover.

1. In so doing He looked back to a previous deliverance.
2. In so doing He looked ahead to a future deliverance.

B. Jesus was about to become the Passover Lamb.

II. The Lord’s Supper involved sadness (17-21).

A. Jesus allowed the Twelve to enjoy intimate fellowship with Him.

B. Jesus predicted that one of the Twelve would betray Him.

III. The Lord’s Supper involved symbolic elements (22-25).

A. He used bread (22).

1. He gave thanks for it.
2. He broke it.
3. He said it represented His body.

B. He used the cup (23-24).

1. He gave thanks for it.
2. He offered it to them.
3. He said it represented His covenant-making blood.

C. He made an important prediction (25).

1. He was going to die for the benefit of others.
2. He was going to live again after He died.
3. He was going to establish the kingdom of God .

IV. The Lord’s Supper involved singing (26).

A. Singing connects us with what God did in the past.

B. Singing prepares us to live for God in the future.

Make It Personal: Because Christ became the Passover Lamb...

1. We can be forgiven.

2. We have reason to live a life of thankfulness.

Familiarity. That word comes to mind when I think of a danger we face in church, the danger of becoming *familiar* with things that ought to amaze us. Take prayer, for instance. When we pray, the greatest Being in the universe, God Almighty, gives us His ear. But it's so easy to take that for granted, to get too *familiar* with prayer. We battle the same in the activity of *praise*. We can begin to mouth words without meaning them.

This, too, can happen in an event we call "The Lord's Supper." We "do it" every month. We "have Communion." But even the way we talk about it indicates the potential danger. It's not supposed to be merely something we "do" or "have." The Lord never intended His table to be a rote ritual.

What is the point of the Lord's Table, and how can we keep from slipping into autopilot when we participate in it? We'll find out today as we continue our journey through the Gospel of Mark. In truth, the Lord's Supper was a meal unlike any other. How so? According to Mark 14:12-26 we learn that the Lord's Supper involved four key elements.

I. The Lord's Supper involved an important setting (12-16).

Note the time indicator in verse 12—"On the first day of the Feast of Unleavened Bread, when it was customary to sacrifice the Passover lamb, Jesus' disciples asked him, 'Where do you want us to go and make preparations for you to eat the Passover?'"

Passover and the Feast of Unleavened Bread were actually two separate holy events. Passover was one of three major holidays for the Jews (in addition to the Feast of Pentecost and the Feast of Tabernacles). It occurred on 14th Nisan, that is, around April 14. The Feast of Unleavened Bread took place the seven days following Passover.

According to William Barclay, it was the ambition of every Jew to eat at least one Passover in Jerusalem in his life. Lodging was free, and since the city itself couldn't hold all the guests, the pilgrims lodged as well in the outlying villages, including Bethany and Bethpage .

To get a sense of just how big an event Passover was for the Jews, we turn to Josephus. This Jewish historian records that in A.D. 65, the number of lambs slain during Passover was 256,500. Since the law said there must be a minimum of ten people to one lamb, there must have been close to three million pilgrims in Jerusalem .^[1] During the "off peak season," Jerusalem was home to 50,000 people.

So there's the setting. Don't miss it...

A. Jesus observed Passover. Passover was a huge event for the Jews, and that included Jesus. Passover was a holy day God gave His people so they would remember how He rescued them from bondage in Egypt . We read the explanation in Exodus 12:23, "When the LORD goes through the land to strike down the Egyptians, he will see the blood on the top and sides of the doorframe and will **pass over** that doorway, and he will not permit the destroyer to enter your houses and strike you down."

Now notice our text again, verse 12—"On the first day of the Feast of Unleavened Bread, when it was customary to sacrifice the Passover lamb, Jesus' disciples asked him, 'Where do you want us to go and make preparations for you to eat the Passover?'"

Mark doesn't give the names of the two disciples. Luke does (Luke 22:8). They were Peter and John. Keep in mind that Mark is writing this Gospel account from the perspective of Peter.

Verses 13-16—"So he sent two of his disciples, telling them, 'Go into the city, and a man carrying a jar of water will meet you. Follow him. Say to the owner of the house he enters, 'The Teacher asks: Where is my guest room, where I may eat the Passover with my disciples?' He will show you a large upper room, furnished and ready. Make

preparations for us there.’ The disciples left, went into the city and found things just as Jesus had told them. So they prepared the Passover.”

It was Thursday. Jesus and His men were outside Jerusalem, perhaps in Bethany. In response to their question, Jesus instructs Peter and John to go into Jerusalem to make preparations for the evening Passover meal (Passover had to be eaten between sundown and midnight).

To appreciate what happened we need some help in understanding first century Jewish customs and practices. I’ve found historian William Barclay’s insights quite beneficial and will be referring to him throughout this study.

For starters, larger Jewish homes had upper rooms. Barclay explains, “Such houses looked exactly like a smaller box placed on top of a bigger box. The smaller box was the upper room, and it was approached by an outside stair, making it unnecessary to go through the main room.”^[2]

Many feel this house belonged to the family of John Mark, the author of this Gospel.^[3] The Jews had to observe Passover within the city of Jerusalem itself, not in the outlying villages such as Bethany. This was necessary since the Passover Lamb had to be slaughtered in the temple.

“*You’ll meet a man carrying a jar of water,*” Jesus said. In that day women carried water-pots, not men. To see a man carrying a water-pot would today be like seeing a man carrying a purse.^[4]

“*Follow that man,*” Jesus said. “*He will take you to a large, furnished upper room.*”

Why the mystery about the meeting place? What didn’t Jesus just say, “We’re going to John Mark’s house for Passover.” Think about it. There was a traitor in their midst. Mark just commented in verses 10-11 that Judas was plotting to betray Jesus. If Judas had known exactly where the Supper was to be held, he might have reported this to the Priests who would have crashed the supper. But Jesus was determined to have this uninterrupted time with His apostles. In a short time He would be betrayed, yes, but on His divine schedule, not a minute before.

Jesus told the men to “*make preparations.*” What did He mean by that? He has in mind the required preparations that Jews observed before eating the Passover meal.

First, they searched the house for leaven. Every particle of leaven had to be removed because at the first Passover meal (in Exodus 12), God told the Jews to eat only *unleavened bread* (like a cracker). At the first Passover there had been no time for bread to rise, as the Jews ate in haste, ready to leave Egypt on a moment’s notice.

Next, on the afternoon before the evening Passover meal, a lamb had to be sacrificed. Peter and John would have taken their lamb to the temple, alongside literally thousands of other devout Jews with their bleating lambs. Barclay describes the scene:

“In the Temple the worshiper slew his own lamb. Between the worshipers and the altar were two long lines of priests, each with a gold or silver bowl. As the lamb’s throat was slit the blood was caught in one of these bowls, and passed up the line, until the priest at the end of the line dashed it upon the altar. The carcass was then flayed, the entrails and the fat extracted, because they were part of the necessary sacrifice, and the carcass handed back to the worshiper. If the figures of Josephus are anywhere nearly correct, and there were more than a quarter of a million lambs slain, the scene in the Temple courts and the blood-stained condition of the altar can hardly be imagined. The lamb was carried home to be roasted. It must not be boiled. Nothing must touch it, not even the sides of a pot. It had to be roasted over an open fire on a spit made of pomegranate wood.”^[5]

After killing and roasting the lamb, Peter and John would have returned to the upper room to complete additional preparations. Once finished, here’s how the room looked, as described by Barclay:

(i) There was the *lamb*, to remind them of how their houses had been protected by the badge of blood when the angel of death passed through Egypt.

(ii) There was the *unleavened bread* to remind them of the bread they had eaten in haste when they escaped from slavery.

(iii) There was a *bowl of salt water*, to remind them of the tears they had shed in Egypt and of the waters of the Red Sea through which they had miraculously passed to safety.

(iv) There was a collection of *bitter herbs*—horse radish, chicory, endive, lettuce, horehound—to remind them of the bitterness of slavery in Egypt .

(v) There was a paste called *Charosheth*, a mixture of apples, dates, pomegranates and nuts, to remind them of the clay of which they had made bricks in Egypt . Through it there were sticks of cinnamon to remind them of the straw with which the bricks had been made.

(vi) There were *four cups of wine*. The cups contained a little more than half a pint of wine, but three parts of wine were mixed with two of water. The four cups, which were drunk at different stages of the meal, were to remind them of the four promises in Exodus 6:6, 7.^[6]

With those preparations completed, the meal was now ready for Jesus and the Twelve. Observing Passover was very important to Jesus. Why? For two reasons.

1. *In so doing He looked back to a previous deliverance.* In roughly 1400 B.C. God redeemed His people by His grace and for His glory. That's the way redemption works. Sinners don't save themselves. God saves sinners. And when God saves sinners He wants them to remember how He did it.

That's what Passover was all about, as Exodus 12:42 explains, "Because the LORD kept vigil that night to bring them out of Egypt, on this night all the Israelites are to keep vigil to honor the LORD for the generations to come."^[7]

By keeping Passover Jesus was looking back. But that's not all...

2. *In so doing He looked ahead to a future deliverance.* In Luke's parallel account we read in Luke 22:15, "And he said to them, 'I have eagerly desired to eat this Passover with you *before I suffer.*'"

At the first Passover God rescued His people from bondage in Egypt , but they remained in another type of bondage. It's the same bondage you and I enter the world in, *bondage to sin*. What do those in bondage to sin need? They need what only God can accomplish. *Deliverance*. And that's what this Passover in A.D. 30 is all about. God is getting ready to rescue His people, not from Egypt but from their sins. And how would He accomplish this feat of redemption? By killing another Lamb, the final Lamb, and applying His shed blood to the doorposts of the hearts of His people. That's what makes the Passover in Mark 14 so significant...

B. Jesus was about to become the Passover Lamb. Think of what happened that night. In the middle of the table was a lamb. But serving that lamb to the disciples was One at the head of the table who was *The Lamb*. As John the Baptist had announced (John 1:29) "Look, *the Lamb of God*, who takes away the sin of the world!"

Paul put it this way in 1 Corinthians 5:7, "...For *Christ, our Passover lamb*, has been sacrificed." Peter picked up the same theme in 1 Peter 1:18-19, "For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but *with the precious blood of Christ, a lamb without blemish or defect.*"

In order to appreciate the Lord's Table, here's the first key element we must remember, the setting of Passover. Now a second element...

II. The Lord's Supper involved sadness (17-21).

Notice verses 17-18—“When evening came [in Jewish reckoning ‘evening’ began sometime after 6:00 P.M.], Jesus arrived with the Twelve. While they were reclining at the table eating...” Stop there and note the activity. They were *eating* together. In first century Middle Eastern culture, eating together meant more than filling bellies. It signified deep fellowship. That’s something Jesus gave these twelve men...

A. Jesus allowed the Twelve to enjoy intimate fellowship with Him. Jesus spent three years with these men. He loved them unconditionally. He taught them, opened His life up to their scrutiny, ate countless meals with them, none more significant than this one.

Originally the Passover meal was eaten standing (based on instructions in Exod. 12:11). By Jesus’ time, however, the Jews ate it in a reclining position, as Mark records, in unhurried, intimate fellowship.

By the way, in between verse 17 and verse 18 would have been the foot-washing described in John 13. As you’ll recall, Jesus actually took the role of a slave and cleaned the dirt-stained feet of these men.

Then, in the midst of that wonderful fellowship, Jesus dropped a bombshell.

B. Jesus predicted that one of the Twelve would betray Him. Verse 18—“While they were reclining at the table eating, he said, ‘I tell you the truth, one of you will betray me—one who is eating with me.’”

Talk about a conversation stopper! *One of YOU will betray me.* It hurts if a stranger turns on you. It hurts if an enemy you know turns on you. But nothing compares to the pain of having someone close to you, a family member or dear friend, turn on you.

Note the effect His words had on the disciples in verse 19—“They were saddened, and one by one they said to him, ‘Surely not I?’” To a man the prediction didn’t make sense. *Surely not I?* That included Judas, by the way.

Verse 20—“It is one of the Twelve,’ he replied, ‘one who dips bread into the bowl with me.’”

Wessel remarks, “To betray a friend after eating a meal with him was, and still is, regarded as the worst kind of treachery in the Middle East .”^[8] David, in sharing what his friend Ahithophel did to him, wrote this in Psalm 41:9, “Even my close friend, whom I trusted, he who shared my bread, has lifted up his heel against me.” It’s worth noting that David’s betrayer ended up later hanging himself, as did Jesus’ betrayer.

No one suspected Judas. No one. Apparently, he was highly respected by the others. He was in charge of the money for the group (John 13:29). He handled the distribution of gifts to the poor in their behalf (John 12:4-5). It seems he was seated in a place of honor at this supper, apparently at Jesus’ left hand (John was at His right hand) where he could easily receive the dipped bread. Since they were reclining at the table and leaning on their left elbows, that meant Jesus’ head was right next to Judas’ heart.

All Jesus had to do was point at Judas and say, “Traitor!” and Peter would have jumped to Jesus’ defense, pinning Judas to the floor. But Jesus hadn’t come to save Himself. He came to give His life.

Jesus continued in verse 21—“The Son of Man will go just as it is written about him [note the emphasis on divine sovereignty]. But woe to that man who betrays the Son of Man [note also the emphasis on human responsibility]! It would be better for him if he had not been born.”

Cranfield’s comment is helpful, “The fact that God turns the wrath of man to his praise does not excuse the wrath of man.”^[9]

Wiersbe is right when he observes, “Judas was neither a martyr nor a robot. He was a responsible human being who made his own decisions but, in so doing, fulfilled the Word of God. He must not be made into either a hero (‘After all, somebody had to betray Jesus!’) or a helpless victim of merciless predestination. Judas was lost for the same reason millions are lost today: he did not repent of his sins and believe on Jesus Christ... If you have never been born again, one day you will wish you had not been born at all.”^[10]

Now we're ready for the climax of the story. We've seen the setting and the sorrow of the Lord's Supper. Let's ponder the third element.

III. The Lord's Supper involved symbolic elements (22-25).

The words you are about to hear are ever so *familiar*. Don't let *familiarity* lull you to sleep. This is holy ground, my friend.

All four Gospel writers talk about what happened that Thursday evening. John devotes five chapters to tell us what happened in that upper room. Mark uses only a few verses to tell us in straightforward fashion what happened in that final meal. Jesus used two symbolic elements to teach about Himself.

A. He used bread (22). "While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, 'Take it; this is my body.'"

On the Passover table were three pieces of unleavened bread. The host would take the middle piece, break it, and then say, "This is the bread of affliction which our forefathers ate in the land of Egypt . Whosoever is hungry let him come and eat. Whosoever is in need let him come and keep the Passover with us."^[11]

Notice what Jesus did with the bread, three things...

1. *He gave thanks for it.* Some folks refer to the Lord's Supper as "the Eucharist" (which comes from a Greek word meaning 'to give thanks').

2. *He broke it.* This wasn't a sliced loaf of bread, so it had to be broken if it was to be shared. Jesus broke the unleavened bread and distributed it to those at the table.

That didn't surprise the disciples, for that's what the host always did at Passover. He offered a prayer of thanksgiving, broke bread, and passed it around to everyone. But what Jesus did next surprised, indeed shocked them greatly, for these Jewish men had never participated in a Passover where the host did this.

3. *He said it represented His body.* "Take it; this is my body."

Some try to take Jesus' words literally. The Roman Catholic Church teaches, for instance, transubstantiation, the doctrine that says the bread and wine actually become the body and blood of Christ. As a general rule we should take the Bible literally unless there is evidence in the text itself that suggests otherwise. That's exactly the case here.

J. D. Jones explains, "To understand this phrase, 'This is My body,' literally, is to forget that the words were spoken by Christ Himself to eleven men who were sitting at the table with Him. The eleven never for one moment imagined that the bread was changed into Christ's body or the wine into His blood, for there their Lord was living, breathing, talking to them. Then, to take these words literally is to forget the Eastern fondness for vivid, figurative language."^[12]

This isn't the first time Jesus used such figurative language. For instance, He once said, "I am the Door," but no one looked for hinges to appear. They knew He was speaking figuratively. As was the case when He said, "I am the Vine."

Keep something in mind. Bread and wine were very common items in that day. Nearly every meal in a Jewish home would have included them. But Jesus took those common items and used them to communicate a very special message about Himself. He used bread to teach that He is the Bread of life, the source of life-giving nourishment. And as with real bread, so with the Bread of life. If you want to benefit from the bread, you must take it, not simply touch it, not simply look at it, but *take* it.

B. He used the cup (23-24). “Then he took the cup, gave thanks and offered it to them, and they all drank from it. ‘This is my blood of the covenant, which is poured out for many,’ he said to them.”

We mentioned earlier that there were four cups of wine on the Jewish Passover table. By this point in the meal, the first three cups were already used. Jesus picked up the fourth cup, and notice what He did with it, once again three things.

1. *He gave thanks for it.*

2. *He offered it to them.* Don’t miss that there was only *one* cup, a common cup. It started in Jesus’ hands and then He gave it to the others. From that one cup many drank and benefited, but it started with Him.

Once again, that wasn’t anything new for the disciples. They’d drunk from the common cup at Passover many times. But they’d never seen a host do with the cup what Jesus did next...

3. *He said it represented His covenant-making blood.* “This is my blood of the covenant,” Jesus announced, “which is poured out for many.”

What did He mean by “blood of the covenant”? In the Bible a “covenant” means something like an arrangement, a relationship.^[13] At Mount Sinai God entered into a covenant relationship with His people, the Israelites. Under that covenant setup, the *Old Covenant*, God made it possible for His sinful people to be right with Him by bringing sacrifices.

But notice the basis of the *New Covenant*. It’s not based on something we give God, but on something He gave us. “This is my blood of the covenant,” Jesus said. The basis of the *New Covenant* is the blood of Jesus.

“What blood?” you ask. The blood He was about to shed in just a few hours. Jesus has in mind what He is about to accomplish on the cross.

And what specifically did He say about His blood? His words—“which is *poured out for many*.” The Lord seems to be using the language of the prophecy in Isaiah 53:12, “...He *poured out his life unto death*, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.”

Meditate on those words “blood of the covenant.” When the Mosaic covenant was confirmed, as Exodus 24:8 declares, “Moses then took the blood, sprinkled it on the people and said, ‘This is the blood of the covenant that the LORD has made with you in accordance with all these words.’”

In order for a sinner to enter into a relationship with the Holy God, blood must be shed. Why? It’s not because God loves blood. It’s because in His mercy He accepts the death of a substitute. In Moses’ day God accepted the blood taken from sacrificed lambs. The lambs died so that sinful people could be forgiven and live.

Hebrews 9:18 makes it clear, “This is why even the first covenant was not put into effect without blood.” Hebrews 9:22 states, “The law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness.”

And so for century after century the Jews cut the throats of lambs and priests sprinkled their blood on the altar, thus opening the way for sinners to be right with God for another year. Until the Final Lamb came, the One who said, “This is *my blood of the covenant, which is poured out for many*.”^[14]

Do you see what’s happening in that upper room? Jesus is fulfilling everything predicted in the Old Covenant. What’s more, He is establishing a New Covenant, as predicted by the prophets (Jer. 31:31ff.). The Old Covenant was ratified by the blood of animal sacrifices. The New Covenant likewise began when blood was shed, the blood of the Son of God.

At that point...

C. He made an important prediction (25). “I tell you the truth, I will not drink again of the fruit of the vine until that day when I drink it anew in the kingdom of God .” Jesus did not die as a helpless victim. He was in complete control of His death as indicated by three predictions He made right here. First, He said...

1. *He was going to die for the benefit of others.* “This is my blood which is poured out for many.” Why did He die? He said it was for the benefit of many. He died so that many could live.

This sets Christianity apart from all other religions. There are countless religions. Most have great leaders who told people how to live. Some have great leaders who showed people how to live. Here’s what makes Christianity unique. Jesus didn’t merely tell people how to live, or show people how to live. Jesus died for people so they could live. He shed His blood so that sinners could be forgiven and live forever.

But there’s a second prediction here. Jesus made it clear...

2. *He was going to live again after He died.* “I tell you the truth, I will not drink again of the fruit of the vine until that day.” Note that word *until*! With that word Jesus makes it clear His death would not be His end. Yes, He would die in the place of His people, but He would not stay in the grave. And He didn’t. On the third day, He arose!

He made one final prediction in the upper room. He declared that...

3. *He was going to establish the kingdom of God .* “Until that day when I drink it anew in the kingdom of God .” That day is yet future, but it’s coming, the day when the Risen and Reigning Christ returns to earth and establishes His world-wide kingdom. If you belong to Christ, you will drink with Him from the cup in that day. You say, “Why will we drink then from the cup?” I’m not sure the complete answer, but here’s part of it. We’ll drink from the cup then *to remember how we got there*, not by our merit, but by His precious blood.

One final element...

IV. The Lord’s Supper involved singing (26).

Verse 26—“When they had sung a hymn, they went out to the Mount of Olives .”

The statement is so straightforward we almost miss the irony. In just a few hours Jesus will be hanging on a cross—and He knows it. Yet what is He doing here? *Singing*? Yes, singing!

“But I don’t feel like singing today!” Have you ever said those words (or thought them)? My friend, singing is like every other part of the Christian life. It’s not intended to be something we do merely when we *feel* like it. It’s a privileged responsibility.

Did Jesus feel like singing? How could He? After leaving this room He will be sweating drops of blood as He agonizes in Gethsemane . Yet He sang.

And what did He sing? He sang what the rest of the Jews were singing as they finished their Passover meal that night, the great Hallel, Psalm 136, which begins like this: “Give thanks to the LORD, for he is good. *His love endures forever.* Give thanks to the God of gods. *His love endures forever.* Give thanks to the Lord of lords: *His love endures forever.*” (Psalm 136 1-3)

Isn’t that interesting? Jesus sang a song of thanksgiving as His death loomed. It’s also worth noting that He sang a song that was several hundred years old. He sang Scripture. He sang a song that connected Him with God’s previous dealings with His people.

What do we learn from this? I think we can learn here a couple of vital lessons about the purpose of singing.

A. Singing connects us with what God did in the past. That's why all of our congregational songs must be either Scripture or Scripturally sound. The Scriptures tell the story of God's redemptive work in the past. Our singing is supposed to connect us with that past. We need constant reminders of what God said and did in the past.

I'm a little concerned about the current trend for "relevance" when it comes to worship songs. There's a sentiment that says, "I don't like old songs. I prefer fresh, new songs." But as we've just seen, Jesus sang songs David wrote ten centuries earlier.

Can we write and sing new songs? Absolutely! Sing old and new songs. But make sure that the lyrics of whatever we sing link us firmly with what God said and did in the past. Here's another lesson...

B. Singing prepares us to live for God in the future. Where did Jesus go after finishing the song? Mark says, "To the Mount of Olives." What happened there? As we'll see next time, the agony of Gethsemane happened there, as did the betrayal, the arrest, and the abandonment of the disciples.

What will you face this week? I don't know, perhaps great victories, maybe great losses. But this I do know. The songs you have sung today are meant to prepare you to live for God in the future.

Before we leave the upper room, let's make it personal...

Make It Personal: Because Christ became the Passover Lamb...two things are true.

1. *We can be forgiven.* No matter who you are or what you've done, *you* can be forgiven! How? Turn from your sins, and turn to Jesus. Accept Him as your Savior and Lord and accept the cleansing that His blood alone can provide. And for those of us who have been forgiven, this is true...

2. *We have reason to live a life of thankfulness.* Give thanks to Christ with your words as we sing now, and with your life this week.

**Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church . It is provided to prompt your continued reflection on the practical truths of the Word of God.

[1] Barclay, p. 324.

[2] Barclay, p. 331.

[3] According to Acts 12:12 the early church used this house as a meeting place.

[4] Observation by Kent Hughes, p. 154.

[5] Barclay, pp. 332-3.

[6] Barclay, p. 333.

[7] Kent Hughes remarks, "The Jewish commentary on that passage [Exod. 12:42] reveals that 'in that night they were redeemed and in that night they will be redeemed in the future.'" Kent Hughes, p. 155.

[8] Wessel, p. 759.

[9] Cranfield, taken from Wessel, p. 760.

[10] W. Wiersbe, p. 160.

[\[11\]](#) Barclay, p. 337.

[\[12\]](#) J. D. Jones, p. 554.

[\[13\]](#) Observation by Barclay, p. 339.

[\[14\]](#) Hebrews 12:24 “...to Jesus the mediator of a new covenant, and to the sprinkled blood...”