

# THE GOSPEL OF MARK "Tenderness & Treachery"

## PASSOVER SANDWICH

\*Inside the Bread of the Passover Sandwich you have the:

- Hostility of the religious leaders
- The Tenderness and extravagant love and loyalty of one of the least of his followers.
- The Treachery of one of Jesus' leading disciples (Judas was the money man)

## SANHEDRIN BLACK OPS

\*The Religious leaders have now come to the climax of plotting to kill Jesus. Mark 3:6, 11:18, 12:2

\*The Feast of Unleavened Bread lasted for seven days. Exodus 12:15-20, 34:18, Numbers 28:17.

\*Huge Crowd at Passover. Josephus says there were 3,000,000 people (slight exaggeration?) Jeremias's says 180,000 lambs based on time it would take and space available in the temple area.

\*The religious leaders were trying to find a 'sly' way to take down Jesus but based on his popularity and the crowds that would be to dangerous of a political action.

\*Hatred moves behind the scenes, does not come out into the open if it can help it.

## UNKNOWN TENDERNESS

\*As a rule it was a breach of etiquette for a Jewish male fellowship to be interrupted by woman unless they were serving food. But Jesus didn't hold to the same rules.

\*The unknown woman breaks a jar of expensive oil, a year's wage or the ability to feed five thousand people. Her act is the last act of love given to Jesus.

\*Why break the jar? Why not save it and reuse it or sell it? Once broken there was no turning back . . . All of it had to be used.

\*Why she decides to do this is not clear. Anointing happen during feasts, anointing happened to install a king – like putting on a crown. But here is the irony – A woman, not a priest, anoints Jesus in the home of a leper in front of angry disciples who still don't get it. She just didn't anoint—she drenched Jesus.

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**The world does not have a problem with religion or commitment in moderation. It has no problem with too much wealth, power, sex or influence, but it has a problem with too much religion, too much devotion, too much love, too much compassion.**

## Mark 14:1-11 (NIV)

(1) Now the Passover and the Feast of Unleavened Bread were only two days away, and the chief priests and the teachers of the law were looking for some sly way to arrest Jesus and kill him. (2) "But not during the Feast," they said, "or the people may riot." (3) While he was in Bethany, reclining at the table in the home of a man known as Simon the Leper, a woman came with an alabaster jar of very expensive perfume, made of pure nard. She broke the jar and poured the perfume on his head. (4) Some of those present were saying indignantly to one another, "Why this waste of perfume? (5) It could have been sold for more than a year's wages and the money given to the poor." And they rebuked her harshly. (6) "Leave her alone," said Jesus. "Why are you bothering her? She has done a beautiful thing to me. (7) The poor you will always have with you, and you can help them any time you want. But you will not always have me. (8) She did what she could. She poured perfume on my body beforehand to prepare for my burial. (9) I tell you the truth, wherever the gospel is preached throughout the world, what she has done will also be told, in memory of her." (10) Then Judas Iscariot, one of the Twelve, went to the chief priests to betray Jesus to them. (11) They were delighted to hear this and promised to give him money. So he watched for an opportunity to hand him over.

**\*Is she the only one of Jesus followers that has been listening, knowing full what all his actions have been pointing to?**

## DISCIPLES REACTION

\*Caring for the poor was central theme to a Jew especially during the Holy days. Esther 9:22

\*Strong indignation over an offensive act or attitude. Some have translated it that they 'growled' at her. They were 'intimidating' to her. Openly hostile to her.

\*Wasteful and Irresponsible? There are always people who try to place a monetary value on things. They seem to know the price of everything, but the value of nothing.

## JESUS REBUKE

\*Giving to the poor was not an optional thing to do . . . it was expected – Deuteronomy 15:1-11.

\*The good can become the enemy of the best.

\*"She did what she could"

\*She had spiritual discernment that the apostles lacked. In the shadow of great suffering there was one who understood.

## JUDAS' TREACHERY

\*Mark gives no clear motive for his betrayal. This lack of motive has significant implications. If Judas, one of the 12, could, without any discernible reason, become the one who betrayed his Master, then every disciple is potentially another Judas.

## TAKE AWAY

**\*Why is this story so important that it will be told wherever the gospel message goes? It was a mini picture of the gospel:**

- Motivated by Love
- Great Sacrifice—Extravagant
- Broken and Emptied
- Love doesn't care what other people think
- Beautiful—loving deed becomes a fragrance for the world to enjoy forever

**\*God wastes nothing.** One can never be fully aware of one's own significance or role in the Kingdom of God. She had no idea of the worldwide impact of her action. Nor did the religious leaders, Judas or Pontius Pilate. It is a mistake for us to think that our sacrificial devotion is wasteful or insignificant. Who knows how God will use it?

**\*God loves extravagant expressions of love.**

**\*Take your opportunities when you get them.**

# WOMAN IN MARK

Women are mention 22 times in Mark, 15 of those appear in unusually positive contexts. The value and dignity of woman is lifted up by Jesus. He healed them, Mark 1:30-31, 5:25-34, 7:23, 41-42, 7:25. They were models of discipleship, Mark 1:30-31, 15:40, 47, 16:1. They play prominent roles, even preeminent roles, receiving the highest praise that Jesus gives in the Gospel. On two occasions women appear in the heart of the sandwich technique as the ideal of faith and devotion, Mark 5:21-43, 14:1-11. The woman with the hemorrhage is a model of faith for Jairus, Mark 5:25-34; and the Syrophenician woman is a model of faith for all 'outsiders', Mark 7:25. The widow in the temple is praised for giving more than anyone else, Mark 12:42. The anointing at Bethany is so exemplary that the proclamation of the gospel in the world is a commemoration of her act, Mark 14:9. Edwards Commentary pg. 417

**There are things that you might be compelled to do . . . that you just know down deep in your heart you must do, not fully knowing why, not knowing what will be unlocked, what truth might be revealed, what impact it may have.**

# Jesus' Final Week

Nisan 30 A.D.

[Click here for Printable Version of Chart](#)

Key  
 — Days according to the Sacred Calendar  
 . . . . . Days according to the Roman Calendar

\* Calendar Adjustment by Calendar Court  
 \*\* First Festival Day of Days of Unleavened Bread

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Nisan 9	Nisan 10	Nisan 11	Nisan 12	Additional allowed Passover Day* Nisan 13/14	Passover Ceremony	Passover Ceremony	Weekly Sabbath** Nisan 15
Sunset	Midnight Sunrise Noon Sunset	Midnight Sunrise Noon Sunset	Midnight Sunrise Noon Sunset	Midnight Sunrise Noon Sunset	9 PM Midnight 3 AM Sunrise 9 AM	Noon 3 PM Sunset Midnight Sunrise Noon Sunset	Midnight Sunrise 9 AM
Jesus arrives at Bethany 6 days before Passover Jn. 12:1-7	Next day Jesus triumphantly enters Jerusalem Jn. 12:12-13  Selection of the Lamb Ex.12:3  Pharisees jealous Jn. 12:19  Jesus weeps over Jerusalem Lk. 19:41-44  Jesus returns to Bethany with the 12 Mk. 11:11	Next morning Jesus curses fig tree Mk. 11:12-14  Jesus cleanses Temple: money-changers chief priests fear Jesus; seek to destroy Him Mk. 11:15-18  Sadducees question Jesus Mt. 22:23  Jesus teaches in Temple daily; goes to Mt. of Olives that night Lk. 21:37-38	Next morning fig tree withered Mk. 11:20  "The hour has come" Jn. 12:23  Priests, scribes, elders challenge Jesus' authority Mk. 11:27-28  Two days to Passover Mt. 26:2	Judas seeks to betray Jesus Mt. 26:14-16  Jesus instructs disciples to "prepare the Passover" Lk. 22:7-13  Jesus washes their feet Jn. 13:2-17  Sanctioned Passover observance; new symbols Judas leaves Mt. 26:20-29 Mk. 14:17-25 Lk. 22:14-23 Jn. 13:2-32 1 Cor. 11:23-29  Final message to the 11 Jn. 14-17 Lk. 22:35-37  Sang hymn & went to Mt. of Olives Mt. 26:30	Judas' betrayal & Jesus' arrest Mt. 26:45-55 Lk. 22:47-53 Jn. 18:1-12  Jesus taken before Annas; beaten; sent to Caiphas Jn. 18:13-24  Gethsemane Jesus prays 3 hours sweats blood Mt. 26:36-44 Lk. 22:30-46  Warning that disciples would all deny Jesus Mt. 26:31-35  Jesus condemned to death by Sanhedrin; sent to Pilate, to Herod, & back to Pilate Mt. 27:1-14 Mk. 15:1-5 Lk. 22:66-71 Lk. 23:1-24 Jn. 18:28-38  Judas repents & hangs himself Mt. 27:3-10  Jesus crucified Mt. 27:31-36 Mk. 15:20-25 Lk. 23:26-34 Jn. 19:16-24	3 hours of darkness Mt. 27:45 Lk. 23:44  Jesus dies; Temple veil rent in two Mt. 27:46-51 Lk. 23:45-46  Passover lambs killed at temple Ex. 12:6  Jesus entombed before sunset, beginning of Sabbath & annual High Day Mk. 15:42-46  Sanctioned Passover observance; lamb eaten Ex. 12:8-11  Christ resurrected just after sunset as priests were cutting wave sheaf  *See text on Wave Sheaf Offering	Christ resurrected just after sunset as priests were cutting wave sheaf  *See text on Wave Sheaf Offering  Women come to tomb Mt. 28:1 Jn. 20:1  Christ ascends to be accepted as the wave sheaf offering sometime shortly before 9 AM Lv. 23:11

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