

# Mark 14:1-11

- After chapter 13 Mark begins the passion account. Matthew and Luke include some eschatological parables after their recording of Jesus' teaching on the Mount of Olives.
- These first 11 verses will contrast the love of Jesus at Bethany and the hatred of Jesus in Jerusalem.

Mark 14:1 – “It was now two days before the Passover and the Feast of Unleavened Bread. And the chief priests and the scribes were seeking how to arrest him by stealth and kill him,

**Map L** **TUESDAY Jesus' Last Week**  
*Mt.21:18-25:46; Mk.11:20-13:37; Lk.20:1-21:36*

**1. Jesus leaves Bethany on Tuesday morning.**  
**2. The disciples realize the tree Jesus cursed the day before has withered.** (Mk.11:20)  
**3. Jesus arrives at the temple.**  
**4. Priests question Jesus concerning his authority to behave the way he had the day before when he cleared the temple.** (Mt.21:23; Mk.11:27; Lk.20:1)  
**5. Jesus teaches in the temple - Parable of the two sons (Mt.21:28), Parable of the Tenants (Mt.21:33), Parable of the Wedding Banquet.** (Mt.22:1)  
**6. Pharisees & Herodians try to trap Jesus with a tax question.** (Mt.22:15)  
**7. Sadducees try to trap Jesus concerning the resurrection.** (Mt.22:23)  
**8. Pharisees try to trap Jesus concerning the commandments.** (Mt.22:34)  
**9. Jesus traps them all when he asks "Whose son is the Christ?"** (Mt.22:41)  
**10. Jesus pronounces the seven woes on the religious leaders.** (Mt.23)  
**11. Jesus watches the widow put in the two coins.** (Mk.12:41; Lk.21:1-4)  
**12. Jesus is leaving the temple when the disciples draw his attention to the stones** (Mt.24:1). **Jesus says the temple will be destroyed.** (Mt.24:2)  
**13. While Jesus is sitting on the Mount of Olives (X) the disciples come to him for more details about the temple destruction, his return and the end.** (Mt.24:3) **Jesus answers in Matt. 23 & 24, Mark 11 & Luke 20 & 21.**

1510 [e]	1161 [e]	3588 [e]	3957 [e]	2532 [e]	3588 [e]	106 [e]	3326 [e]	1417 [e]	2250 [e]	2532 [e]	2212 [e]
Ἐν	de	to	pascha	kai	ta	azyma	meta	dyo	hēmeras	kai	ezētoun
1 Ἦν	δὲ	τὸ	πάσχα	καὶ	τὰ	ἄζυμα ,	μετὰ	δύο	ἡμέρας	καὶ	ἐζήτησαν
It would be	now	the	Passover	and	the	[Feast of] Unleavened Bread	after	two	days	And	were seeking
V-IIA-3S	Conj	Art-NNS	N-NNS	Conj	Art-NNP	Adj-NNP	Prep	Adj-AFP	N-AFP	Conj	V-IIA-3P

3588 [e]	749 [e]	2532 [e]	3588 [e]	1122 [e]	4459 [e]	846 [e]	1722 [e]	1388 [e]	2902 [e]	615 [e]
hoi	archieis	kai	hoi	grammateis	pōs	auton	en	dolō	kratēsantes	apokteinōsin
οἱ	ἀρχιερεῖς	καὶ	οἱ	γραμματεῖς	πῶς	αὐτὸν	ἐν	δόλῳ	κρατήσαντες	, ἀποκτείνωσιν .
the	chief priests	and	the	scribes	how	Him	by	stealth	having taken	they might kill [Him]
Art-NMP	N-NMP	Conj	Art-NMP	N-NMP	Adv	PPro-AM3S	Prep	N-DMS	V-APA-NMP	V-ASA-3P

1. All the talk of removing Jesus now comes to a solid commitment to kill him. The leaders need:
  - a. The right time...not during the Passover feast
  - b. The right way...in secret where Jesus can be taken and killed privately
  - c. Without the people knowing
2. All three of these objectives fail to be met.
  - a. Jesus is killed during the feast
  - b. Jesus is trial ends up going public
  - c. The crowd of people actually do not rebel, but join the leaders

14:2 – “for they said, “Not during the feast, lest there be an uproar from the people.”

2036 [e]	1063 [e]	3361 [e]	1722 [e]	3588 [e]	1859 [e]	3361 [e]	4219 [e]	1510 [e]	2351 [e]	3588 [e]	2992 [e]
elegon	gar	Mē	en	tē	heortē	mē	pote	estai	thorybos	tou	laou
2 ἔλεγον	γάρ ,	Μὴ	ἐν	τῇ	ἑορτῇ ,	μή	ποτε	ἔσται	θόρυβος	τοῦ	λαοῦ .
They were saying	for	Not	during	the	feast	lest	ever	there will be	an uproar	of the	people
V-IIA-3P	Conj	Adv	Prep	Art-DFS	N-DFS	Adv	Conj	V-FIM-3S	N-NMS	Art-GMS	N-GMS

1. Jerusalem had a population of 25,000-30,000, but during the feast there were between 85,000-300,000

14:3 – “And while he was at Bethany in the house of Simon the leper, as he was reclining at table, a woman came with an alabaster flask of ointment of pure nard, very costly, and she broke the flask and poured it over his head.

1. The smell coming from the temple’s burning flesh and constant fire would fill the city with the reek of these fires, but also, the overload of incense. Women tended to use a great deal of scent even though the rabbis said the temple smells were good enough.
2. If the wind would blow to the east Bethany could have a horrid smell.
3. Anointin was common at feasts and gatherings
4. Alabaster jars made from translucent calcite stone were 5-9 inches tall with a narrow neck to control the flow of the oil. Breaking the neck or the whole jar indicates that the entire contents were going to be used.
5. Nard was a valued plant from India.
6. In Mark 6;37 200 denarii could feed 5,000 people
7. Women and men did not mingle in social spaces. This woman clearly entered into the men’s area. Thus, the disciples were the main men in the room with Jesus and other men. If a women enter the male area it was merely to serve.

**Map M** **WEDNESDAY Jesus' Last Week**  
*Mt.26:1-16; Mk.14:1-11; Lk.22:1-6*

1. **Jesus probably spends the day in Bethany and does not go into Jerusalem. Jesus tells his disciples that the Passover is two days away and the Son of Man will be crucified.** (Mt.26:1)
2. **The chief priest and the elders are looking for a way to kill Jesus.** (Mt.26:2-5; Mk.14:1-2)
3. **At an evening meal at the house of Simon the Leper, Jesus is anointed a second time while in Bethany. This time all the disciples object to the waste of valuable oil.** (Mt.26:6-13; Mk.14:3-9)
4. **Judas goes to the chief priests to discuss a way to betray Jesus.** (Mt.26:14-16; Mk.14:10-11; Lk.22:3-6)

2532 [e]	1510 [e]	846 [e]	1722 [e]	963 [e]	1722 [e]	3588 [e]	3614 [e]	4613 [e]	3588 [e]	3015 [e]	2621 [e]
Kai	ontos	autou	en	Bethania	en	tē	oikia	Simōnos	tou	leprou	katakeimenou
3 Καὶ	ὄντος	αὐτοῦ	ἐν	Βηθανία	ἐν	τῇ	οἰκίᾳ	Σίμωνος	τοῦ	λεπροῦ	, κατακειμένου
And	being	of Him	in	Bethany	in	the	house	of Simon	the	leper	having reclined
Conj	V-PPA-GMS	PPro-GM3S	Prep	N-DFS	Prep	Art-DFS	N-DFS	N-GMS	Art-GMS	Adj-GMS	V-PPM/P-GMS

846 [e]	2064 [e]	1135 [e]	2192 [e]	211 [e]	3464 [e]	3487 [e]	4101 [e]	4185 [e]	4937 [e]	3588 [e]
autou	ēlthen	gynē	echousa	alabastron	myrou	nardou	pistikēs	polytelous	syntripsasa	tēn
αὐτοῦ	, ἦλθεν	γυνή	ἔχουσα	ἀλάβαστρον	μύρου	νάρδου	πιστικῆς	πολυτελοῦς	; συντρίψασα	τὴν
of Him	came	a woman	having	an alabaster flask	of fragrant oil	of nard	pure	of great price	having broken	the
PPro-GM3S	V-AIA-3S	N-NFS	V-PPA-NFS	N-AFS	N-GNS	N-GFS	Adj-GFS	Adj-GFS	V-APA-NFS	Art-AFS

211 [e]	2708 [e]	846 [e]	3588 [e]	2776 [e]
alabastron	katecheen	autou	tēs	kephalēs
ἀλάβαστρον	, κατέχεεν	αὐτοῦ	τῆς	κεφαλῆς
alabaster flask	she poured [it] on	His	-	head
N-AFS	V-AIA-3S	PPro-GM3S	Art-GFS	N-GFS

1. It appears that Jesus stayed at Bethany each night of his final week. This is seen in Mark 11:11 when Jesus went there on Sunday night earlier this week.  
*“And he entered Jerusalem and went into the temple. And when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.”*
2. The account in Luke 7:36-50 is most likely not the same event. The timing is different and the meaning is different. It was at a pharisee’s house done by a woman who was a known “sinner”. The lesson there was on forgiveness. Here the woman is a friend and member of a local family. The lesson is on the worthiness of Jesus.
3. John records that this woman was Mary the sister of Martha and Lazarus.
  - a. Matthew 26:6-13
  - b. Mark 14:3-9
  - c. John 12:1-8

#### 14:4 – “There were some who said to themselves indignantly, “Why was the ointment wasted like that?”

1510 [e]	1161 [e]	5100 [e]	23 [e]	4314 [e]	1438 [e]	1519 [e]	5101 [e]	3588 [e]	684 [e]	3778 [e]	3588 [e]	3464 [e]
Ēsan	de	tines	aganaktountes	pros	heautous	Eis	ti	hē	apōleia	hautē	tou	myrou
4 Ἦσαν	δέ	τινες	ἀγανακτοῦντες	πρὸς	ἑαυτοὺς	: Εἰς	τί	ἡ	ἀπώλεια	αὐτῆ	τοῦ	μύρου
Were	now	some	indignant	within	themselves	To	what	the	waste	this	of the	fragrant oil
V-IIA-3P	Conj	IPro-NMP	V-PPA-NMP	Prep	RefPro-AM3P	Prep	IPro-ANS	Art-NFS	N-NFS	DPro-NFS	Art-GNS	N-GNS

1096 [e]  
gegonen  
γέγονεν ?  
has been made  
V-RIA-3S

1. “there were some”
  - a. In Matthew the “some” were the disciples:  
“when the disciples saw it, they were indignant, saying, “Why this waste?” (26:8)
  - b. In John it was Judas:  
“Judas Iscariot, one of his disciples (he who was about to betray him), said, “Why was

this ointment not sold for three hundred denarii[b] and given to the poor?” He said this, not because he cared about the poor, but because he was a thief, and having charge of the moneybag he used to help himself to what was put into it.” (12:4-6)

2. Judas may have used this incident to justify betraying Jesus.
  - a. Jesus seems to have neglected worldly responsibilities and accepted social standards
  - b. Jesus seems to have accepted honor and extravagance that could have helped the world.
  - c. Judas (and, the disciples) seem to be speaking in love for others and concern for the poor.
  - d. Jesus seems to be accepting the behavior of a person who is very short sighted
  - e. Yet, the woman sees a much bigger, more important and eternal perspective. Those opposing are thinking small and have ulterior motives for their temporal perspective.
3. Contrast the widows small offering which Jesus considered greater than the treasures given by others. And, here, the great waste of pouring the ointment would be remembered as the right thing to do and at the right time.

14:5 – **“For this ointment could have been sold for more than three hundred denarii and given to the poor.” And they scolded her.**

1410 [e]	1063 [e]	3778 [e]	3588 [e]	3464 [e]	4097 [e]	1883 [e]	1220 [e]	5145 [e]	2532 [e]	1325 [e]
édynato	gar	touto	to	myron	prathénai	epanó	dénarion	triakosíon	kai	dothénai
5 ἡδύνατο	γὰρ	τοῦτο	τὸ	μύρον	πραθῆναι	ἐπάνω	δηναρίων	τριακοσίων	, καὶ	δοθῆναι
Could	for	this	-	fragrant oil	to have been sold	for above	denarii	three hundred	and	to have been given
V-IIMP-3S	Conj	DPro-NNS	Art-NNS	N-NNS	V-ANP	Prep	N-GNP	Adj-GNP	Conj	V-ANP

3588 [e]	4434 [e]	2532 [e]	1690 [e]	846 [e]
tois	ptóchois	kai	enebrimónto	autē
τοῖς	πτωχοῖς	. καὶ	ἐνεβριμῶντο	αὐτῇ
to the	poor	And	they were grumbling	at her
Art-DMP	Adj-DMP	Conj	V-IIMP-3P	PPro-DF3S

1. 300 denarii (a denarii was a day’s wage) was the equivalent of a year’s salary or the earnings for working for an entire year.
2. “they scolded here” – *enebrimonto* – means “to mb moved with anger” and “to admonish sternly”. It is used to express “I snort with indignation, displeasure, anger”
  - a. They snorted at her in a public rebuke for violating their group social standard.

14:6 – **“But Jesus said, “Leave her alone. Why do you trouble her? She has done a beautiful thing to me.**

3588 [e]	1161 [e]	2424 [e]	2036 [e]	863 [e]	846 [e]	5101 [e]	846 [e]	2873 [e]	3930 [e]	2570 [e]	2041 [e]
Ho	de	Iésous	eipen	Aphete	autēn	tí	autē	kopous	parechete	kalon	ergon
6 Ὁ	δὲ	Ἰησοῦς	εἶπεν	, Ἄφετε	αὐτήν	; τί	αὐτῇ	κόπους	παρέχετε	? καλὸν	ἔργον
-	And	Jesus	said	Leave alone	her	why	to her	trouble	do you cause	A good	work
Art-NMS	Conj	N-NMS	V-AIA-3S	V-AMA-2P	PPro-AF3S	IPro-ANS	PPro-DF3S	N-AMP	V-PIA-2P	Adj-ANS	N-ANS

2038 [e]	1722 [e]	1473 [e]
ērgasato	en	emoi
ἠργάσατο	ἐν	ἐμοί
she did	toward	Me
V-AIM-3S	Prep	PPro-D1S

1. Jesus comes to the woman's defense.
  - a. "Why do you trouble her?" – Jesus turns and rebukes the critics for not meeting his (and hers) social standards
  - b. "She has done a beautiful thing to me." – Jesus clarifies her behavior:
    - i. It was beautiful
    - ii. She did it to Jesus
  - c. "You always have the poor" – Go do what you are so concerned about now or whenever you want. You go give money to these poor people you are worried about.
  - d. "You will not always have me." – Jesus is special. Giving to Jesus does not in any way have a negative effect on the poor.
  - e. "She has done what she could." – This was her gift. This is what she had. She can't do what you do. And, you can't do what she does.
  - f. "She has anointed my body beforehand for burial" – Her actions are early. In a few hours many will be doing what she is when Jesus is dead.
    - i. Mary may have been the only person who really understood in some way what Jesus was doing
  - g. "in the whole world, what she has done will be told in memory of her." – You and your false social standard will be forgotten, but her and her actions will be told alongside the Good News.
2. The woman heard and emotionally felt the top leaders in Jesus' ministry publicly humiliate her for her thoughtless, rash, unacceptable behavior.
3. We each have a calling, a gift, a purpose.
  - a. We cannot solve all the world's problems, but we can address the one's we are empowered to face.
  - b. We cannot judge another person's interests, concerns and area of ministry because we are not that person
4. The world is fallen in sin. Nothing and no one will solve the world problems.

14:7 – **“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.”**

3842 [e]	1063 [e]	3588 [e]	4434 [e]	2192 [e]	3326 [e]	1438 [e]	2532 [e]	3752 [e]	2309 [e]	1410 [e]	846 [e]	3842 [e]
pantote	gar	tous	ptōchous	echete	meth'	heautōn	kai	hotan	thelēte	dynasthe	autois	pantote
7 πάντοτε	γάρ	τούς	πτωχούς	ἔχετε	μεθ'	ἑαυτῶν	, και	ὅταν	θέλητε	δύνασθε	αὐτοῖς	(πάντοτε)
Always	for	the	poor	you have	with	you	and	whenever	you desire	you are able	them	always
Adv	Conj	Art-AMP	Adj-AMP	V-PIA-2P	Prep	RefPro-GM3P	Conj	Conj	V-PSA-2P	V-PIM/P-2P	Pro-DM3P	Adv

2095 [e]	4160 [e]	1473 [e]	1161 [e]	3756 [e]	3842 [e]	2192 [e]
eu	poiēsai	eme	de	ou	pantote	echete
εὖ	ποιῆσαι	ἔμε	δέ	οὐ	πάντοτε	ἔχετε
good	to do	Me	however	not	always	do you have
Adv	V-ANA	Pro-A1S	Conj	Adv	Adv	V-PIA-2P

14:8 – **“She has done what she could; she has anointed my body beforehand for burial.”**

3739 [e]	2192 [e]	4160 [e]	4301 [e]	3462 [e]	3588 [e]	4983 [e]	1473 [e]	1519 [e]	3588 [e]	1780 [e]
ho	eschen	epoiēsen	proelaben	myrisai	to	sōma	mou	eis	ton	entaphiasmon
8 ὃ	ἔσχεν	, ἐποίησεν	προέλαβεν	μυρίσαι	τὸ	σῶμά	μου	εἰς	τὸν	ἐνταφιασμόν
What	she could	she did	She came beforehand	to anoint	the	body	of Me	for	the	burial
RelPro-ANS	V-AIA-3S	V-AIA-3S	V-AIA-3S	V-ANA	Art-ANS	N-ANS	Pro-G1S	Prep	Art-AMS	N-AMS

1. She may have understood more about Jesus coming death and possibly, had insight from the prophetic writings.

14:9 – “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.”

281 [e]	1161 [e]	3004 [e]	4771 [e]	3699 [e]	1437 [e]	2784 [e]	3588 [e]	2098 [e]	1519 [e]	3650 [e]	3588 [e]	2889 [e]
amēn	de	legō	hymīn	hopou	ean	kērychthē	to	euangelion	eis	holon	ton	kosmon
9 ἀμὴν	δὲ	λέγω	ὑμῖν	, ὅπου	ἐάν	κηρυχθῆ	τὸ	εὐαγγέλιον	εἰς	ὅλον	τὸν	κόσμον
Truly	now	I say	to you	wherever	if	shall be proclaimed	the	gospel	in	whole	the	world
Heb	Conj	V-PIA-1S	PPro-D2P	Adv	Conj	V-ASP-3S	Art-NNS	N-NNS	Prep	Adj-AMS	Art-AMS	N-AMS

2532 [e]	3739 [e]	4160 [e]	3778 [e]	2980 [e]	1519 [e]	3422 [e]	846 [e]
kai	ho	epoiēsen	hautē	lalēthesetai	eis	mnēmosynon	autēs
καὶ	ὃ	ἐποίησεν	αὐτῆ	λαληθήσεται	εἰς	μνημόσυνον	αὐτῆς
also	what	has done	this [woman]	will be spoken of	for	a memorial	of her
Conj	RelPro-ANS	V-AIA-3S	PPro-NFS	V-FIP-3S	Prep	N-ANS	PPro-GF3S

14:10 – “Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them.

2532 [e]	2455 [e]	2469 [e]	3588 [e]	1520 [e]	3588 [e]	1427 [e]	565 [e]	4314 [e]	3588 [e]	749 [e]	2443 [e]
Kai	Ioudas	Iskariōth	ho	heis	tōn	dōdeka	apēlthen	pros	tous	archiereis	hina
10 Καὶ	Ἰούδας	Ἰσκαριῶθ	, ὁ	εἷς	τῶν	δώδεκα	, ἀπῆλθεν	πρὸς	τοὺς	ἀρχιερεῖς	, ἵνα
And	Judas	Iscariot	-	one	of the	Twelve	went away	to	the	chief priests	that
Conj	N-NMS	N-NMS	Art-NMS	Adj-NMS	Art-GMP	Adj-GMP	V-AIA-3S	Prep	Art-AMP	N-AMP	Conj

846 [e]	3860 [e]	846 [e]
auton	paradoi	autois
αὐτὸν	παραδοῖ	αὐτοῖς
Him	he might betray	to them
PPro-AM3S	V-ASA-3S	PPro-DM3P

1. This event sealed Judas’ thoughts concerning betraying Jesus.
2. Judas was apparently following Jesus for the money he could tap into. With the plan to kill Jesus that money flow would come to an end.
  - a. Judas had prospered during Jesus’ ministry and life
  - b. Judas would see to it that he would prosper after Jesus was dead and his ministry was over.

14:11 – “And when they heard it, they were glad and promised to give him money. And he sought an opportunity to betray him.

1. Finally, one of Jesus’ own disciples has seen the light and come over to the side of common sense and religious authority.
2. Judas’ decision helped justify the religious leaders opinion of Jesus.

3588 [e]	1161 [e]	191 [e]	5463 [e]	2532 [e]	1861 [e]	846 [e]	694 [e]	1325 [e]	2532 [e]
hoi	de	akousantes	echarēsan	kai	epēngēilanto	autō	argyrion	dounai	kai
<b>11</b> οἱ	δὲ	ἀκούσαντες	, ἐχάρησαν	, καὶ	ἐπηγγείλαντο	αὐτῷ	ἀργύριον	δοῦναι	. καὶ
-	And	having heard	they rejoiced	and	promised	him	money	to give	And
Art-NMP	Conj	V-APA-NMP	V-AIP-3P	Conj	V-AIM-3P	PPro-DM3S	N-ANS	V-ANA	Conj

2212 [e]	4459 [e]	846 [e]	2122 [e]	3860 [e]
ezētei	pōs	auton	eukairōs	paradoi
ἐζήτει	πῶς	αὐτὸν	εὐκαίρως	παραδοῖ .
he was seeking	how	Him	conveniently	he might deliver up
V-IIA-3S	Adv	PPro-AM3S	Adv	V-ASA-3S