

Handout 1: Mark Lesson 9

Do not think that I have come to abolish the law or the prophets. I have come not to abolish but to fulfill. Amen, I say to you, until heaven and earth pass away, not the smallest letter or the smallest part of a letter will pass from the law, until all things have taken place. Matthew 5:17-18

The countdown to the Passion of the Christ

(Count the days as the ancients counted with no zero-place-value by counting the first in the series as day #1; note that sundown began the next Jewish day, a tradition established in Genesis chapter 1). Jn 12:1 ~ **Six days before the Passover, Jesus came to Bethany....**

Day #1, Saturday, Nisan 9th: Jesus ate the Sabbath dinner with His friends in Bethany and received His second anointing (Jn 12:1-11).

Day #2, Sunday, Nisan 10th: Jesus made His triumphal ride into the city of Jerusalem, cleansed the Temple a second time, and taught the people at the Temple (Mt 21:1-17; Mk 11:1-11; Lk 19:36-40; Jn 12:12-19).

Day #3, Monday, Nisan 11th: Jesus cursed the fig tree, cleansed the Temple a third time and taught at the Jerusalem Temple (Mt 21:18-23; Mk 11:12-19; Lk 20:1).

Day #4, Tuesday, Nisan 12th: Jesus continued to teach at the Jerusalem Temple (Lk 21:37-38).

Day #5, Wednesday Nisan 13th: Jesus' last day teaching in Jerusalem; He had dinner with friends in Bethany where He received His third anointing, and He was betrayed by Judas to the chief priests (Mt 26:1-2, 6-16; Mk 14:1, 3-11; Lk 22:1-6; Jn 13:1-2a).

Day #6, Thursday, Nisan 14th: The day of the Passover sacrifice (Mt 26:12-19; Mk 14:12-16; Lk 22:7-13). The liturgical service began at noon and the Passover sacrifices began after the offering of the Tamid sacrifice in the afternoon liturgical service (*Mishnah: Pesachim* 5:1).

Friday, Nisan the 15th (Preparation day for the Sabbath): Friday began at sundown on what we observe as Thursday night. Jesus celebrated the sacred meal of the Passover sacrifice on the first night of the Feast of Unleavened Bread. It was the Old Covenant sacred feast that was followed by the New Covenant sacred feast of the Last Supper (Mt 26:17, 26-28; Mk 14:12, 22-25; Lk 22:7, 14-20). Jesus was arrested in the early morning hours on the Mt. of Olives, tried by the Sanhedrin and condemned to death at dawn when He was taken to the Roman governor and reluctantly condemned to crucifixion. He was crucified at 9 AM and died at 3 PM (Mk 15:25, 34-37).

Saturday, Nisan the 16th : Jesus rested in the tomb but His spirit descended to the abode of the dead where He preached the Gospel of salvation to those who died in previous ages awaiting the coming of the Redeemer-Messiah (Eph 4:7-10; 1 Pt 3:18-20; 4:6; Apostles' Creed, CCC 633-64).

Sunday, Nisan the 17th: The day after the Jewish Sabbath, the 8th day after the 7th day Sabbath and the first day of the Jewish week which we call Sunday (Mt 28:1-10; Mk 16:9; Lk 24:1-2; Jn 20:1). Jesus arose from the dead. It is the first day after the Sabbath of the Holy Week of Unleavened Bread and therefore, the Feast of Firstfruits (Lev 23:9-14).

Handout 2: Mark Lesson 9

The Sadducees:

- The Sadducees did not believe in a physical resurrection of the dead like the Pharisees (Lk 20:27; Acts 23:8; Josephus, *Antiquities of the Jews*, 18:1.6).
- The Sadducees only observed the precepts of the written Law in the Torah/Pentateuch (five books of Moses), unlike the Pharisees who also followed the oral Law (Josephus, *Antiquities of the Jews*, 13.5.9; 13.10.6; 18:1.3; *Jewish Wars*, 2.8.14).
- The Sadducees were the religious/political party that was for the most part composed of the chief priests, and they counted among their supporters the wealthy and the aristocracy (Josephus, *Antiquities of the Jews*, 13.10.6).
- The Sadducees were the main opponents of the Pharisees (*Antiquities of the Jews*, 13.10.6).

Two greatest commandments quoted by Jesus in Mark 12:29-31 summarize the Ten Commandments; the first three commands address man's relationship to God and other seven commandments address man's relationship with his fellow man.

#1: ³⁰ *You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength* is from Dt 6:4-5 and is the first verse of the Shema, the Old Covenant profession of faith. One must give God one's undivided love and loyalty which encompasses one's entire being:

- one's heart which represents the true essence of a person and the seat of moral integrity
- one's entire spiritual and physical being
- one's entire intellectual faculties

#2: ³¹ *The second is this: 'You shall love your neighbor as yourself'* is from Lev 19:18 in the Holiness Code.

The Four Night Watches:

#1: Evening Watch from sundown (c. 6 PM) to 9 PM

#2: Midnight Watch from 9 PM to midnight

#3: Cockcrow Watch from midnight to 3 AM (the trumpet that signaled the end of the watch at 3 AM was called the "cockcrow")

#4: Dawn Watch from 3 AM to dawn (c. 6 AM)

Three anointings:

- Anointing # 1: Early in Jesus' ministry an unnamed sinful woman anointed His feet with ointment and wiped His feet with her hair at the home of Simon, a wealthy Pharisee who did not respect Jesus (Lk 7:36-38).
- Anointing #2: Mary of Bethany anointed Jesus' feet and wiped His feet with her hair on Saturday, Nisan the 9th (Jn 12:1-12).
- Anointing #3: An unnamed woman anointed Jesus' head at the home of Simon the Leper in Bethany two days before the Passover. As the ancients counted this is Wednesday, Nisan the 13th (Mt 26:1-16; Mk 14:1-11).

Handout 3: Mark Lesson 9

In defense of two dinners in Bethany:

| John 12:1-13 | Matthew 26:1-16 | Mark 14:1-11 |
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| The event takes place six days before Passover at Bethany before Jesus' entry into Jerusalem on Palm [Passion] Sunday (Jn 12:1; 12-19). | The event takes place two days before Passover (Mt 26:2) at Bethany (Mt 26: 6) after Jesus' entry into Jerusalem on Palm [Passion] Sunday (Mt 21:8-11). | The event takes place two days before Passover at Bethany (Mk 14:1) after Jesus entry into Jerusalem on Palm [Passion] Sunday (Mk 11:1-10). |
| Prior to the dinner, Jesus had not arrived in Jerusalem and the people were looking for Him (Jn 11:55-56). The chief priests and Pharisees were looking for someone to inform them about Jesus' whereabouts so they could arrest Him (Jn 11:57). | Jesus taught at the Temple and cured the sick every day that week (Mt 21:14-26:1). He announced his coming arrest and crucifixion to His disciples. The chief priests and elders conspired to arrest and kill Him (Mt 26:2-5). | Jesus taught at the Temple every day that week (Mk 11:11-13:47). The chief priests and scribes conspired to arrest and kill Him (Mk 14:1-2). |
| The dinner was in Bethany "... where Lazarus was ... Martha waited on them ..." (Jn 12:1-2). | Dinner was in Bethany at the home of Simon the Leper (Mt 26:6). | Dinner was in Bethany at the home of Simon the Leper (Mk 14:3). |
| Mary, Martha, Lazarus, and Jesus' Apostles attend (Jn 12:1-3, 4). | The disciples/Apostles are present as guests (Mt 26:8). | Those who attend are unnamed with the exception of Simon, the host (Mk 14:3). |
| Mary of Bethany has " ointment of pure nard " (Jn 12:3).* | Unnamed woman has " an alabaster jar of very expensive ointment " (Mt 26:7).* | Unnamed woman has " an alabaster jar of ointment of pure nard " (Mk 14:3).* |
| Mary of Bethany anoints Jesus' feet and wipes His feet with her hair (Jn 12:3). | The woman anoints Jesus' head (Mt 26:7). | The woman broke open the bottle and anoints Jesus' head (Mk 14: 3). |
| "Judas Iscariot, one of His disciples", protests the waste (Jn 12:4). | Disciples are indignant over the waste (Mt 26:8). | Some who were there were indignant over the waste (Mk 14:4). |
| Judas says the jar is worth 300 denarii and protests it should be given to the poor (Jn 12:4-5). | Could have been sold at a high price and given to poor (Mt 26:9). | Worth over 300 denarii and should be given to the poor (Mk 14:5). |
| Jesus defends Mary and says "Let her keep it for the day of my burial" (Jn 12:7). | Jesus defends the woman as doing a good work (Mt 26:10). | Jesus defends the woman as doing a good work (Mk 14:6). |
| "The poor you always have with you, but you do not always have me." (Jn 12:8). | "For you always have the poor with you, but you will not always have me" (Mt 26:11). | "For you always have the poor with you ... but you will not always have me" (Mk 14:7). |
| | "In pouring this ointment on my body she has done it to prepare me for burial. " ** (Mt 26:12). | "She had done what she could; she has anointed my body beforehand for burying. "** (Mk 14:8). |
| | "... wherever this Gospel is preached ... what she has done will be told in memory of her" (Mt 26:13). | "... wherever the Gospel is preached ... what she has done will be told in memory of her" (Mk 14:9). |
| Jesus enters Jerusalem on Palm Sunday (Jn 12:12-15). | Judas betrays Jesus (Mt 26:14-16)+ (Jesus' "hour" has come). | Judas betrays Jesus (Mk 14:10-11)+ (Jesus' "hour" has come). |
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*The same word in Greek, *muron*, is used in all three accounts to describe the ointment.