

Mark 14:17-21

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-PIM/P-3S	Prep	Art-GMP	Adj-GMP

1. Thursday night, Nisan 15. The date of the new day had just started at sunset. Nisan 14 (the day time of Thursday) had just ended.
2. This meal had to be eaten after sunset and finished before midnight.
3. The meal was to be eaten standing up according to Exodus 12:11, “*This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the Lord’s Passover*”
 - a. By the NT days the cultural custom was to eat it while reclining at a low table.
 - b. And, this evening there was no haste.
4. More detail of this evening is provided in Matthew 26, Luke 22 and John 13 such as Jesus washing the disciples’ feet, Disciples arguing about their greatness, Jesus’ high priestly prayer, some conversation
5. Mark focuses on two things:
 - a. Jesus announcing his betrayal Institution of the New Covenant meal
 - b. The New Covenant meal

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]
	Kai	anakeimenōn	autōn	kai	esthiontōn	ho	Iēsous	eipen	Amēn	legō	hymīn	hoti	heis	ex
18	Καὶ	ἀνακειμένων	αὐτῶν	,	καὶ	ἐσθιόντων	,	ὁ	Ἰησοῦς	εἶπεν	,	Ἀμὴν	λέγω	ὑμῖν
	And	as were reclining	they	,	and	were eating	,	-	Jesus	said	,	Truly	I say	to you
	Conj	V-PPMP-GMP	PPro-GM3P	Conj	V-PPA-GMP	Art-NMS	N-NMS	V-AIA-3S	Heb	V-PIA-1S	PPro-D2P	Conj	Adj-NMS	Prep

	4771 [e]	3860 [e]	1473 [e]	3588 [e]	2068 [e]	3326 [e]	1473 [e]
	hymōn	paradōsei	me	ho	esthiōn	met’	emou
	ὑμῶν	παραδώσει	με	,	ὁ	ἐσθίων	μετ’
	you	will betray	Me		who	is eating	with
	PPro-G2P	V-FIA-3S	PPro-A1S	Art-NMS	V-PPA-NMS	Prep	PPro-G1S

1. This announcement is given before the actual eating of the meal begins.
2. Mark uses the words “one who is eating with me” quoting Psalm 41:9 when David speaks of his friend and counselor Ahithophel’s betrayal in 2 Samuel 16:15-17:23 and 1 Chronicles 27:33.
 - a. To eat with someone and then betray them was considered the worst of treachery.
 - b. Psalm 41:9 – “Even my close friend in whom I trusted, who ate my bread, has lifted his heel against me.”

3. Out of nowhere Jesus hits the group with an accusation that one of them will betray him in this politically and religiously volatile situation.

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]
Ēxanto	lypeisthai	kai	legein	autō	heis	kata	heis	Meti	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

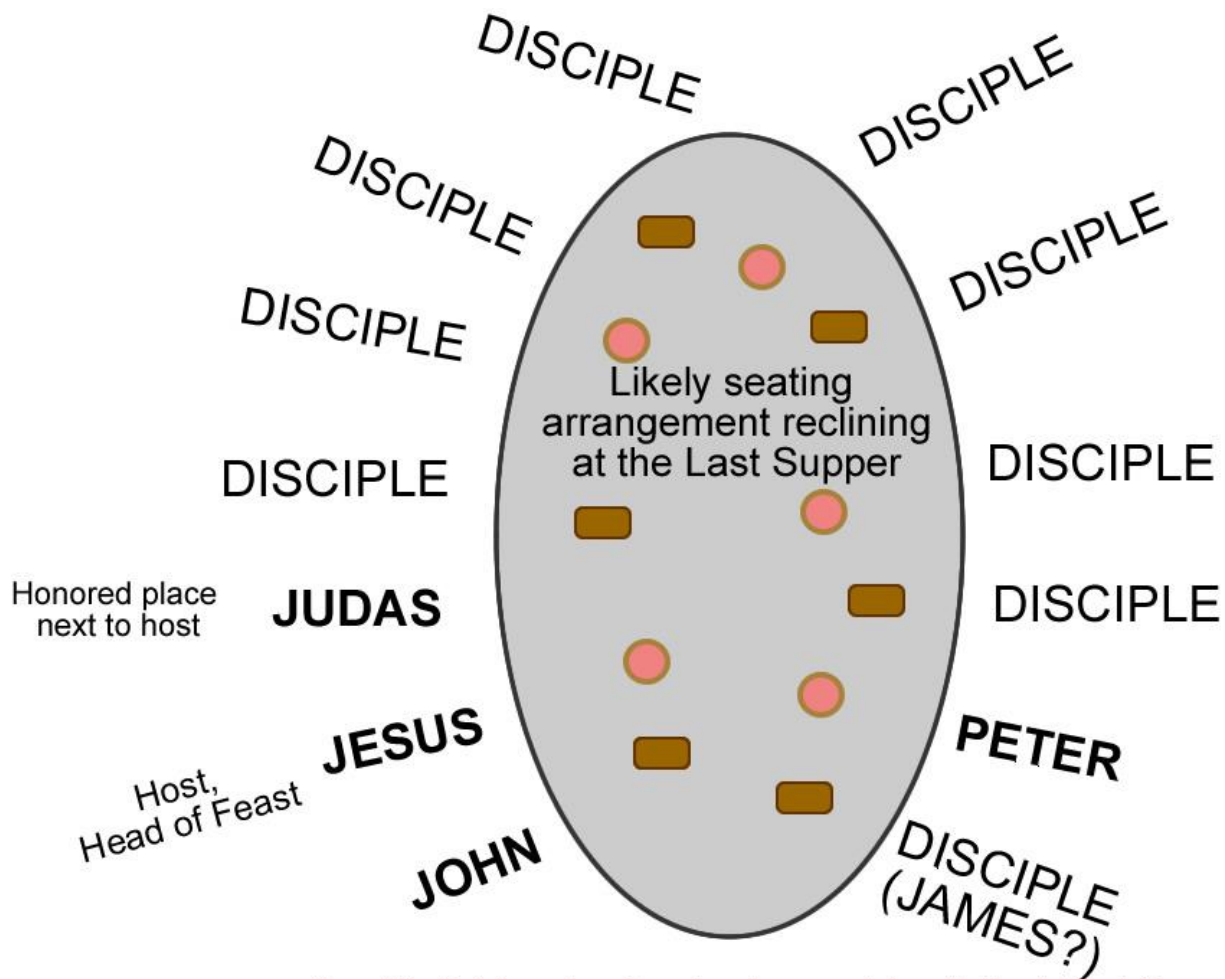
1. “one by one” including Judas according to Matthew 26:25 – “Judas, who would betray him, answered, ‘Is it I, Rabbi?’ He said to him, ‘You have said so.’”
 - a. Jesus response to Judas was most likely private meaning Judas was sitting next to Jesus on the other side than John.
 - b. “sorrowful” is from *lypeo* meaning “to distress”, “to grieve”. They know one of the 12 is the betrayer. One of them is a traitor.
 - c. Judas was trying to cover his intentions and already made plans.
2. “Is it I?”
 - a. In the Greek “*meti ego*”
 - b. Meti is an interrogative particle expecting a negative answer to “can this be?”...and, the answer is assumed to be “no, it is not you.”
 - c. Ego is the first person pronoun “I” and is only expressed when emphatic.
 - d. So, the Greek says something like this:
 - i. “Me, it surely isn’t ME, right?”
 - ii. “It is NOT I, is it!?”
 - iii. “Surely you do not mean ME?”
 - e. The disciples were not questioning their own behavior, but asking Jesus reaffirm what they knew to be true.
3. Jesus gives three clues as to the identity of the betrayer:
 - a. One of the Twelve
 - b. Eating with them now
 - c. One who dips bread in the same bowl as Jesus...so, he is sitting close. In a place of honor or close to it.
 - d. Finally, in John 13:26 Jesus tells John,

“ ‘It is he to whom I will give this morsel of bread when I have dipped it.’ So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot.”
4. Scripture is being fulfilled as Judas makes his human plans with human intentions.

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	ton	dodeka	ho	embaptomenos	met'	emou	eis	to	hen	tryblion
20	Ὁ	δὲ	εἶπεν	αὐτοῖς	, εἰς	τῶν	δώδεκα	, ὁ	ἐμβαπτόμενος	μετ'	ἐμοῦ	εἰς	τὸ	(ἐν)	τρυβλίον .
-	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

1. Jesus is the host. Jesus had the best seat in the center of the table. Everyone was reclined and leaning on their left arm as the eat with their right.
2. John sat to Jesus’ right. John’s back was to Jesus, but could easily turn and lean back as he did in John 13:23-25 - “*One of his disciples, whom Jesus loved, was reclining at table at Jesus’ side, so Simon Peter motioned to him to ask Jesus of whom he was speaking. So that disciple, leaning back against Jesus, said to him, “Lord, who is it?”*”
3. Peter did not sit very far away from John, but was not reclining beside John. Peter could look directly at John, motion to John and speak to John without anyone else taking notice. Peter likely sat across from John.
4. The place to the left of the host (Jesus) was the place of honor. It was where Jesus could turn his head, lean back and have a private conversation during the meal with a friend or the person Jesus intended to honor during the meal. It is clear from John 20:25-30 that reclining directly to Jesus left (back) was Judas. Did Jesus give Judas this place of honor, or when the disciples rushed in to take their places without washing their feet did Judas and the other disciples assume this was Judas’ seat?
“Jesus answered, “It is he to whom I will give this morsel of bread when I have dipped it.” So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot. Then after he had taken the morsel, Satan entered into him. Jesus said to him, “What you are going to do, do quickly.” Now no one at the table knew why he said this to him. Some thought that, because Judas had the moneybag, Jesus was telling him, “Buy what we need for the feast,” or that he should give something to the poor. So, after receiving the morsel of bread, he immediately went out. And it was night.”
5. Peter, James and John were the group of three that were often alone as a group with Jesus. So, it is possible that James sat next to Peter across from Jesus. This would put the three of them together at the table. Peter and John had been the two selected to prepare the meal and set the table.



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- John 13:23-30

Judas, who would betray him, answered, "Is it I, Rabbi?" He said to him, "You have said so."

- Matthew 26:25

6. They shared the same bowl of sauce and used the pieces of bread as utensils.

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]
hoti	ho	men	Huios	tou	anthrópou	hypagei	kathos	gegraptai	peri	autou	ouai
21 ὅτι	ὁ	μὲν	Υἱὸς	τοῦ	ἀνθρώπου	ὑπάγει	καθὼς	γέγραπται	περὶ	αὐτοῦ	; οὐαὶ
For	-	indeed	the Son	-	of Man	goes	as	it has been written	concerning	Him	woe
Conj	Art-NMS	Conj	N-NMS	Art-GMS	N-GMS	V-PIA-3S	Adv	V-RIMP-3S	Prep	PPro-GM3S	I

1161 [e]	3588 [e]	444 [e]	1565 [e]	1223 [e]	3739 [e]	3588 [e]	5207 [e]	3588 [e]	444 [e]	3860 [e]	2570 [e]
de	tó	anthrópō	ekeinō	di'	hou	ho	Huios	tou	anthrópou	paradidotai	kalon
δὲ	τῷ	ἀνθρώπῳ	ἐκείνῳ	δι'	οὗ	ὁ	Υἱὸς	τοῦ	ἀνθρώπου	παραδίδοται	; καλὸν
however	to the	man	that	by	whom	the	Son	-	of Man	is betrayed	better
Conj	Art-DMS	N-DMS	DPro-DMS	Prep	RelPro-GMS	Art-NMS	N-NMS	Art-GMS	N-GMS	V-PIMP-3S	Adj-NNS

846 [e]	1487 [e]	3756 [e]	1080 [e]	3588 [e]	444 [e]	1565 [e]
autō	ei	ouk	egennēthe	ho	anthrōpos	ekeinos
αὐτῷ	εἰ	οὐκ	ἐγεννήθη	ὁ	ἄνθρωπος	ἐκεῖνος
for him [it were]	if	not	had been born	the	man	that
PPro-DM3S	Conj	Adv	V-AIP-3S	Art-NMS	N-NMS	DPro-NMS

1. Written in:
 - a. Psalm 22
 - b. Isaiah 53
 - c. Genesis 3:15 – “I will put enmity between you and the woman, and between your offspring[e] and her offspring; he shall bruise your head, and you shall bruise his heel.”
 - d. Zechariah 13:7 – Strike the shepherd
2. Two words connect God’s divine plan with human responsibility:
 - a. *Men* – as written above “indeed”
 - i. It is a word that shows concession to the situation or affirmation to the statement
 - ii. It an untranslatable particle most often appearing in a sentence that is followed by *de* which answers the men as the second of two clauses that contrast with each other
 - b. *De* – written above as “however”
 - i. “Woe” to the man who lets this happen through his actions
 - ii. Better not to be born than to get caught fulfilling this prophecy