

LITERARY CONTEXT

- **Chapter 11**
 - Jesus enters into Jerusalem (last few days of his life).
- **Chapters 11-12**
 - Teaching, pronouncing judgment. Rising popularity/rising tension.
- **Chapter 13**
 - Prophecies destruction of the temple. Out with the old, in with the new.
- **Chapter 14**
 - Begins the Passion Narratives—this is the method for the new way.

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Intercalation — Mark 14:1-11

Outer (Plots to Betray Jesus):

- Scheming, hatred, selfishness
- Social position—high/“insiders”
- Those who should know but miss
- Betrayal from the “inside”
- Wrong priorities
- Jesus’ death by the insiders

Inner (Woman Anoints Jesus):

- Extravagant display of devotion
- Social position—lowly/“outsider”
- An unlikely who actually sees
- Adoration from the “outside”
- Right priorities
- Jesus’ death by his own power

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Themes:

- Those who should know miss him, but he is recognized by the outsiders
- Hatred/blindness contrasted with love/extravagant devotion
- Centrality of Jesus' death

SYMBOLISM/FORESHADOW

The Passover

PASSOVER:

Israel in bondage, slavery

Blood of a spotless lamb

God redeems them from oppression

Established as his covenant people

JESUS' DEATH:

Humanity in bondage, slavery

Blood of THE spotless lamb

God redeems humanity from oppression

Established as his covenant people

ECHOES FROM THE OT

Deuteronomy 15

V. 1-3: Required to cancel debts every 7 years

- helps alleviate systemic poverty

V. 4-6: “But there will be no poor among you; for the Lord will bless you in the land that the Lord your God is giving you for an inheritance to possess—if only you will strictly obey...”

ECHOES FROM THE OT

Deuteronomy 15:7-11

7 If anyone is poor among your fellow Israelites in any of the towns of the land the Lord your God is giving you, do not be hardhearted or tightfisted toward them. 8 Rather, be openhanded and freely lend them whatever they need. 9 Be careful not to harbor this wicked thought: “The seventh year, the year for canceling debts, is near,” so that you do not show ill will toward the needy among your fellow Israelites and give them nothing. They may then appeal to the Lord against you, and you will be found guilty of sin. 10 Give generously to them and do so without a grudging heart; then because of this the Lord your God will bless you in all your work and in everything you put your hand to. 11 There will always be poor people in the land. Therefore I command you to be openhanded toward your fellow Israelites who are poor and needy in your land.

WHAT IS JESUS SAYING?

Two Takeaways:

- Jesus affirms their responsibility to care for the poor
- **Ironic Rebuke**—the presence of the poor among them affirms they have not obeyed God

4 APPLICATIONS:

1. Behold Jesus
2. Do not criticize others' demonstrations of worship
3. Consider the cost of the sacrifice
4. How are we to worship him, now?

LOVE GOD, LOVE OTHERS

- 1 John 4:7-8 – Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. Whoever does not love does not know God, because God is love.
- Romans 12:1 – Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship.

LOVE GOD, LOVE OTHERS

- 1 John 3:16-18 – This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers and sisters. If anyone has material possessions and sees a brother or sister in need but has no pity on them, how can the love of God be in that person? Dear children, let us not love with words or speech but with actions and in truth.
- James 1:27 – Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.