

Pentwater Bible Church

Gospel of Mark

Message 56

May 31, 2015



The Last Supper by Peter Paul Rubens Cir. 1632

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Dentwater Bible Church

The Book of Mark

Message 56

Events Preceding the Crucifixion-Preparation For The Passover

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The Last Supper by Valentin De Boulogne Cir. 1632

PREPARATION FOR THE PASSOVER

Mark 14:12-26

¹² And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? ¹³ And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. ¹⁴ And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? ¹⁵ And he will shew you a large upper room furnished and prepared: there make ready for us. ¹⁶ And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

¹⁷ And in the evening he cometh with the twelve. ¹⁸ And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. ¹⁹ And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? ²⁰ And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. ²¹ The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed: good were it for that man if he had never been born.

²² And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. ²³ And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. ²⁴ And he said unto them, This is my blood of the new testament, which is shed for many. ²⁵ Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. ²⁶ And when they had sung a hymn, they went out into the mount of Olives (KJV).

part of the eight-day celebration of the Feast of Unleavened Bread.¹ The actual start of Unleavened Bread would have been Thursday on the 15th of Nisan (See Chart in Appendix). They came together on Tuesday the 13th of Nisan when the Passover lambs would be slaughtered. Since the Passover had to be eaten within the walls of Jerusalem (Deuteronomy 16:5-8) they had to come to Jerusalem at evening time from Bethany. Therefore the apostles wanted to know where Jesus wanted them to go and make the necessary preparations. This was a family feast and they assumed they would eat this “family feast” with Him.

JESUS SENDS PETER AND JOHN

Mark 14:13-15

¹³ *And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.*
¹⁴ *And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?* ¹⁵ *And he will shew you a large upper room furnished and prepared: there make ready for us (KJV).*

Jesus sent Peter and John (Luke 22:8) to find the designated location for the celebration of the Passover Meal. Jesus has supernaturally arranged the room and the details pertaining to it. The apostles just had to follow the signs He gave them. First He told them, “*there shall meet you a man bearing a pitcher of water.*” The pitcher bearer was a sign with great meaning. It was a solemn Jewish religious act in preparation for the Passover. Ordinarily water pitcher carriers were women. Therefore this man bearing a pitcher of water would be easy to spot and would direct them to the master or owner of the house. Once they identified the designated person He told them that they were to *follow him*.

Jesus knew that Judas would betray Him and probably wanted to keep the location a secret so Judas could not betray Him before His proper time as He *had* to die on the Passover, the 14th of Nisan. Normally if a person of means in Jerusalem had a room available, he was to lend it to any pilgrims who needed a place to celebrate the feast. The owner (goodman) was asked, “*The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?*” Following this Jesus said that, “*he will shew you a large upper room furnished and prepared: there make ready for us.*” Mark describes it as “*a large upper room furnished and prepared.*” Furnished (Gk. *stronnymi*) in Greek means the spreading out of rugs and carpets on which to recline; thus it was a well laid out banquet room. Such a lodging might have been located on Mt. Zion, where a number of upscale dwellings have been excavated. Other preparations for the Passover would include setting the table, buying and roasting the Passover lamb, and making the unleavened bread, sauces and other ceremonial food and drink that were part of the meal.

JESUS ARRIVES WITH HIS APOSTLES

Mark 14:14

¹ Josephus, F., & Whiston, W. (1987). *The works of Josephus: complete and unabridged*. Peabody: Hendrickson. Wars of the Jews 5:99.

¹⁷ *And in the evening he cometh with the twelve (KJV).*

Jesus and all twelve apostles arrived at the upper room in the evening of Tuesday the 13th of Nisan. The meal was not to be eaten until after sunset, which made it Passover or the 14th of Nisan on the Jewish calendar. The meal had to be finished before midnight. According to the Mishnah tractate *Pesachim* 10, a Passover liturgy consisted of the recitation of the Hallel Psalms (Psalms 113–118). The actual meal was divided into four parts, each concluding with the drinking of a cup of wine. The family head first pronounced a blessing over the gathering. Then, in response to a annual ceremonial child’s question, “Why is this night different from other nights?” Then the father told the story of the Lord’s deliverance of the Nation Israel from bondage in Egypt. This is from Deuteronomy 26:5–9. Third, the father pronounced a benediction over the various foods that symbolized the bitter captivity in Egypt and both the hardships and blessings of the Exodus: unleavened bread, bitter herbs, greens, stewed fruit, and roast lamb. Family and guests were then invited to partake of the meal. Near midnight the feast concluded with the singing of Psalms 116–18 and the drinking of the fourth cup of wine.²

TEXT FROM THE JEWISH MISHNAH

10:1 A On the eve of Passover from just before the afternoon’s daily whole offering, a person should not eat, until it gets dark.
B And even the poorest Israelite should not eat until he reclines at his table.
C And they should provide him with no fewer than four cups of wine,
D and even if [the funds] come from public charity.

10:2 I A When they have mixed the first cup of wine—
B the House of Shammai say, “He says a blessing over the day, and afterward he says a blessing over the wine.”
C And the House of Hillel say, “He says a blessing over the wine, and afterward he says a blessing over the day.”

10:3 A [When] they bring him [the food], he dips the lettuce [in vinegar]
B before he comes to the breaking of the bread.
C They brought him unleavened bread, lettuce, and *haroset* and two dishes—
D even though *haroset* (sweet fruits and nuts) is not a religious obligation.
E R. Eleazar b. R. Sadoq says, “It is a religious obligation.”
F And in the time of the Temple they would bring before him the carcass of the Passover offering.

10:4 II A They mixed for him a second cup of wine.
B And here the son asks his father [questions].
C But if the son has not got the intelligence to do so, the father teaches him [to ask by pointing out:]
D “How different is this night from all other nights!
E “For on all other nights we eat leavened or unleavened bread. But this night all of the bread is unleavened.

² Neusner, J. (1988). *The Mishnah : A new translation* (p. 249). New Haven, CT: Yale University Press, Pesachim 10:1 A-10:9 E.

- F “For on all other nights we eat diverse vegetables, but on this night, only bitter herbs.
- G “For on all other nights we eat meat which is roasted, stewed, or boiled. But this night all of the meat is roasted.
- H “For on all other nights we dip our food one time, but on this night, two times.”
- I In accord with the intelligence of the son the father instructs him.
- J He begins [answering the questions] with disgrace and concludes with glory, and explains [the Scriptures from], *A wandering Aramean was my father ...* (Dt. 26:5ff) until he completes the entire section.

- 10:5**
- A Rabban Gamaliel did state, “Whoever has not referred to these three matters connected to the Passover has not fulfilled his obligation, and these are they: Passover, unleavened bread, and bitter herbs.
 - B “*Passover*—because the Omnipresent passed over the houses of our forefathers in Egypt.
 - C “*Unleavened bread* — because our forefathers were redeemed in Egypt.
 - D “*Bitter herbs* — because the Egyptians embittered the lives of our forefathers in Egypt.”
 - E In every generation a person is duty-bound to regard himself as if he personally has gone forth from Egypt, since it is said, *And you shall tell your son in that day saying, It is because of that which the Lord did for me when I came forth out of Egypt* (Ex. 13:8). Therefore we are duty-bound to thank, praise, glorify, honor, exalt, extol, and bless him who did for our forefathers and for us all these miracles. He brought us forth from slavery to freedom, anguish to joy, mourning to festival, darkness to great light, subjugation to redemption, so we should say before him, Hallelujah.

- 10:6**
- A To what point does one say [*Hallel*]?
 - B The House of Shammai say, “To *A joyful mother of children* (Ps. 113:9).”
 - C And the House of Hillel say, “To *A flintstone into a springing well* (Ps. 114:8).”
 - D And he concludes with [a formula of] Redemption.
 - E R. Tarfon says, who redeemed us and redeemed our forefathers from Egypt.’
 - F “And he did not say a concluding benediction.’ ”
 - G R. Aqiba says, “ ‘... So, Lord, our God, and God of our fathers, bring us in peace to other appointed times and festivals, rejoicing in the rebuilding of your city and joyful in your Temple worship, where may we eat of the animal sacrifices and Passover offerings,’ etc., up to, ‘Blessed are you, Lord, who has redeemed Israel.’ ”

- 10:7**
- III A They mixed the third cup for him.
 - B He says a blessing for his food.
 - IV C [And at] the fourth, he completes the *Hallel* and says after it the grace of song.
 - D Between these several cups of wine, if he wants to drink, he may drink wine.

E But between the third and the fourth cup of wine, he may not drink.

10:8 A And after the Passover meal they do not conclude with dainties.
B [If] some of those present fell asleep, they may eat [again].
C But if all [fell asleep], they may not eat again.
D R. Yose says, “[If they merely] droused, they may eat again. But if they fell into a deep sleep, they may not eat again.”

10:9 A The Passover offering after midnight [at which point it may no longer be eaten] imparts uncleanness to hands.
B That which is made refuse and remnant impart uncleanness to the hands.
C “[If] one has said the blessing for the Passover offering, he renders unnecessary a blessing over [any other] animal sacrifice [which he may eat].
D “[If] he said a blessing over [another] animal sacrifice which he ate, he has not made unnecessary a blessing over the Passover offering,” the words of R. Ishmael.
E R. Aqiba says, “This one does not render that unnecessary, and that one does not render this unnecessary.”³

JESUS ANNOUNCES THE BETRAYAL

Mark 14:18-20

¹⁸ And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. ¹⁹ And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? ²⁰ And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish (KJV).

Jesus must have stunned them with this announcement that, “*One of you which eateth with me shall betray me.*” They had heard Him say on three separate occasions that He would die. But to hear Him say the betrayer was one of them stunned them to say the least. Only Jesus knew that Judas had made previous arrangements with the Jewish religious authorities to capture Him at an opportune time when public awareness would be minimized so as to avoid a riot. Interestingly one by one including Judas they all say, “*Is it I?*” All of them except the scoundrel Judas asked the question honestly. Judas kept the mascaraed up so as not to tip off the other eleven apostles. Jesus made it clear that the betrayer was in the room with Him but only gave one detail as to whom it might be. He said, “*It is one of the twelve, that dippeth with me in the dish.*” Even though there was only one planned traitor, by dawn all of them had betrayed Jesus either from greed (vv. 10-11), weakness (vv.37-42), fear (vv. 50-52) or cowardice (vv. 66-72).

JESUS’ PROMISE TO THE BETRAYER

Mark 14:21

³ Ibid (pp. 249–251)

²¹ *The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed: good were it for that man if he had never been born (KJV).*

Jesus was destined to die for the sins of the world and it would be a fulfillment of God's Plan of salvation recorded in the Scriptures (Psalm 41:9-13; Isaiah 53:1-6). Nevertheless it would be a terrible outcome in terms of divine retribution for the one who betrayed Jesus. Even though God planned this from eternity past it does not excuse the perpetrator. Judas was acting as Satan's agent (Luke 22:3; John 13:2, 27). This punishment was going to be so severe that Jesus said, "good were it for that man if he had never been born." Even though God uses sin to further His plan the sinner is responsible for his or her actions. Though he acted within God's plan Judas remained morally responsible for his actions (Mark 14:10-11). John's gospel records the pronouncement of Jesus to Judas to "hurry do it now" (John 13:27).

JESUS INSTITUTES THE LORD'S SUPPER

Mark 14:22-26

²² *And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.* ²³ *And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.* ²⁴ *And he said unto them, This is my blood of the new testament, which is shed for many.* ²⁵ *Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God* ²⁶ *And when they had sung a hymn, they went out into the mount of Olives (KJV).*

While they were eating after Judas left but, before the main part of the meal Jesus took the unleavened flat cake, gave thanks, broke it and distributed it to His apostles and gave it to them with the imperative "Take, eat: this is my body." Jesus passed the bread out and did mean that this bread represents (*is*) His physical body. Jesus was physically present as He spoke to these men, therefore the disciples did not literally eat His body or drink His blood. Anything like that was a practice abhorrent to Jews (Leviticus 3:17; 7:26-27; 17:10-14). His words occur while the Passover meal is in progress, probably between the drinking of the second and third cups of wine. As Jesus followed the normal Passover rite, the blessing or thanksgiving as he broke the bread (v. 22) and distributed the wine (v. 23) would have been, "Blessed art thou, O Lord our God, king of the world, who brings forth bread from the earth." According to the Torah, the bread of presentation that was placed on the golden table in the tabernacle Sabbath by Sabbath was called "bread of remembrance" (Leviticus 24:7). He took the third cup and gave it to the disciples. Between the offerings of the bread (14:22) and cup (v. 23) was the time they ate the meal.

Jesus explained the new meaning of the cup by saying, "This is my blood of the new testament, which is shed for many." On the cross, Jesus would fulfill the old covenant and establish a new covenant. The animal sacrifices of the old covenant were carried out repeatedly as a temporary atonement until the Savior came. The new covenant was accomplished, once and for all, by the sacrifice of Jesus Christ on the cross (Hebrews 9-10). The new covenant would be launched for the Jews and the shed blood of Jesus would take away sin and cleanse the heart and conscience of the believer. The prophet Jeremiah prophesied of such a day (Jeremiah 31:31-34). This day was about to happen for the Jews.

Finally Jesus said that, “*I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.*” He was referring to the Marriage supper of the Lamb, which initiates the Messianic Kingdom. Therefore we call what just transpired as the “Last Supper.”

In the ancient Jewish wedding, the wedding feast was the last of four stages. The four stages of the ancient Jewish wedding are reflected in the events planned long ago by God the Father:

- The Father of the Groom made the arrangement for the Bride and paid the bride price. In this case the price was the blood of Jesus (Ephesians 5:25-29).
- The fetching of the Bride is when she is ready and waiting to be escorted by her Bridegroom to the home of his father. This is comparable to the Rapture of the Church (I Thessalonians 4:13-18).
- The marriage ceremony of the Bride to the Groom, or when the Church weds the Messiah happens immediately after arriving at his father’s house (Church age saints are now in Heaven with Christ) (Revelation 19:6-8).
- The wedding, or marriage feast, is the last event of the sequence and lasts for seven days. The Marriage Feast of the Lamb is the event that begins the Messianic Kingdom.

The Church is the bride and is married to Christ in Heaven after the Rapture. The First Resurrection brings the Old Testament saints, who are the friends of the bridegroom, and the Great Tribulation saints, who are also invitees, to complete the invited “guest list” to the wedding, and now the wedding feast can take place. The invitation has already been issued:

Revelation 19:9

“⁹And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.” (KJV)

The result of this invitation is the First Resurrection to be followed by the wedding feast, which will last for seven days.

Finally the Hallel (praise) Psalms were sung by the group (Psalm 115–18), then they left the city, crossed the Kidron Valley to the east, and headed up the Mount of Olives.

NEXT WEEK: MARK: JESUS FORETELLS PETER’S DENIAL

Please call or e-mail with any questions or comments

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From Last Supper to Resurrection

