

Why Don't You Fast?
Mark 2:18-22
ABC 4/3/22

There are some things that just don't go together: oil & water, pancakes & ketchup, salt & snails, broccoli & anything. Some dogs shouldn't be bred. Hypothetically, breed a collie & a Lhasa Apso, & you get a *collapso*, a dog that folds up for easy transport. Breed a pointer & a setter & get a *pointsetter*, a traditional Christmas dog. Or breed a Pekingese with a Lhasa Apso resulting in a *peek-aso*, a modern but abstract dog. My favorite is a bloodhound & a Labrador, giving you a *blabrador*, a dog that barks incessantly. Some things shouldn't be blended, some breeds don't mix well, & biblical truth can't be mixed with other religions. Legalism & grace can't co-exist. The gospel of Jesus is unique & exclusive. It can't coexist with any other religious system. You'll often hear people say there are many roads to God. They believe a sincere Muslim, a dedicated Hindu, & a pious Christian all will arrive in heaven by following their beliefs. Do you realize how stupid that is? That's like saying, *Punch any 10 digits on your phone & my phone will ring*. Just as there's only one exact number to dial to make my phone ring, there's only one exact way in order to be right with God. Jesus clearly said, **I am the way, & the truth, & the life; no one comes to the Father but through Me** (Jn 14:6). It's only through Jesus that we can be made right with God. Christians hold to truth that doesn't mix with other ideas. You can't mix, *There are many ways to God*, with, *Jesus is the only way to God*. Obviously, they can't both be true. It shouldn't surprise us that during Jesus' ministry He faced opposition. He who is the truth, taught truth, but the religious leaders upheld their traditions. Jesus taught the Word of God, the Pharisees taught the ideas of men. The Lord proclaimed the gospel, the good news that God Himself provides a way of salvation. The scribes proclaimed a religion of rules to be followed in order to please God & earn your way to heaven. These differences eventually led to the conflict we see in Mk 2. All through this chapter we see Jesus sparring with them over things like forgiving the sins of the paralytic (1-12), feasting with sinners like Levi the tax collector (13-17). Last Sunday Dad preached on the differences they had about the Sabbath (23-28). Today, in vss 18-22, we see the differences they had about fasting. They didn't like it that Jesus was feasting with sinners & now they don't like it that He isn't fasting

with the spiritual. The Pharisees taught religion of works to be acceptable to God. Jesus taught a salvation by grace, given by God freely. Jesus makes it clear the 2 systems can't co-exist, they can't be mixed or blended together. It's either one or the other. It can't be both. **18-22**

1. The Information The conflict between the Pharisees & Jesus revolved around questions related to His teaching or actions. Whenever He or His disciples said or did anything contrary to their traditions & rules, they were quick to protest. Vs 18 sets the stage. John the Baptist's disciples & the Pharisees were fasting whereas Jesus & His disciples weren't. For the disciples of John, fasting made sense, since John was in prison. They're grieving for their leader. Since fasting is typically a sign of mourning & brokenness before God, they would fast while John's in jail. But it's unusual for these 2 groups to be seen together, since John had called the Pharisees a **brood of vipers** (Mt 3:7). The reason the Pharisees fasted is totally different than John's disciples. The OT Law only required fasting one day per year, on the Day of Atonement. But over time, they had added other annual fasts. By the time of the NT, the Pharisees were fasting twice a week, every Monday & Thursday.¹ Why? So they could be seen of men. Their fasting was a pretentious spectacle. They'd whiten their faces, put ash on their heads, & wear scruffy clothes so all would know they were fasting. It was fasting in order to be seen by men. Jesus taught His followers to never do this. He said in Mt 6:16-18,

Whenever you fast, do not put on a gloomy face as the hypocrites *do*, for they neglect their appearance so that they will be noticed by men when they are fasting. Truly I say to you, they have their reward in full. But you, when you fast, anoint your head & wash your face so that your fasting will not be noticed by men, but by your Father who is in secret; & your Father who sees *what is done* in secret will reward you.

The Pharisees were religious legalists who focused on the external show of religion & not the heart attitude. All too often we're like them. We must always beware of the drift of our hearts toward externals. For example, you might have sung today but your heart wasn't engaged at all. Isaiah describes the danger, **the Lord said, 'Because this people draw near with their words & honor Me with their lip service, but they remove their hearts far from Me, & their reverence for Me consists of tradition learned by rote (29:13).** Whenever that describes us we're being Pharisees. Fasting for

¹ Didache 8:1, Babylonian Talmud 12a

the Pharisee was an opportunity to earn favor & show how spiritual they were. The Pharisees were upset, not that Jesus' disciples were violating God's law, but that they weren't observing their man-made traditions & rules. It was hypocrisy & legalism, not holiness or love for God that motivated the religious leaders' confrontation with Jesus.

2. The Inquisition 18b says, & they came & said to Him, 'Why do John's disciples & the disciples of the Pharisees fast, but Your disciples do not fast?' Shortly after the disciples were feasting at Matthew's house, Jesus is asked why His disciples weren't fasting. Again, on the Day of Atonement God commanded the people of Israel to humble, afflict, or deny themselves which is a reference to fasting (Lev 16:29). Over time several other fasts were added but not by God's command. What outraged the scribes & Pharisees, & perplexed the disciples of John, was that Jesus' disciples ignored the traditional fasts. So they ask, *Why don't your disciples fast? Why do we fast, when you feast? Why are we mourning & broken & You're celebrating & joyful?* Jesus gives a very clear answer.

3. The Instruction 19

No one fasts at a wedding. Fasting was for times of grief, reflection, or repentance while a wedding was a joyful & festive event (Mt 9:15). Following Jesus, the Bridegroom, is like being at a wedding. But following the Pharisees is like being at a funeral. Fasting is a sign of mourning & brokenness, but forgiveness is a sign of joy & celebration. Being given the righteousness of Christ is delightful, but having to work for your own righteousness is damning. These 2 approaches don't mix. *Why don't My disciples fast? Because they're with Me at My wedding, & no one fasts at a wedding!* NT weddings were times of celebration, laughter, & joy. Jewish couples wouldn't go away on a honeymoon. They'd stay at home & enjoy a kind of open house. There'd be non-stop eating, drinking, singing, & dancing for 7 days. While it may have been acceptable to fast in preparation & anticipation of the Messiah's arrival, it wasn't appropriate when He arrived. His long-awaited advent ought to be a time of celebration & rejoicing.² This bridegroom illustration is used often in the OT in reference to God. God declares that He's the groom of His people Israel that He loved &

² John MacArthur, *Mark 1-8*, MacArthur New Testament Commentary, p 130

chose for Himself. Jesus makes a bold but veiled identification with God. John the Baptist alludes to this imagery as well. In Jn 3:28-30, he says,

You yourselves are my witnesses that I said, 'I am not the Christ,' but, 'I have been sent ahead of Him.' He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. So this joy of mine has been made full. He must increase, but I must decrease.

Jesus takes front & center stage as the Bridegroom & it's no time to be fasting. Solomon said there is a time for everything, but fasting during a wedding feast wasn't one of them. The bridegroom, Jesus Himself, has come. This is a time of laughter, not lament; a time for feasting not fasting. You don't go to a wedding wearing sackcloth, making sure everyone sees how terrible you look & how much food you're not eating. No, you rejoice & celebrate. Jesus is saying, *I'm here among you as the Bridegroom. Why should My disciples be fasting? You don't understand this time. I am here, the Messiah among you. This isn't a time for fasting. You need to recognize that the Groom is here & rejoice.* This wedding imagery is provocative & full of significance. The fact that the Messiah is nowhere in the OT presented as a bridegroom, & only rarely outside the OT,³ has led a number of scholars to doubt the significance of Jesus' use of the bridegroom imagery here.⁴ It seems to me that Jesus, naturally & without arrogance, assumes the prerogatives of God to Himself. This wedding imagery is like the forgiveness of sins in 2:7, which invited hearers to supply their own answer to Jesus' identity. Jesus is probably not using the term **bridegroom** in a clear messianic sense. The people who heard this wouldn't have heard that connection in the way that's developed later in Scripture. What He's saying is that when the Bridegroom has arrived, it's a time for celebration not fasting. This is an amazing moment of celebration. Think about this, the Lord of lords, the King of kings, the Great Creator, the Sovereign God, the Savior is living among men. Jesus has come; the Messiah has come; the King has come; the Savior has come; the Lamb has come; salvation is here. This is a time of celebration. A wedding is to be the happiest week in a bridegroom's life & here the Lord of glory has come & the good news of God saving us can now be accomplished. This is a time to be glad, not sad. A new age has come. Now holiness no longer goes

³ Jewish midrash on Ex 12:2 says, *In the days of the Messiah the wedding will take place.* The NT uses the bridegroom image messianically (Rev 19:7-9)

⁴ James R. Edwards, *The Gospel according to Mark*, The Pillar New Testament Commentary, pp 89-90

hand-in-hand with heaviness but with happiness. Even rabbis were expected to stop their teaching & join the celebration of a wedding. Any thought of fasting at such a moment is out of the question. There was even a rabbinic tradition that said, *All the attendants of the bridegroom are relieved of all religious observances which would lessen their joy.*⁵ The wedding guests weren't only exempt from fasting, but everyone would consider fasting an insult to the bridegroom, because fasting is an act of mourning, while weddings are times for celebrating, joy, & laughter. Once we have Jesus, we have everything. Christians are to be characterized by joy. If you've been forgiven, cleansed, made new, justified, regenerated, indwelt, rescued from wrath, & eager for heaven, how can you not be characterized by joy? If you're a believer baptized in vinegar, repent, because following Jesus is like the celebration of a wedding feast. Walking with Him brings joy, is joy, & demands joy.

Erma Bombeck tells how she was sitting in church one Sunday when a small child turned around & began to smile at the people behind her. She was just smiling, not making a sound. When her mother noticed, she said in a stage whisper, *Stop that grinning—you're in church*, gave her a swat, & said, *That's better!* Erma concluded that some people come to church looking like they had just read the will of their rich aunt & learned that she had given everything to her pet hamster!⁶

We're not to be known as a people of sadness but a people of gladness. *God with us* brings us joy, & God within us should bring joy unspeakable. When Jesus was born the angel announced good tidings of great joy (Lk 2:10). Jesus prayed that our joy may be made full (Jn 17:13). & if you're filled with His Spirit, you'll always enjoy & display joy (Gal 5:22).⁷ Of course, there are lots of things to be sad about on this fallen earth with sinful people. But we've been saved & this isn't our home. We now belong to Jesus, & heaven is our forever home. The truth which Jesus reveals here & which makes the passage so practical & filled with comfort, is that for those who acknowledge Jesus as their Savior the proper attitude of heart & mind isn't that of sadness but that of gladness. Are you joyful? Do you need to repent of your lack of joy? Show your joy in your singing, display it in your relationships, & demonstrate it in your trials, after all we're told to **consider it all joy when you encounter various trials** (Js 1:2). Show it in your service, in your home, at your school, with your co-workers, & surprise your relatives by keeping your heart joyful. Jesus is a wedding & the Pharisees

⁵ William Barclay, *The Gospel of Mark*, p 53

⁶ R. Kent Hughes, *Mark: Jesus, Servant & Savior*, vol. 1, Preaching the Word, p 77

⁷ William Hendriksen & Simon J. Kistemaker, *Exposition of the Gospel According to Mark*, vol. 10, New Testament Commentary, pp 101–102

are a funeral. The Lord is forgiveness & the Pharisees are guilt. Christ is salvation accomplished for you as a gift & the Pharisees are trying to accomplish salvation as a work. One route is delightful the other is disheartening. But Jesus' statement about the joys of a wedding feast ends on a threatening note. He warns, 20

The disciples' celebration would come to an abrupt end when the Groom was unexpectedly snatched away. **Taken away** conveys the idea of a sudden, violent removal & is a reference to Jesus' death. At that time, mourning & grief would be reasonable. This wasn't something they were ready for. They weren't ready for this message. The rest of Mark's gospel shows this over & over again. Jesus keeps repeating Himself telling them He'll be arrested & killed, & on the 3rd day He'll rise from the grave. On the night before His death, Jesus told His disciples in the upper room:

Truly, truly, I say to you, that you will weep & lament, but the world will rejoice; you will grieve, but your grief will be turned into joy. Whenever a woman is in labor she has pain, because her hour has come; but when she gives birth to the child, she no longer remembers the anguish because of the joy that a child has been born into the world. Therefore you too have grief now; but I will see you again, & your heart will rejoice, & no one will take your joy away from you (Jn 16:20-22).

Their sadness at the cross was real & profound. But it was transformed into immeasurable joy just 3 days later when Jesus rose from the grave. After Jesus' ascension into heaven, His disciples did fast, but only as a voluntary act of humble dependence on God (Acts 13:2-3; 14:23). Vs 20 is an early prediction of Jesus' death on the cross, the 1st in Mark's gospel. It brings to mind Is 53:8 which says, **By oppression & judgment he was taken away**. Jesus is aware of the consequences of the hatred of the religious authorities (3:6). As the Servant of the Lord, Mark says that Jesus will be **cut off out of the land of the living** (Is 53:8). The Bridegroom is here in the appearance of Jesus. But the final victory is far from realized. In order to overcome sin & death the Bridegroom must become the victim. Jesus is saying His approaching violent death will mean mourning for His disciples. At that time, fasting would be appropriate. His crucifixion would abruptly & violently take Him away from His followers, His faithful attendants. That will be the time for mourning & fasting. Even though His death would be followed by resurrection & ascension, the coming separation would bring hardship to His followers. There will be trial, persecution, & even death for them. Jesus says they'll fast in that day. The reference to the Bridegroom being taken from the disciples, & their

then fasting, was a reminder of perseverance & faithfulness to Mark's congregation in Rome, itself the victim of Nero's depraved persecution. There will be days when Jesus is far from them, as was the Father from Jesus in His passion (14:36; 15:34). By saying this, He isn't commanding formal fasts.

Which brings up the question about if we're to fast today. Let's talk briefly about it. What is fasting? Simply put, it's abstaining from food for spiritual purposes. As you go through the OT, you see that a lot of fasting takes place. People are doing it often & for different reasons. One of the most basic reasons was the loss of a loved one. If a loved one died there would be a time of mourning & grieving. With that sorrow & heaviness of heart people wouldn't eat & come to God in prayer. But fasting wasn't just for the times of loss physically, but also the spiritual times of drought when people recognized how sinful they were. When prophets came & told the people they needed to repent they would sometimes listen & their repentance would involve fasting. At other times, it was out of devotion to God. They were so concerned with something, there's something so pressing upon them that they couldn't think about eating, & they would be in prayer before God. It was connected with prayer so often. Are we to fast today? It's not commanded but it is expected. Jesus said, **whenever you fast & when you fast** (Mt 6:16-18). Fasting can be an aid in times of stress or grief, or in devoting oneself without interruption to prayer or Bible study, or when seeking the will of God. But it must never be legislated or engaged in merely to show one's spirituality. Fasting isn't something you do for God. It's your appeal that God in grace & power do everything for you. Fasting isn't an act of willpower but a declaration of weakness. It isn't a work of our own but a confession of our utter dependency on God & His grace. It's not a statement that food is bad but that God is better. Fasting isn't something to bind you in legalism. Rather, as John Piper captures it with the title of his book on this subject, it's a *Hunger for God*.

Jesus' point to His questioners was simply this: Judaism, as exemplified by the scribes & Pharisees, was out of touch with God's plan of salvation. They were rejecting Jesus & clinging to their own rules & regulations to earn salvation. Therefore, they had nothing in common with Him. They were consumed with self-righteousness; He preached divine grace. They denied they were sinners; He

preached repentance from sin. They were proud of their religiosity; He preached humility. They embraced external ceremony & tradition; He preached a transformed heart. They loved the applause of men; He offered the approval of God. They had dead ritual; He offered a dynamic relationship. They promoted a system; He provided salvation.⁸

4. The Illustrations Jesus then uses 2 word pictures to say that ritualistic, legalistic, external religion based on man's tradition can't mix with the good news of salvation by grace through faith in Christ. How does He illustrate this?

A. Sewing a new patch on an old garment 21

I'm not a seamstress, but this just makes sense. A shrinking patch will pull away from the old garment, leaving a worse tear than the original. What is Jesus saying? There were many attempts over the years to revitalize Judaism. The Pharisees, Sadducees, & even the Zealots were each an attempt at renewing Judaism in Jesus' day. But Jesus says that, in its current form, Judaism can't be fixed, doctored up, or mixed with His teaching. The gospel of repentance & forgiveness from sin could not be patched into the legalistic traditionalism of pharisaical Judaism. The gospel can't be successfully mixed with the tattered garment of superficial religion worn proudly by the scribes & Pharisees. Judaism's traditions were like filthy rags (Is 64:6) & were beyond repair. Jesus didn't come with a message to patch up their old system. He came to totally replace it. It's important to note that the old garment to which Jesus refers to isn't the Mosaic law or the OT as a whole. Jesus didn't come to destroy the law but to fulfill it (Mt 5:17-19). The old garment is the robe of Judaism with their traditions, outward observances, & false righteousness. Jesus says it's useless to try to patch this up with a bit of new teaching or some new practices like no fasting or forgiveness. The new piece of cloth was what we call Christianity. The old, worn out garment was pharisaical Judaism. What the disciples of John & the Pharisees themselves had to realize was the coming of Jesus changed everything. He had come to bring something new & different, that salvation is a gift from God, by God, & for God. God Himself accomplishes our salvation. We don't work to be good to get to God. By His grace He saves us & gives us a new heart that desires to live a godly life. The

⁸ John MacArthur, *Mark 1-8*, MacArthur New Testament Commentary (Chicago, IL: Moody Publishers, 2015), 131.

old robe of human works must be discarded & replaced with the new robe of Christ's righteousness. The good news of salvation by grace through faith in Him can't be combined with the works-righteousness of Judaism.

B. Filling new wine into old wineskins 22

This illustration pictures the same principle. In Jesus' day, liquids were frequently stored or carried in containers made of goatskins. The hide was removed from the animal in one piece, leg holes sewn shut, & the neck was used as the opening. As new wine was stored in a wineskin, the hide would stretch as the wine fermented. No one, however, would put new wine into an old wineskin, because, as it fermented pressure built up in the wineskin. An old wineskin wouldn't stretch because it had lost its elasticity. As a result, the wineskin would be split, losing both the wine & wrecking the wineskin. Jesus isn't talking about the OT, which is God's living & active Word. Jesus isn't describing the Law, which He designed to show us our need of salvation. He's again talking about Judaism as it was currently being taught & lived out by the Pharisees. He's saying He can't put new wine (the liberating gospel of grace) into an old wineskin (the legalistic religion of works & tradition). It'll destroy both. New wine must go into fresh wineskins. The good news of salvation couldn't be poured into the brittle, cracked wine-skins of apostate Judaism. The Judaism of the Pharisees relied on human effort, righteousness, & will-power, whereas the gospel is all about what God does for us. You can't combine these 2. If you mix them the gospel will be destroyed.

The impact of both parables is their finality. The unshrunk patch will pull away from the old garment, making the tear worse. The Greek word for **pulls away** is the root of the word in vs 20 describing the bridegroom being **taken away**. Likewise, the wineskins will **burst** & be ruined. In both instances something once serviceable is destroyed & of no further worth. The new patch & new wine are incompatible with the old cloth & wineskins. Both parables are about the relation of Jesus, of Christianity, to traditional Judaism.⁹ They illustrate the radical newness of Jesus. Jesus is the new patch & the new wine. He isn't an attachment, addition, or appendage to the status quo. He can't be integrated into or contained by preexisting structures, even Judaism. Again, Jesus wasn't

⁹ J. Drury, *The Parables in the Gospels: History & Allegory*, p 45

condemning the OT but the traditions that had developed among the scribes & Pharisees. He was warning them that their King had come & when the heavenly feast came, they weren't going to be ready because they were rejecting their King, the Messiah. As He corrects rabbinic traditions, which were often distortions of the OT, He'll show how genuine salvation, with the regeneration of the heart, creates a whole new way of living. The message for us is that if we've embraced Jesus in all of His newness, we may look eagerly to the future, when people from all over creation will sit down with Him in His Father's house, celebrating the marriage feast of the Lamb (Rev 19).¹⁰ The only true message of salvation is the gospel of Jesus Christ, that pardon from sin comes by grace alone through faith in Him. Anything else is a false gospel. In an age where relativism reigns, we need to be reminded of the fact that truth is exclusive & absolute.

Jesus is telling us today...

1) Salvation is of God. You can't live good enough for God to accept you. There's no salvation by human achievement. You must come to God on His terms, which is total surrender to His lordship. You must cry out for Him to open your heart, give you faith to depend on Him, repentance to turn from sin, & to follow Him joyfully the rest of your life.

2) Stay away from both legalism & license. Legalism is living by rules not commanded in Scripture. For example, at one point in time, it was believed godly women didn't wear make-up. In Jesus day fasting twice a week made you godly. That kind of legalism makes you ugly. As far as make-up goes... License is living by no rules & neglecting the commands of Scripture. It's the thinking, *I'm under grace, so it's no big deal if I slander, avoid church, lie, or don't forgive.* Genuine Christians have hearts that want to obey, so they continue to turn from sin as they obey the Scripture.

3) Beware of heartless formalism in your life. In your walk with Christ, is it possible that He could say to you, Mt 15:8, **This people** (put your name here) **honor Me with their lips, but their heart is far away from Me?** When you sing, as you serve, when you're at school, at work, at home, with your friends, as you read your Bible, is your heart engaged or have you drifted to formalism?

¹⁰ R. C. Sproul, *Mark*, First Edition, St. Andrew's Expository Commentary, p 48

4) Re-engage your heart to be driven by joy. The joy of the Lord is your strength (Neh 8:10). Christianity isn't a joyless existence but a joyful one. Joylessness & Christianity don't mix. Are you joyful today? If not, why not? Go to God in prayer, maybe even fasting, asking for His joy to be in you & flow through you. Jesus fulfilled the prophecies, types, & demands of the Law of Moses. The Law was ended at Calvary when the perfect sacrifice was once for all offered for the sins of the world (Heb 8-10). When you trust Jesus, you become part of a new creation (2 Cor 5:17), & there are always new experiences of grace & glory. How tragic when people hold on to dead religious tradition when they could lay hold of the living Savior. Why cherish the shadows when the reality has come? In Jesus we have the fulfillment of all that God promised (2 Cor 1:20) & that is all we need. For us as believers on this side of the cross & resurrection, the application for this is hugely encouraging. We aren't just guests of the bridegroom, we are the Bride of Christ! This is more than metaphorical language, it is reality. It speaks of the deepest intimacy & exchange. We actually have the Spirit of God (Rom 8:9). Therefore, we're to outdistance the attendants of the bridegroom in the intensity and continuance of our joy.¹¹ PRAY

In His humiliation, Jesus fasted at times (Mt 4, by implication, Mt 17:21, & as a faithful Jew, He would have fasted on the Day of Atonement). He fasted most prominently, though, as He made atonement for our sins. After the Last Supper (& it's called *last* for a reason), Jesus didn't eat food again until His resurrection. He refused even the bitter drink offered Him on the cross as demonstration that He'd keep His word (Mt 27:34). & Ps 109:24 gives a 1st-person perspective of Christ's suffering combined with His fasting. As we fast in sorrow & mourning, crying out to the Lord in our affliction, we express our union with Christ in His time of humiliation on this earth.

But perhaps more incredible still, when we fast, we demonstrate our union with the exalted Christ. Our resurrected & reigning Lord fasts even now. In Lk 22:16, Mk 14:25, & Mt 26:29, Jesus tells His disciples that He'll fast from the cup until the wedding feast of the Lamb. Amazingly, our Savior's prayer that we would be with Him where He is & behold His glory (Jn 17:24) is earnestly being

¹¹ R. Kent Hughes, *Mark: Jesus, Servant and Savior*, vol. 1, Preaching the Word, pp 77-78

awaited by our victorious & fasting Lord. Isn't that incredible? That Jesus is fasting for you & me! When we join with Him in our fasting, we express union with Him. Fasting holds forth the fact that we're united to Jesus in His humiliation & exaltation, even as we eagerly await the Father's answer to our prayers. The bridegroom, our Lord Jesus, would be snatched away to suffer alone on a Roman cross to atone for our sins. He would die the death we should have died. He will pay the price for sin we should have paid. He died in our place. He bore our wrath. He took our judgment. God killed His Son so He would not have to kill us.

As we come to communion we do so with joy because of what God has done for us through His Son, our Savior, Jesus Christ. Matthew tells us, **While they were eating, Jesus took *some* bread, and after a blessing, He broke *it* and gave *it* to the disciples, and said, "Take, eat; this is My body"** (26:26). In joyful remembrance of what Jesus has done for us, we eat of the bread together.

When He had taken a cup and given thanks, He gave *it* to them, saying, "Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for forgiveness of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom" (26:27-29). In joyful remembrance of what God has done for us through His Son, our Savior, Jesus Christ, we drink of the cup together looking forward to the day when we will do so in His presence in His Father's kingdom.