

I. Introduction

A. Set the stage: "We are marching with Jesus and His disciples toward Jerusalem. We are in the crowd watching and learning from Him as the days of His life on this earth are winding down."

1. Feeding of 5,000 - Matthew 14; Mark 6; Luke 9 (about the mid-point of His ministry).
2. His ministry in Capernaum/Gennesaret - Matthew 14; Mark 6; John 6.
3. His ministry in the region of Tyre and Sidon - Matthew 15; Mark 7;
4. He feeds 4,000 men, besides women and children-Matthew 15:32-39 (esp. v. 38).
5. As He was heading to Jerusalem, just before His betrayal, He passed through Samaria and Galilee (Luke 17:11).
 - a) During this time:
 - (1) He cleanses 10 lepers-Lk. 17:12-19.
 - (2) He teaches about the kingdom-Luke 17:20-37.
 - (3) He taught concerning prayer-Luke 18:1-8.
 - (4) He revealed the unrighteousness of the Pharisees-Luke 18:9-14.
 - (5) He blesses babies and rebukes the Rich Young Ruler-Luke 18:15-17; 18-30 respectively.
 - (6) He prophesies concerning His upcoming itinerary to enter Jerusalem one final time and there He will be handed over and killed-Luke 18:31-34. (cf. Luke 9:
 - (a) Cf. Matthew 16:21
 - (b) Cf. Mark 9:31-32; 10:32-33
 - (7) He heals Bartimaeus-Luke 18:35-43.
 - (8) He saves Zaccheus in Jericho-Luke 19:1-10.
 - (9) He teaches concerning faithfulness and stewardship-Luke 19:11-27.
 - (a) Notice v. 11 "because He was near Jerusalem" (cf. 17:11 "While He was on the way to Jerusalem...").
 - (b) This was just prior to His entrance into Jerusalem during Passion Week.
 - (10) He sends for His colt to sit upon from the area of Bethany and with that enters Jerusalem for His triumphal entry-Luke 19:28ff.
 - (11) The Triumphal Entry:
 - (a) Matthew 21:1ff.
 - (b) Mark 11:1ff.
 - (c) Luke 19:28ff.
 - (d) John 12:12ff.
6. Now, between the feeding of the 5,000 and the turning of His ministry toward Jerusalem, Luke tells us of the time when Jesus met Martha and Mary.
 - a) Luke 10:38-42
 - (1) Martha welcomed Jesus into "her home."
 - (2) Mary was listening to the Word of God through Christ.
 - (3) Martha is bothered by her devotion at the risk of jeopardizing her duties and hospitality.

- (4) Jesus says that devotion is needed while He was there, not distracted duties.
- b) This was the introduction that allowed for the visit in our narrative in John 11.
- B. This meeting was not by chance.
 - 1. The work of the Father to organize and orchestrate every waking moment of Jesus' life is here illustrated.
 - 2. This is also a revelation for us as well-"All things work together for good to those who love God..." Romans 8:28-30.
- C. You will see that the significance of meeting with Mary and Martha for the sake of raising Lazarus did, indeed, bring glory to the Son of God (v. 2).
 - 1. You see, it was after the raising of Lazarus, a most incredible and dramatic miracle unmatched by any other, that instead of desiring to embrace the Son and kiss Him (Psalm 2:10ff.), they convene a council in order to kill Him (John 11:53).
 - 2. Jesus, knowing this, then, stopped walking publicly among the Jews.
 - a) Their hearts are set.
 - b) Their plotting has only begun.
 - 3. And, at the head of it all is the Passover.
 - a) The time of celebration and remembrance of God's love for Israel, will now become the occasion of the triumph of darkness and the demon-forces to have sway (
 - b) Luke 22:53
 - c) 53 **"While I was with you daily in the temple, you did not lay hands on Me; but this hour and the power of darkness are yours."**)
- D. Like the Babylon in the Tribulation, Jerusalem hands over her King and begins to crave His blood.
- E. This is a significant time.

<ul style="list-style-type: none"> 1. The hour of His demise is about to come. 2. The stage is being set to set-up the concrete of their hardening hearts. 3. The power of darkness will never be so evident. 4. Satan is beginning to see his opportunity to destroy the Son of God at the hand of wicked men.

- A. HOWEVER!
 - 1. In the midst of all this demonic activity John tells us that the greater power is the love of Jesus Christ - John 11:3
 - 2. In the midst of the anticipated death of Christ, the compassion of Jesus, and the tears He cried for His dear friend, Lazarus, and his sisters, whom He also loved, is on full display for all Jerusalem to see:
 - a) John 11:45
 - b) **45** Therefore many of the Jews who came to Mary, and saw what He had done, believed in Him.
 - c) John 12:9–11

- d) 9 The large crowd of the Jews then learned that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He raised from the dead.
- e) 10 But the chief priests planned to put Lazarus to death also;
- f) 11 because on account of him many of the Jews were going away and were believing in Jesus.

- We will see that the love of Christ is stronger than the darkness of Satan.
- We will see that God remains constant in His love despite the observations of lunacy.
- We will see that Jesus Christ has all authority in heaven and earth to command life and death.
- We will see, ultimately, that beyond all of this, Jesus loves the Father and desired nothing more than the display of His glory, even if it meant His own death.

II. V.2 "But/n^ow Mary was the one after having anointed the Lord (by) perfume, and after having wiped His feet with her hair, whose brother, Lazarus, was weak."

- A. Jesus said that what this woman did would be spoken of wherever the gospel was preached.
- B. Therefore, John mentions this woman in a way that appears that she is familiar to the readers, at least the story of what she did.
- C. This is that same woman!
- D. Here is where it gets interesting.
 1. Compare:

Matthew 26:6–13

- 6 Now when Jesus was in Bethany, at the home of Simon the leper,
 7 a woman came to Him with an alabaster vial of very costly perfume, and she poured it on His head as He reclined *at the table*.
 8 But the disciples were indignant when they saw *this*, and said, “Why this waste?
 9 “For this *perfume* might have been sold for a high price and *the money* given to the poor.”
 10 But Jesus, aware of this, said to them, “**Why do you bother the woman? For she has done a good deed to Me.**
 11 **“For you always have the poor with you; but you do not always have Me.**
 12 **“For when she poured this perfume on My body, she did it to prepare Me for burial.**
 13 **“Truly I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be spoken of in memory of her.”**

Mark 14:3–9

- 3 While He was in Bethany at the home of Simon the leper, and reclining *at the table*, there came a woman with an alabaster vial of very costly perfume of pure nard; and she broke the vial and poured it over His head.

4 But some were indignantly *remarking* to one another, “Why has this perfume been wasted?”

5 “For this perfume might have been sold for over three hundred denarii, and *the money* given to the poor.” And they were scolding her.

6 But Jesus said, “**Let her alone; why do you bother her? She has done a good deed to Me.**

7 “**For you always have the poor with you, and whenever you wish you can do good to them; but you do not always have Me.**

8 “**She has done what she could; she has anointed My body beforehand for the burial.**

9 “**Truly I say to you, wherever the gospel is preached in the whole world, what this woman has done will also be spoken of in memory of her.”**

Luke 7: cannot be the same event as Luke explicitly states that this occurred BEFORE the feeding of the 5,000 (cp. Luke 7:36-39 w/8:1; 9:12-17). Mary and Martha were not introduced until Luke 10, which, although was after 9:51 (the pivot in the Lord's plan toward Jerusalem), it was still too far in advance of His anointing in John 11.

John 12:1–3

1 Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead.

2 So they made Him a supper there, and Martha was serving; but Lazarus was one of those reclining *at the table* with Him.

3 Mary then took a pound of very costly perfume of pure nard, and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the perfume.

E. So, are these different events, or the same?

1. Notice that in two stories, Jesus is in the house of Simon the Leper.

a) In John, he is at an undetermined table in an undetermined house.

b) In John, it only says that Martha was serving (which is not too hard to comprehend given Luke 10!).

2. Notice that Matthew and Mark both say that the woman poured the perfume on His head.

a) John says, "...anointed the feet..."

b) "poured out/over"

3. Notice Jesus' response:

a) Where the gospel goes out, this woman's anointing of Christ will be mentioned.

b) This indicates the significance of John's inclusion of this story.

F. Therefore, it appears that John's point is to highlight the woman's anointing of Christ, and in order to give significance to this woman, and her devotion in identifying Jesus as Messiah, the story of the raising of her brother must be told.

I. Conclusion

a. What will we find as we go through this?

III. Conclusion

- a. The fact that Jesus is Messiah of the OT.
- b. The demonstration of His love towards these dear people.
- c. The cemented hatred of Christ by the Jews.
- d. And the power of Messiah over the curse of death.