

graceWORKS ! GOING DEEPER¹ The Papou Study Bible is a daily study provided by me to

help folks explore the depth and joy of the “conneXion” life of God. It’s my personal study, and is not intended as a doctrinal statement or statement of any church or denomination or congregation. It’s also my belief that “grace” works, and the servant of God should always want to go deeper. Multi-tasking as usual, I’m also calling this the “Papou Study Bible.” I’m writing it as if I were speaking to my girls who love me and any descendant they have that love their Papou too. And to anyone who wants to consider me a spiritual Dad or “Papou.” I want them to be able to study the Bible with Papou (grandpa in Greek) after I’m gone---and if they don’t, I’ll haunt them. The Scriptures say it’s noble to “search the Scriptures daily” to verify truth like the ancient Bereans did (Acts 17:11). My folks came from Berea. My incredible Dad (and your grandfather and great grandfather, guys), Vasil Charles Valekis taught me to do this like he did---every day until I die. He taught me and everyone I know to go to church no matter what and to put God first. While Mama (Maria Pagona Stratakis Valekis) never really did this, she made sure we listened to Daddy on this one. She would have hit us with a spatula or frying pan or worse if we didn’t. This is a simple sharing my “daily

search.” And I’d like to think it is a continuation of God’s life through my Dad through me. Both my “Dads” by the way. And a way to honor him, mama and our loving “Dad”---God. And for all of us to be together, in Spirit, even when we I join them in heaven. I like to use the Blue Letter literal, very “visual,” Greek translation a lot to help “visualize” these truths the beautiful way Greek enables you to view. And I like to share this with folks serving in an elder capacity, or any capacity, to grow them, challenge them, and stretch them. But especially share it with anyone I’ve ever brought to Christ and family members who truly love me. And when you study these, I’ll make sure to connect with you from heaven. *Ever an orthodox Greek, Jim Valekis*

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Colossians 1:27 (King James Version)

²⁷To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is *Christ in you*, the hope of glory

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SPECIAL FOCUS STUDY – “THE LORD’S SUPPER”²

In my opinion, there is no Christian observance as important as the Eucharist. The Scripture is very plain about this service---“whenever you eat this bread and drink this cup, you proclaim the Lord’s death until He comes” (1 Corinthians 11:26. In remembering Jesus on Holy Week, it’s Holy Wednesday. And on this day, the folks that try to remember what He did this day sometimes call it a day of rest. He’d just had major confrontations with the religious leaders at the Temple. He’d just eaten dinner the night before with Simon the Leper and was anointed for His burial. I’m just going to study Mark 14 today, and whatever spins off. I want to “proclaim his death until He comes.” May the Lord bless us all to be able to see the wonderful things He’s done for us through Christ!

¹ NOT TO BE REPRODUCED OR UPLOADED TO WEB WITHOUT EXPRESS PERMISSION OF AUTHOR.

² New International Version (NIV) Holy Bible, New International Version®, NIV® Copyright ©1973, 1978, 1984, 2011 by Biblica, Inc.® Used by permission. All rights reserved worldwide. (Author’s note: This translation, and the source for many of the study notes that accompany it, are taken from The NIV Study Bible, Copyright 1985,1995, 2002, 2008, 2011 . These notes are referenced throughout and paraphrased frequently in the notes.)



Mark 14 New International Version (NIV)

14 Now the Passover and the Festival of Unleavened Bread were only two days away,

The Passover was a special festival commemorating the time when the angel of the Lord passed over the homes of the Hebrews rather than killing their firstborn sons as he did in the Egyptian homes.(Exodus 14) Obviously, the Passover was a prophecy for what God was going to do through Jesus, "the Lamb of God, who takes away the sin of the world!" (John 1)

and the chief priests and the teachers of the law were scheming to arrest Jesus secretly and kill him.

²"But not during the festival," they said, "or the people may riot."

They're hypocrisy was legion.

So this Holy Tuesday, perhaps after He'd had the incredibly powerful day with the Temple officials recorded in detail Matthew 23. It was an amazing lambasting, the strongest of Jesus' ministry career--- against the false, fruitless religion of the hypocritical religious leaders.

In Matthew 24 it says: "Jesus left the temple and was walking away when the disciples came up to Him to call His attention to its buildings."

²"Do you see all these things?" he asked. "Truly I tell you, not one stone here will be left on another; every one will be thrown down."

³As Jesus was sitting on the Mount of Olives, the disciples came to him privately. "Tell us," they said, "when will this happen, and what will be the sign of your coming and of the end of the age?"

So he told them in detail. He gave the famous "Second Coming" prophecy in Matthew 24 (also recorded in Mark 14).

Now picking up the story, He retires to the town of Bethany, where he was spending the nights of Holy Week.

He went to a special dinner.

³While he was in Bethany, reclining at the table in the home of Simon the Leper,

Who was Simon the Leper? The NIV speculates he “was probably a well-known victim of leprosy who had been healed by Jesus.

Wikipedia says this: ³

Simon the Leper (**Greek**: Σίμων ὁ λεπρός, *Simōn ho leprós*) is a **biblical** figure who lived in **Bethany**, a village in **Judaea** on the south of the **Mount of Olives**, mentioned by the **Gospels** according to **Matthew**^[1] and **Mark**.^[2] . . .These two books narrate how **Jesus** made a visit to the house of Simon the Leper at **Bethany** during the course of which a woman anoints the head of Jesus with costly ointment. Bethany was the home of Simon the Leper as well as **Mary**, **Martha**, and **Lazarus**... Simon the Leper is also sometimes identified as the same person as Lazarus of Bethany, or identified as his father or brother [citation needed]. This is because Matthew and Mark mention Simon, while John mentions Lazarus, but all four gospels assume one lodging at Bethany during the last week. Abbé Drioux identified all three as one: Lazarus of Bethany, Simon the Leper of Bethany, and the Lazarus of the parable, on the basis that in the parable Lazarus is depicted as a leper, and due to a perceived coincidence between Luke 22:2 and John 12:10—where after the raising of Lazarus, Caiaphas and Annas tried to have him killed.[8]

1. **Matthew 26:6–13**
2. **Mark 14:3–9**
3. **John 12:1–8**
4. **John 12:1**
5. **Luke 7:36–50**
6. Sir William Smith, A dictionary of the Bible, Volume 2 1863 p. 78
7. *"The Anointing of Jesus"*. Rationalchristianity.net. Retrieved 2018-04-05.
8. **Matthew 26:6**
9. **Mark 14:3**
10. **John 12:1**
11. Whittaker H.A. *Studies in the Gospels*, Cannock 1996
12. Drioux C.J. *La Bible populaire*. Paris, 1864

a woman came with an alabaster jar of very expensive perfume, made of pure nard. She broke the jar and poured the perfume on his head.

The NIV says the “alabaster jar” was “a sealed flask with a long neck that was broken off when the contents were used and that contained enough ointment for one application.” Nard is “an aromatic oil extracted from the roots of a perennial herb that grows in India.” In John it says a woman named Mary did the same thing yet poured it on Jesus feet. Perhaps these were two separate

³ [Editing Simon the Leper - Wikipedia](#)

incidents. If so, that would mean Jesus was anointed head to toe before His suffering.

⁴Some of those present were saying indignantly to one another, "Why this waste of perfume? ⁵It could have been sold for more than a year's wages^[a] and the money given to the poor." And they rebuked her harshly.

It's hard to imagine what a years wages would have been like. According to the U.S. Census Bureau, the median household income in 2019 was \$65,712.⁴

⁶"Leave her alone," said Jesus. "Why are you bothering her? She has done a beautiful thing to me. ⁷The poor you will always have with you, and you can help them any time you want. But you will not always have me. ⁸She did what she could.

The literal says "what she had she makes use of."

She poured perfume on my body beforehand to prepare for my burial. ⁹Truly I tell you, wherever the gospel is preached throughout the world, what she has done will also be told, in memory of her."

NIV study Bible says it was normal Jewish custom to anoint a dead body with aromatic oils. The only exception was a criminal. Jesus must have been anticipating a criminal's death.

About the complaining ones present at this scene (and by the way, Matthew 26:8 says it was "disciples" who were doing the complaining!)---there is a back story here. Here's what the John 12 version adds.

⁴But one of his disciples, Judas Iscariot, who was later to betray him, objected, ⁵"Why wasn't this perfume sold and the money given to the poor? It was worth a year's wages.^[b]" ⁶He did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it.

He must have been thought of as reliable. But he was I actuality a thief. He was entrusted with the money bag.

⁴ [average media year income - Bing](#)

I wonder how his sin, grating on him as it must have, ate away at his heart. At any rate that is his final straw.

¹⁰Then Judas Iscariot, one of the Twelve, went to the chief priests to betray Jesus to them. ¹¹They were delighted to hear this and promised to give him money. So he watched for an opportunity to hand him over.

Tomorrow I'll dig into the Last Supper. But how far would someone go to betray the Son of God? This far.



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