

Dr. Mark Jennings, Mark, Session 21, The Passion, Anointing, Last Supper (Mark 14:1-25) Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Jennings, Mark, Session 21, The Passion, Anointing, Last Supper (Mark 14:1-25), Biblicalelearning.org, BeL

Dr. Mark Jennings' lecture, the twenty-first session on the Gospel of Mark, focuses on Mark 14:1-25, specifically the events leading to Jesus' crucifixion: the Passion, the anointing at Bethany, and the Last Supper. The lecture highlights Mark's narrative structure, emphasizing the religious leaders' plot against Jesus contrasted with the woman's act of devotion. Jennings contextualizes the Last Supper within the Passover meal, noting its traditional elements and Jesus' reinterpretation of the bread and wine as symbols of his body and the new covenant. He discusses Judas' betrayal, the disciples' reactions, and the significance of Jesus' pronouncements about his impending death and the future remembrance of the woman's act. The session underscores the theological importance of these events as the fulfillment of prophecy and the initiation of a new understanding of God's salvation.

2. 34 - minute Audio Podcast Created on the basis of Dr. Jennings, Mark, Session 21 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (New Testament → Gospels → Mark).



**Jennings_Mark_Ses
sion21.mp3**

3. Briefing Document: Jennings, Session 21, The Passion, Anointing, Last Supper (Mark 14:1-25)

Briefing Document: Mark 14:1-25 - The Passion, Anointing, and Last Supper

Overview: This briefing document summarizes the main themes and important ideas discussed by Dr. Mark Jennings in his lecture on Mark 14:1-25. This section of Mark marks the beginning of Jesus' Passion narrative, focusing on the plotting of the religious leaders, the anointing at Bethany, Judas' betrayal, and the Last Supper. Jennings highlights Mark's narrative structure, the fulfillment of Jesus' predictions, and the significance of these events within the broader context of salvation history and Mark's overall themes.

Main Themes and Important Ideas:

1. The Beginning of the Passion:

- Mark 14 and 15 constitute the Passion narrative, detailing Jesus' betrayal, arrest, trial, and crucifixion.
- This narrative is central to the early church's proclamation, as emphasized by Paul's preaching of "Christ and him crucified."
- The crucifixion of Jesus is presented as a historically established fact.
- Mark's account demonstrates how Jesus' earlier predictions of being handed over are coming to fruition.
- Despite facing death, Jesus maintains authority, while also experiencing abandonment.
- The events of the Passion are portrayed as unfolding within God's plan, not as accidental occurrences.

Quote: "With Mark 14 and Mark 15, we come into what is now known as the Passion of Jesus, his betrayal, his arrest, his trial, and his crucifixion... Mark in his depiction of the Passion makes it clear that none of these events are outside of God's control. None of these events are an accident or an unfortunate occurrence in the life of Jesus."

2. The Plotting of the Religious Leaders and the Anointing at Bethany (Mark 14:1-11):

- Mark uses an "intercalation" or "Markan sandwich" structure, bracketing the story of the anointing with the religious leaders' desire to kill Jesus and Judas's initial steps towards betrayal.
- The religious leaders sought to arrest Jesus secretly to avoid a public uproar during the Passover and Feast of Unleavened Bread.
- The anointing at Bethany by an unnamed woman (likely Mary, sister of Lazarus, according to John 12) is depicted as an act of full devotion and love, contrasting with the malicious intentions of the leaders and Judas.
- The woman breaks an expensive alabaster flask of pure nard and pours it over Jesus' head, symbolizing a lavish outpouring. The cost of the ointment (over 300 denarii, roughly a year's wages) emphasizes the extravagance of her devotion.
- Some present were indignant, arguing the ointment should have been sold to help the poor, reflecting a common expectation of almsgiving during Passover.
- Jesus defends the woman, stating, "Leave her alone... She has done a beautiful thing to me. For you always have the poor with you, and whenever you want, you can do good for them. But you will not always have me. She has done what she could. She has anointed my body beforehand for burial."
- Jesus connects her act to his upcoming death and burial, reinterpreting her devotion in light of his impending sacrifice.
- Jesus prophesies that her act will be remembered wherever the gospel is proclaimed, highlighting the significance of her devotion despite her anonymity in Mark's Gospel.

Quotes:

- "Here, we have the depiction of the religious leader's desire to kill Jesus... In the middle of those two, we have this beautiful picture of an unnamed woman in Mark anointing Jesus, breaking an alabaster jar full of expensive perfume upon him. So, you get this contrast... between the stance of the religious leaders, and even Judas, with the full devotion and love and affection of this woman."
- "She has anointed my body beforehand for burial. And truly I say to you, wherever the gospel is proclaimed in the whole world, what she has done will be told in memory of her."

3. Judas' Betrayal (Mark 14:10-11):

- Following the anointing, Judas Iscariot, one of the twelve disciples, goes to the chief priests to betray Jesus.
- The religious leaders are glad and promise him money for his assistance in arresting Jesus secretly.
- Mark is less specific about Judas's motivations compared to other Gospels, but the lecture notes that greed, Satan's influence, disillusionment with Jesus' lack of political action, or a misguided attempt to force Jesus' hand have been speculated as reasons.
- Regardless of the motivation, Judas's betrayal is presented negatively and he will be judged for it.

Quote: "Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. And when they heard it, they were glad and promised to give him money. And he sought an opportunity to betray him."

4. The Preparation for the Last Supper (Mark 14:12-16):

- The Last Supper takes place on the first day of Unleavened Bread, when the Passover lamb was sacrificed.
- Jesus gives specific instructions to two disciples to prepare for the Passover meal in Jerusalem.
- The detailed instructions, including the encounter with a man carrying water and the prearranged upper room, suggest a level of control and planning by Jesus.

Quote: "And he sent two of his disciples and said to them, go into the city, a man carrying a jar of water will meet you, follow him, and wherever he enters, say to the master of the house, the teacher says, where is my guest room where I may eat the Passover with my disciples?"

5. The Last Supper and the Announcement of Betrayal (Mark 14:17-21):

- The Last Supper is presented as a Passover meal, occurring in the evening with the twelve disciples.
- In this intimate setting of remembrance and unity (associated with Passover), Jesus announces that one of them will betray him, causing sorrow among the disciples.

- Jesus identifies the betrayer as "one of the twelve, one who is dipping bread into the dish with me."
- Jesus states that the Son of Man's betrayal is in accordance with scripture, but pronounces a severe "woe" upon the betrayer, suggesting the gravity of Judas's actions despite God's plan.

Quotes:

- "As they were reclining at the table in the evening, in verse 18, Jesus said, truly I say to you, one of you will betray me, one who is eating with me."
- "For the son of man goes that it is written of him, but woe to that man by whom the son of man is betrayed. It would have been better for that man if he had not been born."

6. The Institution of the Lord's Supper (Mark 14:22-25):

- During the meal, Jesus takes bread, blesses it, breaks it, and gives it to the disciples, saying, "Take, this is my body."
- He also takes a cup, gives thanks, and gives it to them, saying, "This is my blood of the covenant which is poured out for many."
- Jesus reinterprets the elements of the Passover meal, associating the bread with his body and the wine with the blood of a new covenant, referencing the sacrificial sealing of covenants in the Old Testament (Exodus 24, Zechariah 9) and the new covenant prophesied by Jeremiah (Jeremiah 31).
- The Exodus narrative, which the Passover commemorates, now becomes a symbol pointing towards the salvation offered through Jesus' death and resurrection.
- Jesus' statement about his body likely refers to the wholeness of his sacrifice, not necessarily a literal breaking.
- The blood of the covenant signifies a sacrificial act that addresses sins and establishes a new covenant.
- Jesus declares that he will not drink wine again until he drinks it new in the kingdom of God, signifying a future eschatological banquet.

Quotes:

- "And as they were eating, he took the bread. Before we even get into talking about the Last Supper, notice here what he is saying about the betrayal... Then as they were eating he took bread, and after blessing it, broke it and gave to them, and said, Take, this is my body. And he took a cup, and we had given thanks, he gave it to them, and they all drank of it. And he said to them, This is my blood of the covenant which is poured out for many."
- "Truly I say to you I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God."

7. Departure to the Mount of Olives (Mark 14:26):

- After singing a hymn, Jesus and his disciples went out to the Mount of Olives, setting the stage for the subsequent events of the Passion narrative.

Quote: "And when they had sung a hymn they went out to the mount of olives."

Conclusion: Dr. Jennings' lecture on Mark 14:1-25 emphasizes the deliberate unfolding of Jesus' Passion, highlighting the contrasting acts of devotion and betrayal, and the profound significance of the Last Supper as the institution of a new covenant through Jesus' sacrifice. The lecture connects these events to Old Testament themes of salvation and covenant, and foreshadows the ultimate fulfillment of God's plan in Jesus' death and resurrection.

4. Study Guide: Jennings, Session 21, The Passion, Anointing, Last Supper (Mark 14:1-25)

Study Guide: Mark 14:1-25

Key Themes: The Passion of Jesus, Betrayal, Anointing, Last Supper, Fulfillment of Prophecy, Authority in Suffering, New Covenant.

I. Detailed Breakdown of Mark 14:1-25

A. Verses 1-11: The Plot to Kill Jesus and the Anointing at Bethany

- **Context:** Two days before Passover and the Feast of Unleavened Bread. This timeframe connects the events to a significant Jewish religious observance, highlighting the contrast between the religious leaders' actions and the true meaning of liberation and covenant.
- **The Religious Leaders' Conspiracy (1-2):** The chief priests and scribes are actively seeking a way to arrest and kill Jesus, but they want to avoid doing so publicly during the feast to prevent a potential uprising.
- This demonstrates their fear of the people and their prioritizing of social order over justice.
- **The Anointing by the Unnamed Woman (3-9):** The setting is Bethany, in the house of Simon the leper (suggesting a past healing).
- An unnamed woman anoints Jesus with very expensive perfume (pure nard in an alabaster flask), breaking the flask to pour it all out.
- This act is interpreted by some as wasteful, as the perfume could have been sold and the money given to the poor. This highlights a conflict in values and understanding.
- Jesus defends the woman, stating that she has done a "beautiful thing" and has anointed his body beforehand for burial. This interpretation by Jesus connects the act to his impending death and foreshadows the lack of proper burial rites.
- Jesus declares that this act of devotion will be remembered wherever the gospel is proclaimed, elevating the woman's deed to a significant event in the narrative of salvation.
- **Judas's Betrayal (10-11):** Judas Iscariot, one of the twelve disciples, goes to the chief priests to betray Jesus.

- The religious leaders are pleased and promise to give him money, establishing a financial motive (though the text doesn't explicitly state this is Judas's primary motivation).
- Judas then seeks an opportune time to betray Jesus, likely away from the crowds, aligning with the priests' desire for a secret arrest.
- **Markan Sandwich:** The anointing story is placed between the religious leaders' plot and Judas's betrayal, highlighting a stark contrast between selfless devotion and treacherous intent.

B. Verses 12-16: Preparation for the Passover Meal

- **Timing:** The first day of Unleavened Bread, when the Passover lamb was sacrificed. This firmly places the Last Supper within the context of the Passover.
- **Jesus' Instructions:** Jesus sends two disciples with specific, almost clandestine instructions to find a prepared upper room in Jerusalem for the Passover meal.
- They are to follow a man carrying a jar of water (an unusual sight for a man, suggesting a prearranged signal).
- They are to ask the master of the house, "The Teacher says, where is my guest room where I may eat the Passover with my disciples?"
- The master will show them a large, furnished upper room.
- **Fulfillment:** The disciples follow the instructions and find everything as Jesus had said, and they prepare the Passover meal. This underscores Jesus' foreknowledge and authority.

C. Verses 17-25: The Last Supper

- **The Setting:** Evening, with Jesus and the twelve disciples reclining at the table for the Passover meal.
- **Announcement of Betrayal (18-21):** Jesus solemnly announces that one of them, one who is eating with him, will betray him.
- The disciples are deeply sorrowful and each asks, "Is it I?" (or perhaps, "It's not me, is it?").
- Jesus confirms that the betrayer is one of the twelve, one who is dipping bread with him.

- He emphasizes that the Son of Man's betrayal fulfills what is written, but pronounces a "woe" upon the betrayer, stating it would have been better if he had not been born, highlighting the gravity of Judas's action despite it being part of God's plan.
- **Institution of the Lord's Supper (22-25):Bread:** Jesus takes bread, blesses it, breaks it, and gives it to his disciples, saying, "Take, this is my body." This act reinterprets the significance of the bread within the Passover, connecting it to his impending sacrificial death.
- **Cup:** Jesus takes a cup, gives thanks, and gives it to them, saying, "This is my blood of the covenant, which is poured out for many." This further reinterprets the Passover imagery, linking the wine to the blood of the new covenant, echoing Old Testament ideas of covenant established through sacrifice (Exodus 24) and prophesied by Jeremiah (Jeremiah 31). The phrase "poured out for many" suggests a substitutionary atonement.
- **Looking Forward (25):** Jesus declares that he will not drink again of the fruit of the vine until he drinks it anew in the kingdom of God, pointing towards a future Messianic banquet and the ultimate fulfillment of God's kingdom.
- **Hymn and Departure (26):** After singing a hymn (likely part of the Hallel Psalms recited during Passover), they go out to the Mount of Olives, setting the stage for the events that follow.

II. Quiz

Answer the following questions in 2-3 sentences each.

1. What was the primary concern of the chief priests and scribes regarding the arrest of Jesus, and why did they have this concern?
2. Describe the act of the unnamed woman in Bethany and explain why some of those present were indignant.
3. How did Jesus interpret the woman's anointing in relation to his own future?
4. What specific instructions did Jesus give to two of his disciples regarding the preparation for the Passover meal?
5. What was significant about Jesus announcing that his betrayer was "one who is eating with me" during the Passover meal?

6. When Jesus took the bread and the cup during the Last Supper, what did he say about each of these elements and what significance did his words hold?
7. What does Jesus' statement about the "blood of the covenant" likely refer to in the context of the Last Supper?
8. What does Jesus' statement in Mark 14:25 about not drinking again of the fruit of the vine until the kingdom of God suggest?
9. How does Mark's account in 14:1-11 use a "Markan sandwich" and what does this literary device emphasize in this passage?
10. How does the Passover context enhance the significance of the events described in Mark 14:1-25?

III. Answer Key to Quiz

1. The chief priests and scribes were concerned about a potential uproar from the people if they arrested Jesus publicly during the Passover and Feast of Unleavened Bread. This was because Jerusalem would have been crowded with pilgrims celebrating the festival, and many people were likely sympathetic to Jesus.
2. The unnamed woman poured a very expensive perfume (pure nard) from a broken alabaster flask over Jesus' head while he was reclining at the table in Bethany. Some present were indignant because they felt the perfume was wasted and could have been sold for a large sum to benefit the poor.
3. Jesus interpreted the woman's act of anointing as having been done beforehand for his burial. He stated that she had done what she could and prophetically linked her devotion to the memory of him and the proclamation of the gospel.
4. Jesus instructed two disciples to go into Jerusalem and follow a man carrying a jar of water to the house where he entered. They were then to ask the master of the house for the guest room where Jesus could eat the Passover with his disciples, and the master would show them a furnished upper room.
5. Announcing that his betrayer was "one who is eating with me" highlighted the intimacy of the betrayal, as it would come from within his closest circle of disciples during a meal meant to symbolize unity and remembrance of God's covenant. This underscored the depth of the treachery.

6. Regarding the bread, Jesus said, "This is my body," signifying that it represented his impending physical sacrifice. Concerning the cup, he said, "This is my blood of the covenant, which is poured out for many," indicating his sacrificial death would establish a new covenant with God and atone for the sins of many.
7. The phrase "blood of the covenant" likely refers back to the Old Testament concept of covenants being sealed with blood sacrifice, such as in Exodus 24. Jesus' words indicate that his death will be the sacrificial act that inaugurates a new covenant between God and humanity, fulfilling prophecies like Jeremiah 31.
8. Jesus' statement about not drinking again of the fruit of the vine until the kingdom of God suggests a temporary abstinence that will end with the full establishment of God's kingdom, often envisioned as a great Messianic banquet. It speaks to a future time of celebration and fulfillment after his suffering and death.
9. Mark's use of the "Markan sandwich" in 14:1-11 places the story of the woman's loving anointing between the religious leaders' plot to kill Jesus and Judas's agreement to betray him. This juxtaposition emphasizes the stark contrast between genuine devotion to Jesus and malicious opposition and treachery.
10. The Passover context is crucial because the Last Supper occurs during this significant Jewish festival that commemorates the liberation from slavery in Egypt. Jesus reinterprets the symbols of the Passover meal (bread and wine) to represent his own sacrifice, framing his death as the ultimate act of liberation and the foundation of a new covenant, thus connecting his work to God's saving acts in the Old Testament.

IV. Essay Format Questions

1. Analyze the significance of the unnamed woman's anointing of Jesus in Mark 14:3-9. How does this episode contrast with the actions of the religious leaders and Judas, and what does Jesus' interpretation of her act reveal about his understanding of his impending death?
2. Discuss the ways in which the Passover context illuminates the meaning and significance of the Last Supper in Mark 14:12-25. How does Jesus reinterpret the traditional elements of the Passover meal, and what new understanding does he offer his disciples regarding his identity and mission?
3. Explore the theme of betrayal in Mark 14:1-25, focusing on the motivations of Judas and the reactions of Jesus and the other disciples. How does Mark portray Judas's actions, and what does Jesus' response to the announcement of betrayal reveal about his character and the divine plan?
4. Examine the fulfillment of prophecy as a theme in Mark 14:1-25. Identify specific instances where the text alludes to or explicitly mentions the fulfillment of Old Testament prophecies, particularly concerning Jesus' betrayal and death. How does this emphasis on prophecy contribute to Mark's overall message?
5. Discuss the concept of authority in suffering as it is presented in Mark 14:1-25. Despite facing betrayal, conspiracy, and the foreshadowing of his crucifixion, how does Jesus demonstrate his authority and control over the events unfolding? Consider his instructions for the Passover meal and his interpretation of the anointing.

V. Glossary of Key Terms

- **Passover:** A major Jewish festival commemorating the liberation of the Israelites from slavery in ancient Egypt. It involves a special meal (the Seder) with symbolic foods and the remembrance of the Exodus story.
- **Feast of Unleavened Bread:** A seven-day festival that begins immediately after Passover, during which Jews eat only unleavened bread (matzah) to remember the haste with which their ancestors left Egypt.
- **Anointing:** The ritual act of pouring oil over someone's head, often signifying consecration for a special role (e.g., king, priest) or as a sign of honor and devotion.
- **Nard:** A very expensive aromatic oil or perfume, often imported from India. Its costliness highlights the extravagance of the woman's gift.
- **Alabaster Flask:** A small sealed container made of alabaster stone, typically used to hold precious perfumes or ointments. Breaking the flask signified the complete pouring out of its contents.
- **Denarii:** Roman silver coins; 300 denarii would have been roughly equivalent to a year's wages for a common laborer, indicating the high value of the perfume.
- **Bethany:** A village located on the Mount of Olives, about two miles east of Jerusalem. It was a place where Jesus and his disciples often stayed.
- **Last Supper:** The final meal Jesus shared with his disciples before his crucifixion, traditionally understood as a Passover Seder where Jesus instituted the Eucharist (Holy Communion).
- **Covenant:** A solemn agreement or binding promise between God and humanity (or between two parties). In the Bible, God establishes various covenants with his people.
- **Betrayal:** The act of предательство, or breaking faith with someone, especially by acting against their interests in a treacherous way. Judas's agreement to hand Jesus over to his enemies is the central act of betrayal in this passage.

5. FAQs on Jennings, Mark, Session 21, The Passion, Anointing, Last Supper (Mark 14:1-25), Biblicalelearning.org (BeL)

Frequently Asked Questions on Mark 14:1-25

1. Why is Mark 14 considered a pivotal chapter in the Gospel of Mark?

Mark 14 marks the beginning of the Passion narrative, detailing Jesus' betrayal, arrest, and the events leading directly to his crucifixion. This section, along with Mark 15, is the longest in the Gospel and is central to the early church's proclamation of "Christ and him crucified." It showcases the culmination of themes and predictions made throughout Mark's Gospel, particularly Jesus being handed over to human hands, and underscores that these events are part of God's overarching plan, not mere accidents.

2. What is the significance of the unnamed woman anointing Jesus in Bethany?

The anointing by the unnamed woman (likely Mary, sister of Lazarus, as John's Gospel suggests) is presented by Mark as a profound act of devotion and foresight. By breaking an expensive alabaster jar of pure nard and pouring it over Jesus, she demonstrates lavish love and honor. Jesus himself interprets this act as an anointing of his body beforehand for burial, connecting her devotion directly to his impending death. Furthermore, Jesus declares that this act will be remembered wherever the gospel is proclaimed, elevating her selfless act to a position of lasting significance.

3. How does Mark contrast the woman's actions with the plans of the religious leaders and Judas?

Mark deliberately juxtaposes the woman's selfless act of love and devotion with the plotting of the chief priests and scribes to kill Jesus by stealth and Judas's agreement to betray him for money. This contrast highlights the different responses to Jesus: one of complete, even extravagant, giving, and the others driven by malice and greed. The Markan sandwich structure of these events emphasizes this tension and underscores the growing opposition Jesus faced alongside moments of profound faith and understanding.

4. What is the historical context of the Passover and the Feast of Unleavened Bread in relation to the events of Mark 14?

The events of Mark 14 unfold two days before the Passover and the Feast of Unleavened Bread, a significant time when Jewish people remembered the Exodus from Egypt. The Passover involved the sacrifice of lambs and a communal meal. This context is crucial because the Last Supper, which Jesus shares with his disciples, occurs within this Passover setting. The themes of liberation, covenant, and sacrifice inherent in the Passover provide a backdrop for Jesus' reinterpretation of the meal's significance in light of his impending death and the new covenant he will establish.

5. How does Jesus reinterpret the Passover meal during the Last Supper according to Mark's account?

While Mark's account of the Last Supper doesn't detail all the traditional elements of a Passover seder, it focuses on Jesus' specific actions and words regarding the bread and the cup. He takes the bread, blesses it, breaks it, and gives it to his disciples, saying, "This is my body." Similarly, he takes a cup, gives thanks, and offers it to them, saying, "This is my blood of the covenant, which is poured out for many." In this reinterpretation, Jesus imbues the elements of the Passover with new meaning, pointing to his own body as a sacrifice and his blood as establishing a new covenant, thus positioning his death and resurrection as the ultimate act of salvation foreshadowed by the Exodus.

6. What is the significance of Jesus' prediction of betrayal by one of his own disciples during the Last Supper?

Within the intimate setting of the Passover meal, a time of remembrance and unity, Jesus' announcement that one of his own disciples will betray him creates profound sorrow and highlights the depth of the impending crisis. This prediction fulfills earlier foreshadowing in Mark's Gospel and underscores that Jesus' suffering and death were not unforeseen but part of God's plan. While Mark doesn't explicitly detail Judas's motivations, the act of betrayal, especially within such a close-knit group and during a sacred meal, serves as a stark reminder of human fallibility and the cost of rejecting Jesus.

7. How does Jesus connect his upcoming death with the establishment of a "new covenant"?

During the Last Supper, when Jesus speaks of the cup as "my blood of the covenant, which is poured out for many," he explicitly links his impending death to the concept of a new covenant. This language echoes Old Testament passages like Exodus 24 and Jeremiah 31, which describe the sealing of covenants with blood. Jesus' sacrifice is presented as the act that establishes this new covenant, superseding the old and offering forgiveness of sins to "many." The Passover meal, which commemorated the old covenant established during the Exodus, is now transformed into a remembrance of this new covenant inaugurated by Jesus' sacrificial death.

8. What is the significance of Jesus' statement about not drinking wine again until the "kingdom of God" comes?

Jesus' declaration that he will not drink again of the "fruit of the vine" until he drinks it anew in the kingdom of God signifies a temporary abstinence that will last until the consummation of God's kingdom. This statement suggests both the immediate suffering he is about to endure, framing it as a period of abstinence from joyous feasting, and a future hope of a messianic banquet in God's fully realized kingdom. It implies that the current events, however tragic, are leading towards a future of ultimate joy and fulfillment in God's presence, a future in which Jesus will again share in communal celebration with his followers.