

Sunday, April 22, 2012—Mark Dispensationally Considered—Mark 14:1-11: The Betrayal of Jesus

Review

- Since we have been studying the Olivet Discourse over the past couple weeks it is important to remember that Mark chapters 11-15 are all dealing the last week of our Lord's life on earth before his crucifixion.
 - Triumphal entry (Mark 11:1-14)
 - Purification of the temple (Mark 11:15-21)
 - Jesus authority questioned/parable of the Householder (Mark 11:27-12:12)
 - Temple exchanges with the Pharisees, Herodians, and Sadducees (Mark 12:13-40)
 - Olivet Discourse (Mark 13)

Mark 14:1-2

- **1) After two days was [the feast of] the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put [him] to death.**
2) But they said, Not on the feast [day], lest there be an uproar of the people.
- In two days Israel was set to observe the feast of Passover which is observed by eating unleavened bread. This feast was designed to commemorate Israel's deliverance from bondage in Egypt.
 - Luke 22:1—uses the terms unleavened bread and Passover interchangeably.
 - Exodus 12:1-14—Israel was to eat unleavened bread as part of the Passover.
 - Leviticus 23:4-8—technically the feasts of Passover and Unleavened bread are two different feasts. Passover was to be observed on the 14 days of the first month at evening, whereas, Unleavened Bread was to begin on the 15 day and last for 7 days.
- Mark 14:1—the chief priests and scribes are once again plotting who they might put Christ to death. Notice that they are doing this by “craft,” i.e., subtility, or deceitfully. Remember that these men are growing more and more wicked as the story unfolds. We have already seen how they were attempting to trap Jesus in his words so that they would have cause against him.
 - Mark 12:13
 - Matthew 26:1-5
- Mark 14:2—they decide not to take him on the feast day because they did not want there to be an uproar among the people.

Mark 14:3-9

- **3) And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured [it] on his head.**
- 4) And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?**
- 5) For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.**
- 6) And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.**
- 7) For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.**
- 8) She hath done what she could: she is come aforehand to anoint my body to the burying.**
- 9) Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, [this] also that she hath done shall be spoken of for a memorial of her.**
- Mark 14:3-7—in Bethany a woman came and poured expensive ointment on the head of Jesus. Some people were angry because the ointment was very expensive and could have been sold for a lot of money the proceeds of which could have been distributed to the poor. Jesus tells the people not to trouble her because the poor would always be with them but he would not.
 - Matthew 26:6-11
 - John 12:1-8—the timing and details of this passage is difficult given the chronology established in Matthew and Mark, i.e., when during the Passion Week did this event take place. John indicates that this event took place before the triumphal entry whereas Matthew and Mark that it occurred during the Passion Week, two days before Passover.
- Mark 14:8-9—here we see the true significance of what this woman was doing. Jesus says that had she come beforehand to anoint his body for burying. This woman must have known what
 - Matthew 26:12-13—Scofield says that this Mary of Bethany was not one of the women who went to the sepulcher with the intent to embalm the body of Jesus. According to these Scriptures she had already done so while he was still alive.

Mark 14:10-11

- **10) And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.**
- 11) And when they heard [it], they were glad, and promised to give him money. And he sought how he might conveniently betray him.**

- In verses 1 and 2 the chief priests and scribes sought how they might take him by craft but that they feared the people. Now in verses 10 and 11 Judas goes to them with the intent of betraying the Lord. Verse 11 is explicitly clear that the chief priests were glad when Judas came to them.
- In exchange for his services the chief priests and scribes promise Judas money for his trouble. Judas leaves seeking an opportune time when “he might conveniently betray him.”
- Matthew 26:14-16—Judas goes and asks the chief priests what they will give him in exchange for delivering Jesus unto them. The agreed upon price is 30 pieces of silver. Once again Judas leaves seeking opportunity to betray him.
 - Zechariah 11:12-13
- Luke 22:1-2—had the chief priests and scribes wanted Jesus dead for some time? Yes. Why had they not moved against him? They feared the people.
- Luke 22:3-4—the Bible teaches that Satan literally entered into Judas (one of the 12) for the purpose of betraying Jesus over to the Jewish authorities.
 - John 6:70—who is the only one of the 12 that would fit this description? Judas
 - John 17:17—Judas is the only one that would fit this description of the son of perdition.
 - Acts 1:15-28—Judas was a devil, Satan entered into him, and he described as the son of Perdition. When Judas died he returned unto his own place. Judas was a plant on the part of the adversity to make sure that Jesus was destroyed. He couldn’t do get it done when Christ was a baby (Matt. 2:16-18) so he makes sure that the can take care of it himself.
- Luke 22:5-6—the chief priests were glad to be covenanting with Judas because now they had something that they had previously lacked, a man on the inside. What were the chief priests afraid of? The people i.e., the multitudes. In verse 6 we learn what the words “conveniently” and “opportunity” meant in Matthew and Mark, they meant “in the absence of the multitude.” Judas would seek opportunity to betray Christ when he was alone or removed for the multitude.