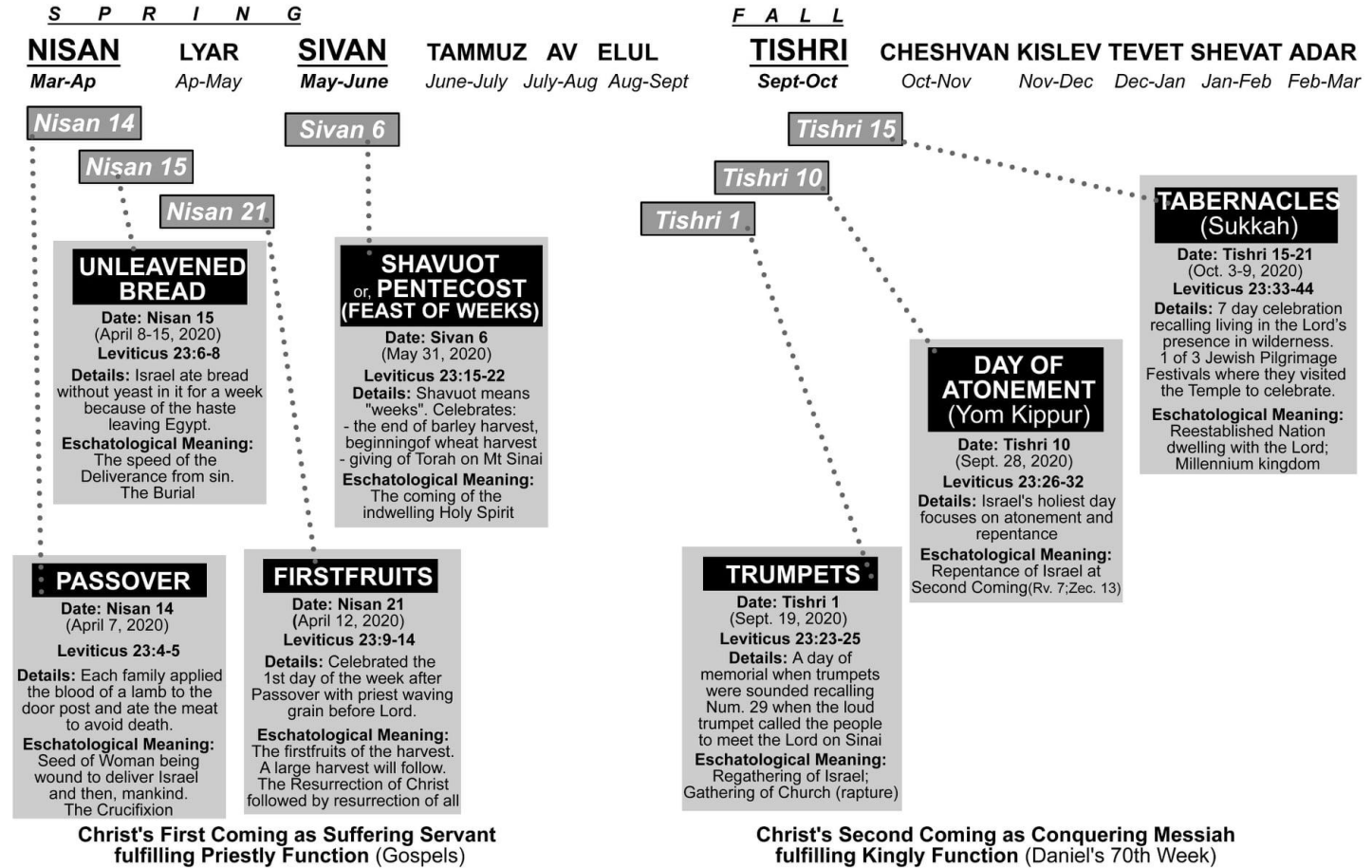


# Mark 14:12-21

## The Feasts of the LORD from Leviticus 23



Mark 14:12 – “And on the first day of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, “Where will you have us go and prepare for you to eat the Passover?”

2532 [e]	3588 [e]	4413 [e]	2250 [e]	3588 [e]	106 [e]	3753 [e]	3588 [e]	3957 [e]	2380 [e]	3004 [e]	846 [e]	3588 [e]	3101 [e]		
Kai	tē	prōtē	hēmera	tōn	azymōn	hote	to	pascha	ethyon	legousin	autō	hoi	mathētai		
12 Καὶ	τῇ	πρώτῃ	ἡμέρᾳ	τῶν	ἄζυμων	,	ὅτε	τὸ	πάσχα	ἔθυσον	,	λέγουσιν	αὐτῷ	οἱ	μαθηταὶ
And	on the	first	day	-	of unleavened [bread]	when	the	Passover lamb	they were to sacrifice	say	to Him	the	disciples		
Conj	Art-DFS	Adj-DFS	N-DFS	Art-GNP	Adj-GNP	Adv	Art-ANS	N-ANS	V-IIA-3P	V-PIA-3P	PPro-DM3S	Art-NMP	N-NMP		

846 [e]	4226 [e]	2309 [e]	565 [e]	2090 [e]	2443 [e]	5315 [e]	3588 [e]	3957 [e]			
autou	Pou	theleis	apelthontes	hetoimasōmen	hina	phagēs	to	pascha			
αὐτοῦ	, Ποῦ	θέλεις	,	ἀπελθόντες	,	ἑτοιμάσωμεν	ἵνα	φάγης	τὸ	πάσχα	?
of Him	Where	do You desire [that]	having gone	we should prepare	that	You may eat	the	Passover			
PPro-GM3S	Adv	V-PIA-2S	V-APA-NMP	V-ASA-1P	Conj	V-ASA-2S	Art-ANS	N-ANS			

1. The day or date:
  - a. The first day of Unleavened Bread is Nisan 15 (here a Friday)
    - i. Unleavened Bread was an eight-day feast
  - b. The Passover lamb was sacrificed on Nisan 14, usually in the afternoon as described in Exodus 12:6 (here a Thursday)
    - i. Sacrifice of the Passover lamb is one day Nisan 14

- ii. The Passover meal had to be eaten that day between sundown and midnight, or the first hours of Nisan 15 (since the day ends at sundown.)
  - c. The Feast of Firstfruits was celebrated the first day of the week (Sunday) after the Passover (here, and always, a Sunday)
  - d. The entire series of feasts in this one week (Passover, Unleavened Bread, Firstfruits) are sometimes referred to as “The Feast of Unleavened Bread” (even Josephus does this.)
2. Jesus and his disciples were staying in Bethany at the house of Simon the Leper.
  3. Normal work had stopped at noon on this day.
  4. The Passover meal had to be eaten within the walls of the city there would have to be a meal arranged inside the walls of Jerusalem for Jesus and his disciples to come to from Bethany. This is commanded in Deuteronomy 16:5-8 (before Israel entered the Land, and before David made Jerusalem the capital, and before Solomon built the temple in Jerusalem:
 

“You may not offer the Passover sacrifice within any of your towns that the Lord your God is giving you, but at the place that the Lord your God will choose, to make his name dwell in it, there you shall offer the Passover sacrifice, in the evening at sunset, at the time you came out of Egypt. And you shall cook it and eat it at the place that the Lord your God will choose. And in the morning you shall turn and go to your tents. For six days you shall eat unleavened bread, and on the seventh day there shall be a solemn assembly to the Lord your God. You shall do no work on it.” – Deuteronomy 16:5-8
  5. Josephus records that in the year 66 AD, the year Herod’s Temple was officially completed, there were 255,600 Passover lambs slaughtered in the temple.
    - a. Josephus figures there were ten people per lamb (a minimum of 10 people at the meal) that he calculates to be 2,500,000 people in Jerusalem (plus those that did not partake for religious reasons like Romans or unclean Jews)
    - b. Josephus tends to overstate numbers it seems, possibly to impress his Roman audience when he wrote in Rome between 74-94 AD.
  6. Three times in 14:12-16 the word “preparation” occurs. And, that is what everyone was doing at this time.

**14:13 – “And he sent two of his disciples and said to them, “Go into the city, and a man carrying a jar of water will meet you. Follow him,**

2532 [e]	649 [e]	1417 [e]	3588 [e]	3101 [e]	846 [e]	2532 [e]	3004 [e]	846 [e]	5217 [e]	1519 [e]	3588 [e]	4172 [e]	2532 [e]	528 [e]	
Kai	apostellei	dyo	tōn	mathētōn	autou	kai	legei	autois	Hypagete	eis	tēn	polin	kai	apantēsei	
13	Καὶ	ἀποστέλλει	δύο	τῶν	μαθητῶν	αὐτοῦ	καὶ	λέγει	αὐτοῖς ,	Ἰπάγετε	εἰς	τὴν	πόλιν ,	καὶ	ἀπαντήσκει
	And	He sends forth	two	of the	disciples	of Him	and	says	to them	Go	into	the	city	and	will meet
	Conj	V-PIA-3S	Adj-AMP	Art-GMP	N-GMP	PPro-GM3S	Conj	V-PIA-3S	PPro-DM3P	V-PMA-2P	Prep	Art-AFS	N-AFS	Conj	V-FIA-3S

4771 [e]	444 [e]	2765 [e]	5204 [e]	941 [e]	190 [e]	846 [e]
hymin	anthrōpos	keramion	hydatos	bastazōn	akolouthēsate	autō
ὑμῖν	ἄνθρωπος ,	κεράμιον	ὑδατος	βαστάζων .	ἀκολουθήσατε	αὐτῷ .
you	a man	a pitcher	of water	carrying	Follow	him
PPro-D2P	N-NMS	N-ANS	N-GNS	V-PPA-NMS	V-AMA-2P	PPro-DM3S

1. The two disciples were Peter and John according to Luke 22:8 -
 

“So Jesus sent Peter and John, saying, ‘Go and prepare the Passover for us, that we may eat it.’”

  - a. Jesus sent his disciples out in groups of two in Mark 6:7
  - b. Jesus sent two disciples to get the colt in Mark 11:1

- c. Jesus sends two disciples here to prepare the Passover meal
- 2. Women carried water in a normal social setting. This man carrying a jar of water would be unique, at least, more obvious.
- 3. This man with the water jug would lead the two disciples to a house that had an available room.
  - a. It is likely the man was collecting water at some water source and bringing it to a residence.
  - b. This pool of water could be the Pool of Siloam since it matches to part of the city the Upper Room is located. There are other options, but this is the best.
    - i. The Fountain Gate on the SE side
    - ii. The Water Gate in the east wall entering into the Ophel
    - iii. The Gihon Springs and the Kings Pool
    - iv. En Rogel (too far south)
    - v. Pool of Bethesda (too far north)
  - c. This man may have been a servant since he was carrying water and the house where Jesus would eat was a large house that likely had servants.
  - d. John Mark's mother's house had servants and the early church met in her home.

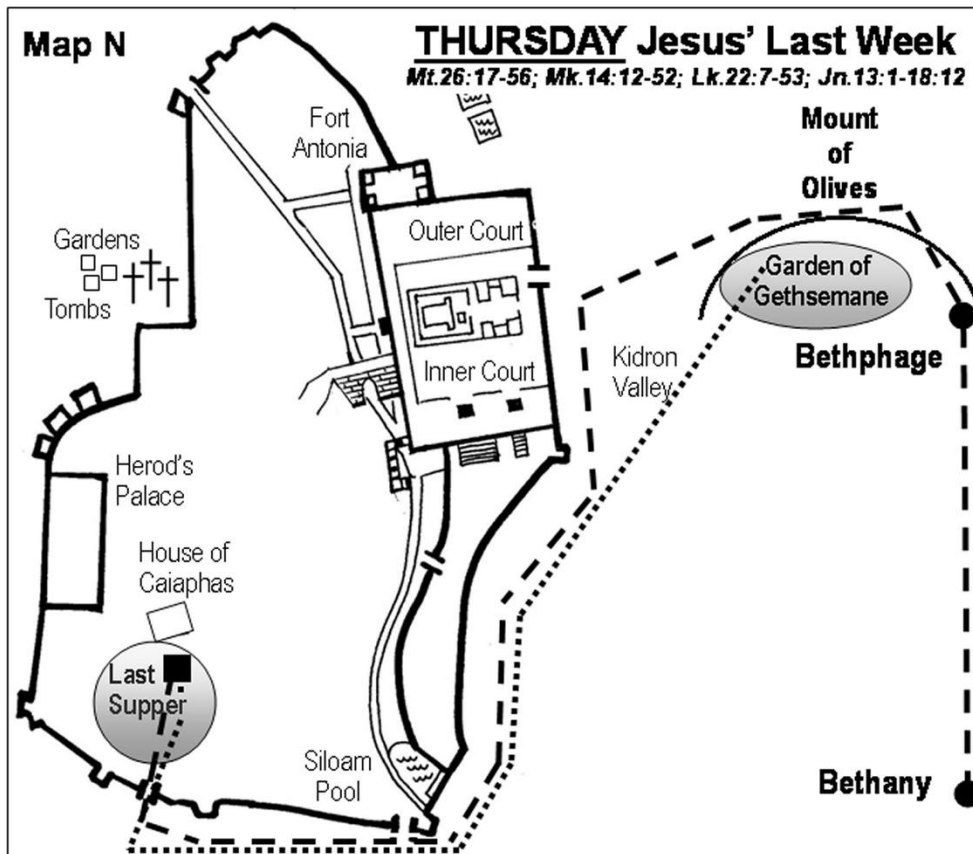
*“When he realized this, he went to the house of Mary, the mother of John whose other name was Mark, where many were gathered together and were praying. And when he knocked at the door of the gateway, a servant girl named Rhoda came to answer.”*  
 – Acts 12:12-13

- e. This may be the same house where the disciples were praying in Acts 1:12-14; 2:1-2:

*“And when they had entered, they went up to the upper room, where they were staying...”* (Acts 1:12)

*“When the day of Pentecost arrived, they were all together in one place. And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting.”* (Acts 2:1-2)

- 4. Jewish custom was to open your home to Jewish pilgrims if there was an available room.
- 5. This account would be Peter's spoken account recorded by Mark.
- 6. It seems Jesus had already made arrangements based on what the disciples were to say to the owner of the house.



1. The disciples ask Jesus where he wanted them to make preparations for the meal. (Mt.26:17) Jesus sends Peter and John to prepare the meal. (Lk.22:8) They are told to go into the city and follow a man, who is carrying a jar of water on his head, to a house with a large upper room. (Lk.22:10-12)
2. Jesus eats this final meal with his disciples in a large upper room in a home in Jerusalem. It is likely this was the home of John Mark's mother. (Acts 12:12)
3. After the meal they leave the city about midnight, crossing the Kidron Valley to an olive grove (Jn.18:1) called the Gethsemane (literally, "press of oils" referring to a place of an olive press) on the Mount of Olives. Here they plan on spending the night as they had before. (Lk.22:39) Jesus knows his arrest is near and spends time in prayer.
4. He will be arrested here about two hours later, or about 2:00 am.

14:14 – "and wherever he enters, say to the master of the house, 'The Teacher says, Where is my guest room, where I may eat the Passover with my disciples?'"

2532 [e]	3699 [e]	1437 [e]	1525 [e]	2036 [e]	3588 [e]	3617 [e]	3754 [e]	3588 [e]	1320 [e]	3004 [e]	4226 [e]	1510 [e]	3588 [e]	3646 [e]
kai	hopou	ean	eiselthe	eipate	to	oikodespotē	hoti	HO	Didaskalos	legei	Pou	estin	to	kataluma
14	καὶ	ὅπου	εἰσέλθῃ	εἶπατε	τῷ	οἰκοδεσπότῃ	ὅτι	Ὁ	Διδάσκαλος	λέγει	, Ποῦ	ἔστιν	τὸ	κατάλυμά
And	wherever	if	he might enter	say	to the	master of the house	that	the	Teacher	says	Where	is	the	guest room
Conj	Adv	Conj	V-ASA-3S	V-AMA-2P	Art-DMS	N-DMS	Conj	Art-NMS	N-NMS	V-PIA-3S	Adv	V-PIA-3S	Art-NNS	N-NNS

1473 [e]	3699 [e]	3588 [e]	3957 [e]	3326 [e]	3588 [e]	3101 [e]	1473 [e]	5315 [e]
mou	hopou	to	pascha	meta	tōn	mathētōn	mou	phagō
μου	, ὅπου	τὸ	πάσχα	μετὰ	τῶν	μαθητῶν	μου	φάγω ?
of Me	where	the	Passover	with	the	disciples	of Me	I may eat
PPro-G1S	Adv	Art-ANS	N-ANS	Prep	Art-GMP	N-GMP	PPro-G1S	V-ASA-1S

kataluma - "a lodging place",  
"a guest room"

1. Like the preparation for entering Jerusalem on Palm Sunday, Jesus demonstrates his preparedness (natural and divine), his foreknowledge (arranged and foreknown) and his

control of the situation (human planning and divinely ordained). POINT: Jesus is in control of these events that are about to transpire.

- The betrayer and others may at times work against Jesus, but they cannot work upon him. Their work against him merely works into the plan he is following.

14:15 – “And he will show you a large upper room furnished and ready; there prepare for us.”

2532 [e]	846 [e]	4771 [e]	1166 [e]	508 [e]	3173 [e]	4766 [e]	2092 [e]	2532 [e]	1563 [e]	2090 [e]	1473 [e]
kai	autos	hymín	deixei	anagaion	mega	estromenon	hetoimon	kai	ekei	hetoimasate	hēmin
15 καὶ	αὐτὸς	ὑμῖν	δείξει	ἀνάγειον	μέγα	ἑστρωμένον	ἑτοιμον	καὶ	ἐκεῖ	ἐτοιμάσατε	ἡμῖν
And	he	you	will show	an upper room	large	having been furnished	[and] ready	And	there	prepare	for us
Conj	PPro-NM3S	PPro-D2P	V-FIA-3S	N-ANS	Adj-ANS	V-RPMP-ANS	Adj-ANS	Conj	Adv	V-AMA-2P	PPro-D1P

- They will be shown:
  - A large room
  - An upper room
  - A furnished room
  - A room that was ready
- “Having been furnished” – is **estromenon** from **stromnuo** meaning “to spread” refers to a room that was “a well laid out” banquet room with rugs and carpets “laid out” to recline on.
  - It was more than a merely furnished room. It was prepared for a banquet.
  - The room had all the furnishing need to eat a meal (table, cushions, couches), but the disciples had to prepare the food for the meal.
  - In that room the disciples were to prepare the meal for Jesus and his disciples.
  - Unleavened bread
  - Wine
  - Bitter herbs
  - Sauce
  - The lamb
- On the Western Hill of Jerusalem is where the wealthy citizens lived (including the priests.) These residences have been excavated.

14:16 – “And the disciples set out and went to the city and found it just as he had told them, and they prepared the Passover.

2532 [e]	1831 [e]	3588 [e]	3101 [e]	2532 [e]	2064 [e]	1519 [e]	3588 [e]	4172 [e]	2532 [e]	2147 [e]	2531 [e]	2036 [e]	846 [e]	2532 [e]	2090 [e]
Kai	exēlthon	hoi	mathētai	kai	ēlthon	eis	tēn	polin	kai	heuron	kathōs	eipen	autois	kai	hētoimasan
16 Καὶ	ἐξῆλθον	οἱ	μαθηταὶ	, καὶ	ἦλθον	εἰς	τὴν	πόλιν	, καὶ	εὑρον	καθὼς	εἶπεν	αὐτοῖς	, καὶ	ἠτοίμασαν
And	went away	-	his disciples	and	came	into	the	city	and	found	as	He had said	to them	and	they prepared
Conj	V-AIA-3P	Art-NMP	N-NMP	Conj	V-AIA-3P	Prep	Art-AFS	N-AFS	Conj	V-AIA-3P	Adv	V-AIA-3S	PPro-DM3P	Conj	V-AIA-3P

3588 [e]	3957 [e]
to	pascha
τὸ	πάσχα
the	Passover
Art-ANS	N-ANS

14:17 – “And when it was evening, he came with the twelve.

2532 [e]	3798 [e]	1096 [e]	2064 [e]	3326 [e]	3588 [e]	1427 [e]
Kai	opsias	genomenēs	erchetai	meta	tōn	dōdeka
17 Καὶ	ὀψίας	γενομένης	, ἔρχεται	μετὰ	τῶν	δώδεκα
And	evening	having arrived	He comes	with	the	Twelve
Conj	Adj-GFS	V-APM-GFS	V-PIMP-3S	Prep	Art-GMP	Adj-GMP

**14:18 – “And as they were reclining at table and eating, Jesus said, “Truly, I say to you, one of you will betray me, one who is eating with me.”**

2532 [e]	345 [e]	846 [e]	2532 [e]	2068 [e]	3588 [e]	2424 [e]	2036 [e]	281 [e]	3004 [e]	4771 [e]	3754 [e]	1520 [e]	1537 [e]	4771 [e]	
Kai	anakeimenōn	autōn	kai	esthiōntōn	ho	Iēsoûs	eipen	Amēn	legō	hymīn	hoti	heis	ex	hymōn	
18	Καὶ	ἀνακειμένων	αὐτῶν ,	καὶ	ἐσθιόντων ,	ὁ	Ἰησοῦς	εἶπεν ,	Ἀμὴν	λέγω	ὑμῖν	ὅτι	εἷς	ἓξ	ὑμῶν
And	as were reclining	they	and	were eating	-	Jesus	said	Truly	I say	to you	that	one	of	you	
Conj	V-PPM/P-GMP	PPro-GM3P	Conj	V-PPA-GMP	Art-NMS	N-NMS	V-AJA-3S	Heb	V-PIA-1S	PPro-D2P	Conj	Adj-NMS	Prep	PPro-G2P	

3860 [e]	1473 [e]	3588 [e]	2068 [e]	3326 [e]	1473 [e]
paradōsei	me	ho	esthiōn	met'	emou
παραδώσει	με ,	ὁ	ἐσθίων	μετ'	ἐμοῦ .
will betray	Me	who	is eating	with	Me
V-FIA-3S	PPro-A1S	Art-NMS	V-PPA-NMS	Prep	PPro-G1S

**14:19 – “They began to be sorrowful and to say to him one after another, “Is it I?”**

756 [e]	3076 [e]	2532 [e]	3004 [e]	846 [e]	1520 [e]	2596 [e]	1520 [e]	3385 [e]	1473 [e]	
Ērxanto	lypeisthai	kai	legein	autō	heis	kata	heis	Mēti	egō	
19	ἤρξαντο	λυπεῖσθαι	καὶ	λέγειν	αὐτῷ	εἷς	κατὰ	εἷς ,	Μήτι	ἐγὼ ?
They began	to be grieved	and	to say	to Him	one	by	one	Surely not	I	
V-AIM-3P	V-PNM/P	Conj	V-PNA	PPro-DM3S	Adj-NMS	Prep	Adj-NMS	IntPrtcl	PPro-N1S	

**14:20 – “He said to them, “It is one of the twelve, one who is dipping bread into the dish with me.**

3588 [e]	1161 [e]	2036 [e]	846 [e]	1520 [e]	3588 [e]	1427 [e]	3588 [e]	1686 [e]	3326 [e]	1473 [e]	1519 [e]	3588 [e]	1520 [e]	5165 [e]
Ho	de	eipen	autois	Heis	tōn	dōdeka	ho	embaptomenos	met'	emou	eis	to	hen	tryblion
20	Ὁ	δὲ	εἶπεν	αὐτοῖς ,	Εἷς	τῶν	δώδεκα ,	ὁ	ἐμβαπτόμενος	μετ'	ἐμοῦ	εἷς	τὸ	(ἐν) τρύβλιον .
-	And	He said	to them	[It is] one of	the	Twelve	who	is dipping	with	Me	in	the	one	bowl
Art-NMS	Conj	V-AIA-3S	PPro-DM3P	Adj-NMS	Art-GMP	Adj-GMP	Art-NMS	V-PPM-NMS	Prep	PPro-G1S	Prep	Art-ANS	Adj-ANS	N-ANS

**14:21 – “For the Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born.”**

3754 [e]	3588 [e]	3303 [e]	5207 [e]	3588 [e]	444 [e]	5217 [e]	2531 [e]	1125 [e]	4012 [e]	846 [e]	3759 [e]	1161 [e]	3588 [e]	444 [e]	1565 [e]	1223 [e]
hoti	ho	men	Huios	tou	anthrōpou	hyragei	kathōs	gegraptai	peri	autou	ouai	de	tō	anthrōpō	ekeinō	di'
21	ὅτι	ὁ	μὲν	Υἱὸς	τοῦ	ἀνθρώπου	ὑπάγει	καθὼς	γέγραπται	περὶ	αὐτοῦ ;	οὐαὶ	δὲ	τῷ	ἀνθρώπῳ	ἐκεῖνῳ δι'
For	-	indeed	the Son	-	of Man	goes	as	it has been written	concerning	Him	woe	however	to the	man	that	by
Conj	Art-NMS	Conj	N-NMS	Art-GMS	N-GMS	V-PIA-3S	Adv	V-RIM/P-3S	Prep	PPro-GM3S	I	Conj	Art-DMS	N-DMS	DPro-DMS	Prep

3739 [e]	3588 [e]	5207 [e]	3588 [e]	444 [e]	3860 [e]	2570 [e]	846 [e]	1487 [e]	3756 [e]	1080 [e]	3588 [e]	444 [e]	1565 [e]
hou	ho	Huios	tou	anthrōpou	paradidotai	kalon	autō	ei	ouk	egennēthē	ho	anthrōpos	ekeinos
οὗ	ὁ	Υἱὸς	τοῦ	ἀνθρώπου	παραδίδεται ;	καλὸν	αὐτῷ	εἰ	οὐκ	ἐγεννήθη	ὁ	ἄνθρωπος	ἐκεῖνος .
whom	the	Son	-	of Man	is betrayed	better	for him [it were]	if	not	had been born	the	man	that
RelPro-GMS	Art-NMS	N-NMS	Art-GMS	N-GMS	V-PIM/P-3S	Adj-NNS	PPro-DM3S	Conj	Adv	V-AIP-3S	Art-NMS	N-NMS	DPro-NMS

Paul writes in 55 AD to the Corinthians:

*“Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.”*

1 Corinthians 5:7-8