

Wicked Tenants
 Mark 12:1-12
 ABC 3/3/24

Our text today is the 2nd in a series of controversies that took place in the temple during Jesus' final days in Jerusalem. Jesus' parade-like arrival in Jerusalem (11:1–11) & the challenge to His authority by the religious leaders (11:27–33) prepare us for the parable Jesus gives today. The judgment against Israel's leaders, symbolized by the temple clearing (11:15–17) & the withered fig tree (11:12–14, 20–21), plays out in this parable. This parable may also be seen as an indirect answer to the question about the source of His authority in the previous episode (11:27-33). Clearly, His authority comes from His Father & He's been sent to claim what is rightfully His. **1-12** Of all Jesus' parables, this is the most symbolic, with the vineyard & the characters all representing something. Jesus adapts Isaiah's Song of the Vineyard to reflect the situation of His ministry. While Isaiah's song concerned the unfaithfulness of the nation of Israel, Jesus' parable focuses on the nation's religious caretakers, who refuse to give God what is rightly His.

1. The Parable (1-9) Having outwitted the religious leaders on their question about His authority (11:27–33), Jesus goes on the offensive & challenges them in a parable about their authority as caretakers over Israel. As I said, it has parallels to Isaiah's Song of the Vineyard:

Let me sing now for my well-beloved A song of my beloved concerning His vineyard. My well-beloved had a vineyard on a fertile hill. He dug it all around, removed its stones, & planted it with the choicest vine. & He built a tower in the middle of it & also hewed out a wine vat in it; Then He expected it to produce good grapes, But it produced only worthless ones (5:1-2).

Isaiah then proceeded with the explanation, that God had planted the vineyard & the nation of Israel was His choice vine (3). He had brought them out of the desert & into a good land. He'd protected them & anticipated they'd produce good fruit. The kind of fruit God wanted is seen in vs 7: **He looked for justice, but behold, bloodshed; For righteousness, but behold, a cry of distress** or rebellion. The nation of Israel hadn't walked righteously & justly before God. Jesus takes this imagery & modifies it, portraying Israel's leaders as the wicked tenant farmers of a vineyard, who refuse to give God His share of the produce, 1st rejecting & abusing His messengers the prophets & then His Son, Jesus. The tenant farmers will be judged & the

authority over the vineyard will be given to others.¹ The parable is very clear: The actions of the man in planting the vineyard, building a wall & a watchtower, & digging a winepress are mentioned to tie this to Isaiah 5:1–2 but have no real meaning. The landowner is clearly God. The vineyard is Israel. The tenants are the religious leaders who were to tend God’s vineyard. The servants sent by the landowner are the prophets God sent to Israel over the years. & most importantly, the son of the landowner is Jesus Himself. Once again, Jesus is telling a story & holding up a mirror to the religious leaders & all the unbelieving in Israel to show them a picture of themselves. He wants them to see what they look like in God’s eyes as they’ve rejected the ministry of the prophets & their own Messiah. Even as He shows them this & warns of the coming judgment, He’s showing them a picture of God’s love, grace, & patience as well. This should’ve brought a response of humility & repentance. It didn’t & their hearts remained hard.

As Jesus tells this story, one of His goals is to show the spiritual leaders of Israel how hard their hearts are toward God. He sent His prophets, including John the Baptist, & His own Son & they’ve rejected them all. But even as that picture is painted, we see God’s love graciously displayed. The practice of a wealthy landowner who leased out land for a % of the produce wasn’t uncommon in the Roman Empire. When the harvest was gathered, they’d send servants who would collect what had been agreed on. The **harvest time** could mean *in due course*, meaning the 4-5 years necessary for a vineyard to produce a crop or it could mean *at the appointed time*, meaning the time specified by the lease.² The phrase **of the produce** means whatever the contract stipulated. The **produce** or *fruits* may mean the crop itself, the wine it produced, or the proceeds from its sale.³ Wealthy landowners weren’t known for being charitable toward their renters. But Jesus speaks of one who’s incredibly lavish in his patience toward his tenants who are unfairly treating his slaves & refusing to give him the rent agreed on. This landowner sends his servants to be paid but the response of the tenant vine-growers is shocking. Rather than giving the slave what they owed the owner, they **beat** him & send him back. The owner sends

¹ Mark L. Strauss, *Mark*, p 514

² RT France, *Mark*, p 459

³ Evans, *Mark 8:27–16:20*, 233

another slave who is treated even worse. They **wounded him in the head & treated him shamefully**. The owner sends a 3rd slave & they kill this one by stoning (Mt21:35). The owner patiently keeps sending more slaves to collect what is due him & the tenants continue to beat &/or kill them. This emphasizes the outrageous behavior of the tenants & parallels the fact that God sent many prophets to Israel despite their rejection of them (2 Chr 24:20–22; Jer 26:20–30; Mt 5:12; 13:57; 23:29–39; Mk 6:4; 11:26–33; Lk 4:24; 6:23, 26; 11:47–50; 13:33–35; 1 Thes 2:15; Heb 11:36–38). This is an unusual display of patience. The owner doesn't immediately remove the tenants but instead gives them multiple chances to do what's right. As I said, these servants he sends represent God's prophets to His people. How had they treated them throughout history? Not well. Elijah & Amos ran for their lives. Zechariah was stoned. Jeremiah was beaten, thrown in a pit, placed in stocks, & eventually killed. Ezekiel was rejected. Isaiah, tradition says, was sawn in 2. & John the Baptist was beheaded. The owner finally sends his son which drives the tenants to greater greed, treachery, & violence. Why would the owner be so naïve as to send his son after the abuse of all the slaves he's sent? How could he possibly think they'd do better to his son? The parable is meant to reflect the audacity of the tenants & the realities taking place in Jesus' ministry. The *unrealistic* behavior of the landowner & the tenants in the parable corresponds exactly with the *unrealistic*, but true behavior of the God of Israel.... it's the inconceivable *amazing grace* of God.⁴ The reference to a **beloved son** echoes God's voice at Jesus' baptism (1:11) & His transfiguration (9:7) & recalls the description of Isaac in Gen 22:2 as Abraham's **only son, whom you love**. The fact that this is the owner's only son increases the drama & the sense of loss. The murder of **the son** was coldly premeditated. They didn't mistake him for another slave. It was because he was the son that they planned his murder so they could **seize his inheritance**. How do they think they're going to inherit the vineyard by killing the son? They apparently reasoned that seeing the son approaching must mean his father is dead. When they see the son coming, they think, *The landowner must be dead & if we kill the son, we can take the matter to court & say, 'We're the ones who've been farming the land. We ought to*

⁴ Stein, *Mark*, 531–32

inherit it now.' Historical sources suggest that possession was more than 9/10s of the law of ownership in ancient land disputes like this.⁵ Whatever the reasoning, the point is the absurdity & foolishness of the tenants. The religious leaders of Israel are acting just like the tenants, viewing the nation as theirs rather than God's. They foolishly refuse to submit to Jesus, God's Son, or to respond to His proclamation of the kingdom of God. In just a few days they'll kill Him, their promised Messiah, the Son of God. Jesus is saying, *This is what you look like to God. You're in rebellion against Him.* Every time there'd been a revolt against the prophets by Israel, God could have rightly destroyed them. But God's love is patiently everlasting & is unparalleled in human experience. God continues in His love & grace through the prophets to reach out to His people. Every time His people reject Him, He continues to send more. & finally, He sends His own Son. Do you see the greatness of the love & patience of God here? Even as He gives this warning to the religious leaders, He's showing them a glorious picture of how much God loves them. In a display of grace, instead of bringing immediate judgment, the owner provided one more opportunity for the tenants to pay. He sent his son to them, saying, **They will respect my son** (6). But they did not. The point Jesus is making is that these tenant farmers, the spiritual leaders of Israel, have forgotten that the vineyard is God's, not theirs. They're treating it as if it belongs to them, when in fact, it belongs completely to God. Instead of respecting the landowner's son, they've promoted themselves above him. They've placed themselves in God's place. & so we see a picture of the kind of rebellion against the Scripture, against the prophets, & against the Son, which these leaders were guilty of.

2. Q & A (9) After telling the story, Jesus asks, *What will the owner of the vineyard do?* The only logical answer was that he'd use his authority to remove those who abused the trust given to them. He'd find others who'd produce the harvest that rightly belonged to the owner. God had prepared a place of great blessing & graciously given it to His people. But the leaders misappropriated all those blessings for themselves, robbing God of the gratitude, glory, & honor due Him. They persecuted the prophets He patiently & lovingly sent to call her to repentance &

⁵ Craig Blomberg, *Interpreting the Parables*, pp 332–333

forgiveness. Here again we see parallels with Isaiah 5, which similarly asks the audience to draw an appropriate conclusion: **now, O inhabitants of Jerusalem & men of Judah, Judge between Me & My vineyard. What more was there to do for My vineyard that I have not done in it? Why, when I expected *it* to produce *good* grapes did it produce worthless ones?** (Is 5:3–4). God had patiently & lovingly sent prophet after prophet. Then He sent His own Son who they would soon kill. Who are the **others** who will receive the vineyard? Some say the church; others, Gentiles; still others, Jesus & the apostles, who assume the leadership over God’s people formerly held by these religious leaders. The structure of the story points most naturally to the 3rd one, since the vineyard represents God’s people, whose leadership passes to others.

As we look at this parable which so beautifully sets forth the love of God & which also shows the wickedness of Israel in Jesus’ own time, we can’t stand back & say, *Isn’t it terrible how they’ve acted!* Because this parable is for us as well. This parable is for anyone who’s experienced the religious privileges which have been heaped upon us, especially here in America, where the Word of God has been given to us freely & openly. In light of those privileges, if we harden our hearts against God’s Word, if we don’t repent & turn to Him, we’re standing exactly where the religious leaders stood. We mustn’t misuse the privileges of God. We mustn’t forget the kingdom belongs to the Lord. We’re to hear & to do His will. All of us are called to self-examination when we come to this parable. This parable isn’t just about them, it’s about us.

3. The Explanation Jesus concludes the parable with a rhetorical question & a citation of Ps 118:22–23 (LXX Ps 117), one of the Hallel psalms recited at Passover. **10-11**

Have you not even read ...? Means, *You’ve surely read, but obviously not understood...*⁶ Vss 25–26 of Ps 118 were quoted in Mk 11:9 when the crowds entered Jerusalem at His *triumphal* entry shouting, **Hosanna! Blessed is He who comes in the name of the Lord.** Now Jesus cites other vss in the psalm that refer to the rejection & vindication of the Messiah. The psalm shifts the emphasis in the parable both in terms of imagery, from agriculture to architecture, & in terms of theme, from the judgment against the tenants to the vindication of the Son. The scenario is that

⁶ Mark L. Strauss, *Mark*, pp 516–517

of a stone that's cast aside as inadequate by the builders but eventually, it becomes the most important stone in the building. *By quoting Ps 118 ... Jesus is claiming to be the new cornerstone... God is doing a new work, leading His people out of exile of sin & death... Despite His rejection & death, God will raise Him to be the cornerstone of the new temple.*⁷ A **cornerstone** was the most basic & essential part of a building, from which the proper placement & alignment of every other part was determined. If the cornerstone was imperfectly cut or placed, the symmetry & stability of the entire building would be affected. Sometimes **the builders rejected** a number of stones before the right one was selected. In this account, one such rejected **stone** eventually **became the chief corner stone**. It seems obvious to you, I'm sure, what this refers to, but lets go to Peter's inspired interpretation in Acts 4. Peter & John had been arrested for healing a man & teaching about the resurrection of Jesus (4:2-3). The next day the Jewish leaders (the very ones who'd condemned Jesus a short time earlier) asked them by what power they were acting. Peter answers, & his answer is an interpretation of Jesus' word about the rejected stone.

Starting at the end of vs 8:

Rulers & elders of the people, if we are on trial today for a benefit done to a sick man, as to how this man has been made well, let it be known to all of you & to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead—by this *name* this man stands here before you in good health. He is the **STONE WHICH WAS REJECTED by you, **THE BUILDERS**, *but WHICH BECAME THE CHIEF CORNER stone*. & there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved (Acts 4:8-12).**

Notice Peter's interpretation: The builders are the rulers & elders of the people (8); the stone is Jesus; the rejection of the stone was the crucifixion of Jesus; & the elevation of the stone to the chief cornerstone was the resurrection of Jesus (10); the implication of this is that there's salvation in no one else (12). That's Peter's interpretation of Jesus' words. Jesus brought this messianic psalm to the parable in order to reinforce His point. The rejected Son & the rejected stone both refer to Jesus. Peter retold the same truth in his 1st letter:

Behold, I lay in Zion a choice stone, a precious corner stone, & he who believes in Him will not be disappointed. This precious value, then, is for you who believe; but for those who disbelieve, 'the stone which the builders rejected, this became the very corner stone,' &, 'a stone of stumbling &

⁷ Gray, *The Temple in the Gospel of Mark*, 76

a rock of offense;’ for they stumble because they are disobedient to the word, & to this doom they were also appointed (1 Pt 2:6–8).

Paul declared to the Ephesian believers, **you are no longer strangers & aliens, but you are fellow citizens with the saints, & are of God’s household, having been built on the foundation of the apostles & prophets, Christ Jesus Himself being the corner *stone*** (Eph 2:19–20). Jesus is clearly the cornerstone that was rejected by the builders & salvation can be found in no one else. Jesus continues with Ps 118:23: **This came about from the Lord, & it is marvelous in our eyes** (Mk 12:11). It’s God who is guiding the events of the passion of the Messiah & will bring about His vindication.⁸

Through this parable & its explanation, Jesus presented one of His clearest claims to divinity. He makes it clear that the Jewish leaders who rejected Him were without excuse. Like the evil tenants, they knew He was God’s Son but refused to accept & honor Him as such. They wanted Him dead not because He was evil & ungodly but because He threatened their evil, ungodly control & authority over the Jewish religious system. Throughout history, & still today, many refuse to receive Jesus as Savior & Lord not because of lack of evidence but because they refuse to believe the evidence. They don’t believe simply because they do not want to believe.

We also learn here that God’s kingdom will be established despite Israel’s rejection of the Messiah.

Jesus speaks very clearly of God taking the leadership & the kingdom away from them & giving it to others (Mk 12:9). The heroic figure in this story is the landlord who delivers justice but also graciously seeks out new tenants. But, as we know, by grace through God’s unconditional promise, Israel will one day return to God & bear fruit for His kingdom. Paul assured his fellow Jews, **God has not rejected His people, has He? May it never be! When the fulness of the Gentiles has come in ... all Israel will be saved; just as it is written, ‘The Deliverer will come from Zion, He will remove ungodliness from Jacob’** (Rom 11:2, 25–26). In the meantime, God has chosen another people to be His witness. He’d long ago declared, **I will call those who were not My people, ‘My people,’ & her who was not beloved, ‘Beloved.’** & it shall be that in the place where it

⁸ Mark L. Strauss, *Mark*, pp 517–518

was said to them, 'You are not My people,' there they shall be called sons of the living God (Rom 9:25–26; Hosea 2:23). Jesus is showing that it doesn't matter whether Israel's leaders reject Him or not. His kingdom is going to be established. & so, before them they have 1 of 2 choices: They can either be a part of that kingdom & be blessed or they can oppose it & be crushed.

4. The Reaction In vs 12 we see the reaction of the chief priests & the Pharisees. They understand perfectly the parable & what Jesus is saying. They realize He's speaking of them as the tenants of the vineyard whom God had deemed to be faithless & passed judgment on.⁹ They knew they were the builders who'd rejected the stone that would become the chief corner stone & because of that rejection they themselves would be rejected by God. But in spite of what they understood, the Jewish leaders took nothing Jesus said to heart. They heard but refused to heed. They knew He spoke of their ungodliness & their condemnation, but they didn't even consider whether He was right. They wouldn't be convinced & therefore couldn't be convicted. They wouldn't repent & thus couldn't be forgiven. They knew the gracious truth about Jesus but wouldn't follow Him. Their only thoughts were of self-justification & revenge, so their reaction was to want **to seize** Jesus & put Him to death, just as they'd been plotting since the beginning of His ministry. They didn't right then because **they feared the people** according to Matthew, **because they held Jesus to be a prophet** (Mt 21:46). The leaders had contempt for God but no fear of Him. They had contempt for **the multitude** but feared what they might do. They weren't God-pleasers but men-pleasers. Accordingly, they held off seizing Jesus until they were convinced they could turn the people against Him, which a few days later they succeeded in doing.

As Jesus comes speaking this message of judgment against people who've usurped the authority of God it includes a message of love. But even that message of love was missed by the Jewish leaders because of their sin. Jesus words, though strong ones of reproof & rebuke, were words of grace designed to shake these men from their spiritual slumber & rebellion against God, & cause them to turn to Him. He's holding up this parable as a mirror & saying, *This is what you look like.*

⁹ Dwight J Pentecost, *The Parables of Jesus*, p 134

This is who you are. You're rejecting God. You're rejecting His Word. You're rejecting His prophets. You're rejecting Me, the promised Messiah. Their response should have been to have humbled themselves & fled to Christ. But they wouldn't. Many today are just the same. There are those today who think God owes it to them to forgive & accept them. *It doesn't matter how I live, it doesn't matter what I believe, because in the end God will forgive everybody.* That wasn't the belief of Jesus & He makes it very clear that those who reject Him, who say "No" to the offer of mercy in the gospel, who refuse to have Him reign over their lives as Lord, He will reject & condemn. There will come a day when He'll utter from His throne in glory the terrifying words, **I never knew you...** (Mt 7:23), **Depart from Me, accursed ones, into the eternal fire...** (Mt 25:41). If you find yourself responding to God's warnings & rebukes by saying, *I don't care about that. I don't care what God's Word says,* or if you find yourself responding by apathetically thinking, *So what? That's fine for others, but it's not for me,* you're on dangerous ground. Rebellion & apathy puts you right where the religious leaders were. & that's why this parable isn't just for them. It's for us. In the warning, see the hope because Jesus is saying, *You deserve to be crushed, but by My death, I'll give you the vineyard if you'll trust in Me.* Paul saw it clearly & said God...

raised Him (Jesus) from the dead and seated Him at His right hand in the heavenly *places*, far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come. & He put all things in subjection under His feet, & gave Him as head over all things (Eph 1:20–22).

That's why Jesus could say, **All authority has been given to Me in heaven & on earth** (Mt 28:18). & Paul could preach in Athens with unwavering authority: **God has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead** (Acts 17:31). Don't be like the builders, the tenants, or the religious leaders this morning. Don't stumble over this rejected stone because this stone is the chief cornerstone. What more God could have possibly done to encourage the wayward back to Him than by sending His own Son to die in their place.¹⁰ & yet God is so patient, year after

¹⁰J. Lyle Story, *Hope in the Midst of Tragedy*, pp 194–95

year & century after century. But one day all the extra chances will run out & judgment will come.¹¹

Several major biblical themes appear in the parable:

A. The Grace & Patience of the Father Isaiah 5 begins with the care & favor God bestows on His vineyard (5:1–2), the people of Israel. In vs 4 the owner asks in frustration, **What more was there to do for My vineyard that I have not done in it?** Though God gave Israel everything necessary for her care & protection, they failed to produce good fruit. In Jesus' parable, the sending of multiple slaves demonstrates the patience & persistent love of God, who keeps reaching out through His prophets despite their rejection by the people. God's persistent love is a major theme in the OT prophets, especially Hosea, where Hosea's willingness to take back His wife despite her repeated unfaithfulness represents God's persistent love for his people (Hos 2:19; cf. Is 54:5; 62:5; Jer 3:12–14; 4:1; Mal 2:11). Ps 86:5 reads, **You, Lord, are good & ready to forgive, & abundant in lovingkindness to all who call upon You.** This is also a central theme of the NT. **God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us** (Rom 5:8). It wasn't because of any righteous things we had done, but solely from His kindness, love, & mercy (Titus 3:4–5).

B. The Demand for Fruitfulness Jesus' parable, like Isaiah's Song of the Vineyard, shows God's demand for spiritual fruit. God looks to His vineyard for **justice** but finds only **bloodshed**; He looks for **righteousness** but hears instead **a cry of distress** (Is 5:7). The fruit God demands isn't being produced & so judgment will follow. In Mark's gospel the metaphor of fruitfulness appeared in the parable of the sower (4:1–12) & more recently in the barren fig tree (11:12–14, 20–21), which also serves as an indictment on Israel & her leaders. The religious leaders are guardians of the vineyard Israel & have the responsibility for her well-being. This has application for us today. Just as Israel's leaders were unwilling to relinquish their authority, some Christians get into turf wars because they're threatened by others. It's easy to see others as competitors rather than allies. Paul addresses this issue in 1 Cor, where the church was becoming divided around various

¹¹ Craig Blomberg, *Interpreting the Parables*, pp 337–338

human leaders. In response, Paul calls them to get their eyes off human authorities & focus on their common allegiance to Christ (1 Cor 1:12–17). Christian leaders like Paul or Apollos are mere slaves, coworkers in *God's* vineyard (3:5–9).

C. The Vindication of the Son & the Establishment of a New Temple The parable & the quotation from Ps 118 carry forward the theme of the divine necessity of the death & resurrection of Jesus (8:31; 9:31; 10:33–34). Though the parable itself doesn't speak of Jesus' vindication, the quotation from Ps 118:22–23 confirms that after suffering comes victory. The rejected stone becomes the cornerstone in the building, which holds together the whole (Acts 4:11; Rom 9:33; 10:11; 1 Cor 3:11; Eph 2:20–22; 1 Pt 2:6–8). In Eph 2:21–22 the building for which Jesus is the cornerstone is a new temple, made up of God's people. Considering Jesus' actions just before this, in cursing the fig tree & judging the temple, & His prediction of the temple's destruction in Mk 13:2, we have the seeds of the belief that Jesus & His church represent the new temple of God, where God's presence will reside (Jn 2:19–21; 1 Cor 3:16–17; 6:19; 2 Cor 6:16; Eph 2:21). Mark's inclusion of Ps 118:23, **this is the LORD'S doing**, confirms the divine necessity & sovereign purpose behind Jesus' death & resurrection. In Isaiah 53:10–11 the Suffering Servant **will see His offspring & prolong His days & As a result of the anguish of His soul, He will see it & be satisfied**. For Mark's readers & for us, the vindication of the rejected stone & the building of the new temple of God confirm that they too will be vindicated after suffering.

D. The Judgment of Those Who Reject the Son & Their Replacement Though God demonstrates extraordinary patience & mercy, His patience won't last forever & persistent rebellion results in judgment. In Isaiah's Song, the wall of protection is broken down & the Assyrian armies devastate Israel. In Jesus' parable, it isn't the vineyard that's judged, but the tenants, representing Israel's leaders. Their rejection & murder of the Son results in their own destruction & the vineyard given to others. The **others** that the vineyard passes to aren't the Gentiles alone, but the leadership of the church made up of the restored remnant of Israel & the Gentiles who respond (Lk 2:30–32; 22:30; Acts 15:16–17; Rom 11:1–6, 25). It isn't the Jews, but all who reject God's kingdom who face judgment. In Rom 11 Paul warns the Gentiles, as the wild branches

grafted into the olive tree, not to become arrogant, since they too could be broken off if they don't persist in faith. All people, Jew & Gentile alike, are saved wholly through God's grace.¹² That's the message of God's Word for us today. May the Lord bless it to our hearts. PRAY/Men Come

A few days after Jesus told this parable, disillusioned with the Messiah who wouldn't be their kind of savior & with the King who would not be their kind of lord, **the multitude** gave the rulers no more cause to fear them. When given the choice of releasing Jesus or the insurrectionist Barabbas, they chose Barabbas. & when Pilate asked what he should **do with Jesus who is called Christ**, they all cried, **crucify Him!** (Mt 27:21–22). We come to the elements today to remember with gratitude the grace & mercy of God shown to us in the giving of His Son to die for us. Thankfully, His sacrifice is sufficient & God raised Him from the dead & He offers each of us His eternally righteous life. PASS

Now when evening came, Jesus was reclining *at the table* with the twelve disciples.... While they were eating, Jesus took *some* bread, & after a blessing, He broke *it* & gave *it* to the disciples, & said, "Take, eat; this is My body" (Mt 26:20, 26).

We remember the Son, sent by His Father, who died in our place for our sins as we eat of the bread together.

And when He had taken a cup & 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 (Mt 26:27-28).

We remember Jesus' death, His taking the wrath of God upon Himself in our place, as we drink of the cup together.

After singing a hymn, they went out (Mt 26:30). We will do the same.

¹² Mark L. Strauss, *Mark*, pp 518–520