

[1] Josephus, Flavius (2012-06-29). "The Wars of the Jews". p. i.
34. Archived from the original on 2012-06-29.

FURTHER STUDY:

A. Scriptures (parallel Gospel accounts):

Matthew 24; 25; 26:1-16

Luke 7:36-50; 21:5-37; 22:1-6

John 11:45-57; 12:1-11

B. Suggested Reference Materials:

"The Last Week" Borg & Crossan

"Beautiful Outlaw" by John Eldredge

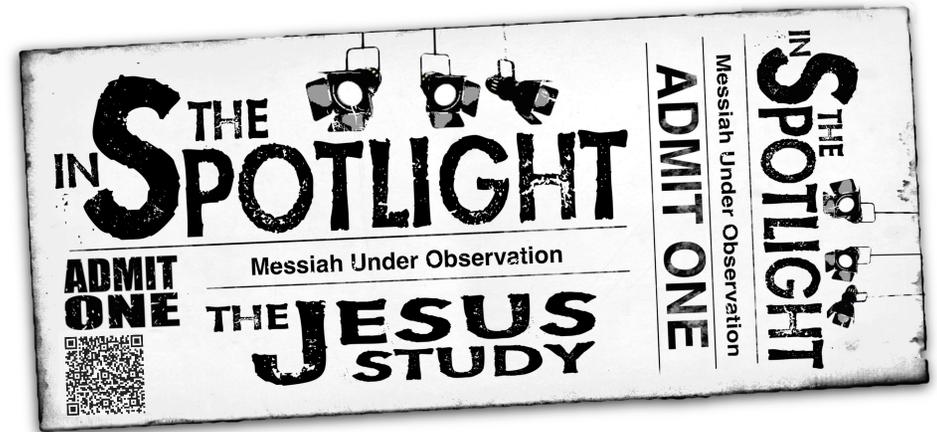
"The Jesus I Never Knew" by Phillip Yancey

"Walking in the Dust of Rabbi Jesus" by Lois Tverberg

Next Week: Mark

"The Seder"

You won't want to miss it!



LESSON #19

"It's the End of the World As We Know It"

Mark 13:1-36; 14:1-11

Focus Scripture:
Mark 14:8-9

"8 She has done what she could; she has anointed my body beforehand for its burial. 9 Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her."

Food for Thought

What's the most frustrating thing for you about being a woman?

Vocabulary Definitions:

Birth Pangs (ᾠδίν, ὄδιν): properly, the pain of childbirth (travail); (figuratively) the pain necessary to open up (introduce) something new, i.e. to bring in more.

Desolation of Sacrilege: Daniel 9:27 prophecy was fulfilled in 167 BCE, when Antiochus IV Epiphanes ordered an altar to Zeus erected in the Temple. He also "compelled Jews to dissolve the laws of the country, to keep their infants un-circumcised, and to sacrifice swine's flesh upon the altar."^[1]

Biblical Prophecy: considered messages from God. Many prophecies are akin to a mountain range: the prophet "sees" future events, but cannot tell the time/distance between fulfillments, just as when viewing a mountain range one cannot tell the distance between closer peaks and those much further away. Hence one prophecy may cover events fulfilled within a span of many centuries. Secondly, many prophets delivered their messages two-fold; providing a visual aid alongside the prophetic words. Jesus has done this twice so far this last week of his life; the first cursed fig tree, and second the temple cleansing. In today's lesson we'll witness a prophetic act done to Jesus by one of the first "believers." Lastly, of note: Caiaphas' makes an interesting prophecy which we will see in our lesson today (John 11:49-53)

Anointing: In Old Testament history anointing with oil was two-fold. Kings, and items in the tabernacle were anointed by a Hebrew prophet. It was a symbol of setting something/someone apart as holy, and to ward off corruption. Secondly, anointing was also done to a corpse in preparation for burial, to prolong the onset of decomposition.

Brief Historical and/or Cultural Context:

Keep in mind Jesus' disciples had no concept of Jesus going away and then returning, or the destruction of Jerusalem by the Romans (40 years hence). Jesus' prophetic words would have a greater impact upon followers decades later, who were fearful of the Zealot's rebellion (67-70CE), Rome's power, and Jerusalem's impending destruction (70-71CE), and wondering if Jesus will be returning any time soon.

Jesus, again, references the Fig Tree (Israel). Recall there are two growing seasons for figs. The Spring fig is called taqsh or "breba." Its leaves grow from the dead wood of the previous harvest. The Summer season produces the tree's main crop of figs. Used by Jesus as a "sign" of future events, perhaps Mark is alluding to the extended timeline of prophecy; signs of impending near future events (Spring figs) and those in the distant future (Summer figs). Perhaps it is the generation that witnesses the "Summer figs" which will not pass away until the prophecy is fulfilled.

Brief Historical and/or Cultural Context continued:

Lastly, Mark is about to reveal the vast chasm between the faith of the first person who "gets him" and the disbelief of his chosen twelve disciples. All four Gospels include an anointing of Jesus by a woman, although Luke's account may have been a different event. This story is critical for insight to Jesus' life and ministry, yet has for the most part been glossed over by theologians throughout the ages.

Tuesday, Scene 1

THE STAGE: Read Mark 13

1. Trace Jesus' whereabouts in the first three verses. Who is with him along the way?

THE SCRIPT:

1. From what we know of the disciples' lack of understanding, how might they be reacting to Jesus' prophetic words?
2. What are some details which point to the temple's destruction in 70CE?
3. What are some details which point to events yet unfulfilled?
4. Explain, in your own words, Jesus' use of the fig tree illustration.
5. What is Jesus' (and Mark's) final admonishment in this prophecy?

Wednesday, Scene 2

THE STAGE: Read Mark 14:1-11

1. Who is center stage vv. 1-2 correlate with vv. 10-11?
2. What words/phrases lead the reader to understand the crowds are still backing Jesus?

THE SCRIPT: Read also John 11:49-53; and John 12:4-7

1. What insight into the Chief Priests' motivation are revealed in John 11?
2. What detail does John add about Judas in John 12?
3. Considering this detail, the Zealots' violent, rebellious nature, and fervent loathing of Rome, what are some motivations for Judas' decision to conspire with the chief priests?

Wednesday, Scene 3

THE STAGE:

1. Where is Jesus, and who is with him?

THE SCRIPT:

1. Considering a denarius is worth a day's wage, how expensive is the anointing oil/perfume?
2. How is the woman's act prophetic?
3. How does her act reveal her comprehension of Jesus' mission?

THE REVIEWS:

1. Describe the Mark's chiasm in this passage from Mark 14. Compare and contrast the men with the woman in this chiasm.
2. What are your learnings of Jesus' views toward women from Mark's Gospel?