

## Outline of Fr. Patrick Winslow's Lecture on Lesson 15

### I. Approach - What is happening?

- a. 12:1-8 The contrast between Mary and Judas.
  - i. Context - Lazarus, Mary's brother, was just raised from the dead.
  - ii. Mary anoints Jesus' feet with oil
    - 1) Judas objects. 'Why was this ointment not sold for three hundred denarii and given to the poor?' V. 5
    - 2) John notes that Judas was feigning interest in the poor, but was merely concerned about his own pockets, which he filled with money from Jesus' purse.
    - 3) Jesus responds, 'let her alone, let her keep it for the day of my burial. The poor you always have with you, but you do not always have me.' V.7&8
- b. 12:9-11 A great crowd of Jews came to Bethany.
  - i. They heard of Jesus' raising of Lazarus from the dead and He was still there.
  - ii. The chief priests planned to kill Lazarus because the crowds were being converted in light of Jesus' manifest power over death.
- c. 12:12- Jesus makes His way into Jerusalem.
  - i. A great crowd already in Jerusalem went out to receive Him because the people had heard of His bringing Lazarus back from the dead.
    - 1) They waved palm branches and cried out, 'Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!' V.13
    - 2) In fulfillment of the prophesy in Zechariah, Jesus mounted an ass.
    - 3) The Pharisees looked upon with jealousy, 'you see that you can do nothing; look, the world has gone after him.' V.19
    - 4) John notes that at the time the disciples did not understand this as fulfilling Zechariah, but came to understand it after Jesus was glorified.

### II. Approach - Old Testament background

- a. Mary's Anointing of Jesus' feet
  - i. V.3 Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped his feet with her hair.
    - 1) It was the custom to anoint the body of the deceased.
      - This foreshadows of Jesus' death and burial.
      - No time to anoint His body after death, this becomes a 'pre-anointing.'
  - ii. V.8 Judas responds to Mary's anointing, 'the poor you always have with you, but you do not always have me.'
    - 1) Deut. 15:7-11. 'For the poor will never cease out of the land; therefore I command you, you shall open wide your hand to your brother, to the needy and to the poor, in the land.'
      - Our Lord not only notes that this is out of the ordinary, but He also implicitly warns Judas by recalling this passage from Deut.
      - He is saying that Judas (us too) be judged based upon how he treated the poor.

- Note - Judas is stealing money. Was he generous with those in need?
  - This passage is a warning to Judas – your deadly sin is greed and selfishness and that it so possesses you that you cannot see the good in Mary’s anointing.
- b. Jesus’ triumphal entry into Jerusalem
- i. Zechariah’s prophetic writings are fulfilled in Jesus’ triumphal entry into Jerusalem.
    - 1) “So here is the King, riding on a donkey, into the royal City, en route to establishing universal dominion by the ‘blood of the covenant.’”
    - 2) Drawn from Zechariah’s prophecy and 1 Kings: (See Points to Ponder)
      - First, the grace and sacrament of Baptism is foreshadowed.
        - i. ‘There shall be a fountain opened for the house of David in the inhabitants of Jerusalem to cleanse them from sin and uncleanness.’ Zech 13:1
        - ii. → what is about to take place in Jerusalem will cleanse people from sins.
      - Second, Jesus is a true Davidic King come to break the power of the usurping false shepherds. 1 Kings

### III. Approach - Pastoral Points

- a. John intends this segment to be received with some reflection as people are already familiar with what he is recounting.
  - i. This sign was well known before the gospel was written.
  - ii. Recalling is to make several pastoral points.
- b. Judas’ objection to the anointing - blindness to truth is a result of obsessive sin.
  - i. Lazarus was just raised from the dead. Who does he think he is fooling?
  - ii. Easiest person to fool is oneself.
    - 1) First step is seeing that one is blind
    - 2) The light of Christ first offers to one in such a state. Freedom will come with cooperation with grace.
- c. Judas’ objection to the anointing - paranoia
  - i. He was quick to accuse well-intentioned and rightly acting people of sin and fault.
    - 1) He was projecting his faults upon others mercilessly.
    - 2) One with faults one might think compassionate to others, rather when faults are hardened one becomes almost merciless.
- d. The ‘pre-anointing’ of Jesus by Mary.
  - i. People unwittingly participate in God’s designs, even if on God’s side.
    - 1) Mary was on His side. Her anointing was an unwitting participation in foreshadowing Jesus impending death.
  - ii. May have involved you too.